Feminim -Transformational: Types of Women's Leadership in Adiwiyata School Development at SDN Bhayangkara Yogyakarta

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Abstract

Leadership can be carried out by male or female figures based on the suitability of their competencies with the needs of the organization. The benchmark for leadership success is if in the process it directs and moves all members to achieve organizational goals. Through this research, we will discuss the types of women principals' leadership in the development of adiwiyata schools. This research is a qualitative research conducted at SDN Bhayangkara Yogayakarta. The findings of this study are: 1) The leadership type of female principals at SD N Bhayangkara Yogayakarta is feminine-transformational, 2) As an effort to develop adiwiyata schools at SDN Bhayangkara Yogayakarta by the principal, namely the application of four indicators, then exemplary, and involving the active participation of parents in developing adiwiyata schools, 3) The supporting factors are sourced from the leadership, namely the principal competence , school management team, and other human resources such as the community, parents and government, as well as the availability of resources such as

adequate land . However, there are inhibiting factors originating from the lack of personal initiative from school residents and also the high level of idealism in the administration of adiwiyata

Keywords: *feminine-transformational , leadership, women, adiwiyata school*

Abstrak

Kepemimpinan dapat dilakukan oleh tokoh laki-laki atau perempuan berdasarkan kesesuaian kompetensinya dengan kebutuhan organisasi. Tolok ukur keberhasilan kepemimpinan adalah jika dalam prosesnya mengarahkan dan menggerakkan seluruh anggota untuk mencapai tujuan organisasi. Melalui penelitian ini akan dibahas tipe-tipe kepemimpinan kepala sekolah perempuan dalam pengembangan sekolah adiwiyata. Penelitian ini merupakan penelitian kualitatif yang dilakukan di SDN Bhayangkara Yogayakarta. Temuan penelitian ini adalah: 1) Tipe kepemimpinan kepala sekolah perempuan di SD N Bhayangkara Yogyakarta adalah feminin-transformasional, 2) Sebagai upaya pengembangan sekolah adiwiyata di SDN Bhayangkara Yogyakarta oleh kepala sekolah yaitu penerapan empat indikator, maka keteladanan, dan melibatkan peran aktif orang tua dalam mengembangkan sekolah adiwiyata, 3) Faktor pendukung bersumber dari kepemimpinan yaitu kompetensi kepala sekolah, tim pengelola sekolah, dan sumber daya manusia lainnya seperti masyarakat, orang tua dan pemerintah, serta ketersediaan sumber daya seperti lahan yang memadai. Namun terdapat faktor penghambat yang berasal dari kurangnya inisiatif pribadi dari warga sekolah dan juga tingginya idealisme dalam penyelenggaraan adiwiyata.

Kata kunci: Transformasi feminin, kepemimpinan, perempuan, sekolah adiwiyata

Introduction

The emergence of various problems regarding the understanding of gender inequality in society, especially in the public sphere, namely regarding women's leadership is rooted and comes from various things. Problems can come from someone's understanding and thoughts that apply in society, such as the dominance of patriarchal culture, which then gives birth to the feminist movement. There is even an extreme view that religion is the root of the problem in the issue of gender inequality that occurs in society. Because in reality the understanding that exists in society is no exception regarding the position of women in society, basically from religious teachings through the study of interpretation.[1] So, as an effort for commentators in the modern era to conduct a study of the Qur'an to make interpretations in the hope that His verses can be understood in depth so that they can be a solution in all circumstances, including interpretations of gender verses.[2]

Apart from the point of view of interpretation , we can also see from the point of view of Fiqh law or from a religious point of view regarding gender equality or legal

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[1] Bani Syarif Maula, "Keniscayaan Pembacaan Ulang Tafsir Agama Untuk Menegaskan Kesetaraan Gender Dalam Kehidupan Keluarga Dan Masyarakat Islam," *Yin Yang* 9, no. 1 (2014): 121–32.

[2] Syarifatun Nafsi, "Pemikiran Gender Quraish Shihab Salam Tafsir Al-Misbah," *Manthiq* 1, no. 1 (2016): 19–34.

provisions for men and women, then we can find it in KH's writings. Husein Muhammad in his book entitled " Fiqih Perempuan: Refleksi Kiai atas Tafsir Wacana Agama dan Gender ". That change is a necessity, life will always progress and develop. With so many women with intelligence and physical strength they have, then providing opportunities for women as well as men in society in self-actualization.[3] As already mentioned that life is a necessity that will continue to progress and develop, the study of leadership science will also develop. Every human being created by Him has potential, which can then be maximized in its learning and application, including leadership, although there are definitely pros and cons to women's leadership. However, leadership is a task that in its entirety is to regulate all matters relating to other people for the common good in this world and in the hereafter which can be carried out by humans as vicegerents of Allah on this earth, of course, everything that is done will be held accountable, including leadership.[4]

An organization/institution will be successful if it is led by a good and trustworthy leader in carrying out their duties, so that they can easily achieve organizational goals. The process of achieving organizational goals is built through joint leadership with other organizational members by maximizing all their potential through collaboration and full responsibility.[5] The success of leadership in bringing the organization to achieve its goals can be seen through how to maximize all the potential of members with their influence , which then gives rise to various types of leadership.[6] The type of good leadership is how leaders with their influence can bring the success of the organization to achieve its goals, leaders who can adapt to environmental conditions and changes that occur both male and female leaders. [7] [8] Biological factors such as men and women are not the main things that must be considered in educational leadership because if someone has the competence and meets the qualifications and is ready to take responsibility then he has the right to become a leader. [9]

The leadership in developing the Adiwiyata school is based on the Regulation of the Minister of the Environment of the Republic of Indonesia No. 05 of 2013 " Guidelines for the Implementation of the Adiwiyata Program " states that the ability of leaders to mobilize all members of their organization is a measure of the success of their leadership. With this ability , all members can then be actively and participatively involved in implementing four concepts, namely " environmental policy aspects, environmental-based school curriculum aspects, environmental-based participatory activities and aspects of environmentally friendly supporting facilities and infrastructure management ".

SD Negeri Bhayangkara managed to get the Adiwiyata award by winning 1st place at the Yogyakarta city level in 2015 and third place at the DIY Province level in 2016. The Adiwiyata award received by SD Negeri

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[3] Husein Muhammad, *Fiqh Perempuan Refleksi Kiai Atas Tafsir Wacana Agama Dan Gender* (Yogyakarta: IRCiSoD, 2019).

[4] Raihan Putry, "Kepemimpinan Perempuan Dalam Perspektif Islam," *Jurnal Mudarrisuna* 4, no. 2 (2015): 626–55, https://doi.org/10.18860/jmpi.v2i2.5483.

[5] Zainal Arifin, *Tafsir Ayat-Ayat Manajemen Hikmah Idariyah Dalam Al-Qur'an* (Yogyakarta: PT Remaja Rosdakarya, 2019).

[6] Reny Yulianyi, Dedi Dwi Putra, and Pulus Diki Takanjanji, "Women Leadership: Telaah Kapasitas Perempuan Sebagai Pemimpin," *Madani: Jurnal Politik Dan Sosial Kemasyarakatan* 10, no. 2 (2018): 14–29.

[7] Arifin, *Tafsir Ayat-Ayat Manajemen Hikmah Idariyah Dalam Al-Qur'an*.

[8] Khairin Nizomi, "Gaya Kepemimpinan Perempuan Dalam Budaya Organisasi (Studi Kasus Kepala Perpustakaan SMP Muhammadiyah 1 Depok Yogyakarta)," *JIPI (Jurnal Ilmu Perpustakaan Dan Informasi)* 4, no. 2 (2019): 128–49.

[9] Devi Pramitha, "Women in Educational Leadership," *Egalita : Jurnal Kesetaraan Dan Keadilan Gender* 15, no. 2 (2020): 15–26, https://doi.org/10.1177/089202060201600407.

Bhayangkara was during the leadership of Mrs. Dewi Pertiwi as the Principal who also received the title of Best Practice Kalpataru as a form of appreciation to individuals/groups for their services in preserving the environment in 2016-2017. So, through this research, it is important to examine more deeply the types of women's leadership that are applied so that they can then develop the school into an Adiwiyata school.

Women's Leadership

In HR. Bukhari and Muslim mentioned that the essence of each of us is a leader, a leader in their respective fields. That we are also members of which on one occasion we become leaders, and on the other occasion we are also members of someone's leadership. Each of us is a leader, as mentioned above, that everything we do will be accounted for in the end, including leadership, both accountability in this world and in the hereafter.[10]

Quoting from his writing Misbah Ulmunir, James Stoner defines that leadership can be implemented if there are activities to provide direction and influence to members related to the implementation of organizational tasks.[11] James Stoner states that there are three main elements in the definition of leadership, namely the willingness of members to follow the leader, only the leader can direct members, and the leader has influence or influences members other than directing activities.[12] Each of these men and women has the potential to become a leader with all the competencies and expertise they have, but each of them certainly has a

different pattern or type of leadership.[13]

For example in Malaysia there is no discrimination for women who want to occupy positions as leaders with top positions, both from the government and society, but the reality shows that companies in Malaysia generally prefer men to occupy top positions in companies.[14] In the public sphere, progress has been seen in opening up space for women to actualize themselves, including occupying leadership positions, accompanied by obstacles that must be faced, both in relation to individuals and families.[15]

In the perspective of Islam (Qur'an and Hadith) have been found studies and writings that we can easily meet the pros and cons related to women's leadership, they were opposed, saying that women can not be a head of state or head of state executive.[16] With reference to several verses of the Qur'an, namely QS. Al-Baqarah [2]: 228,282 and the most frequently mentioned is the discussion of the verse of the Qur'an surah An-Nisa [2]: 34, Hadith History of Imam Bukhari no. 7225 is to explain that "Everyone has a responsibility and is held accountable for his leadership...".[17] If you understand the verse textually, it will lead to discrimination against the role of women. However, this is different when viewed with the concept of *Qiro'ah Mubadalah*, men and women are equal subjects, both men and women may become leaders as long as they have the capacity and ability,

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[10] Imam Machali, *Becoming Leader*, FITK UIN Sunan Kalijaga (Yogyakarta, 2020).

[11] Misbah Ulmunir, *Suplement Mata Kuliah Pengantar Ilmu Manajemen*, ed. FITK UIN SUKA (Yogyakarta, 2017).

[12] Ulmunir.

[13] Ayu Fitriana and Cenni, "Perempuan Dan Kepemimpinan," *Prosiding Webinar Nasional IAHN-TP Palangka Raya*, no. 1 (2021): 247–56.

[14] Mahazan Abdul Mutalib et al., "Islamic Leadership Behaviour Practices among Muslim Women Managers," *International Journal of Academic Research in Business and Social Sciences* 7, no. 13 (2017): 35–51, https://doi.org/10.6007/ijarbss/v7-i13/3183.

[15] Nannerl O Keohane, "Women, Power & Leadership," *Daedalus, the Journal of the American Academy of Arts & Sciences*, no. May (2021): 236–50.

[16] Mohammad Elius, "Islamic View of Women Leadership as Head of the State: A Critical Analysis," *Arts Faculty Journal*, 2012, 195–205, https://doi.org/10.3329/afj.v4i0.12941.

[17] Faqihuddin Abdul Kodir, *Qira'ah Mubadalah* (Yogyakarta: IRCiSoD, 2019).

besides that leaders are also required to have the responsibility to provide benefits for the subordinates they lead.[18]

That humans are created from the same type, namely soil [19], That humans are created from the same type, namely soil (Jannah, 2019), what distinguishes then is their piety to Allah SWT as Allah says in Surah al-Hujurat [49]: 13. Injustice and gender inequality can be corrected through *Qiro'ah Mubadalah*. With the meaning of *Mubadalah*, then it is realized that men and women are the same creature, namely a complete human being. But then followed by the realization that it is important to consider the formulation of welfare and mafsadat which both have their own characteristics. The meaning of *Mubadalah* in leadership is the existence of "cooperation, togetherness, trust and respect" which is a leadership model in terms of substance. With leadership, the space for expression and participation with full totality for the creation of amar ma'ruf nahi munkar is open to anyone. The philosophy of *mashlahah 'ammah* is the basis for the leadership model in Islam to ensure that public policies taken provide benefits for all people in improving welfare and upholding justice. Especially by considering and prioritizing those who have special conditions, are marginalized, weak, and poor".[20] [21]

Women can become leaders in the public sphere but still have to prioritize their main role in the family by also sharing roles with their husbands, namely as managers in the family who manage all daily needs, also provide examples or good morals for children and their families so that they feel at ease and happy.[22] Like men, women can also lead the nation towards prosperity in accordance with their competencies and meet qualifications with the aim of providing the best service for the common good.[23] According to Fatima Mernissi's perspective, the existence of gender inequality for women in the Islamic world is due to "the many fake narrators who stand on various interests". Gender equality will be realized if there is a balance of space for movement and equal opportunities open between women and men in the public sphere.[24] In the aspect of leadership, both men and women will be seen as good and successful if their roles and functions are carried out in a balanced and responsible manner both in the public and domestic spheres.[25]

Types Of Women's Leadership

A lot of research on gender has been done and continues to grow, there is a general conclusion from research conducted especially in the 90s and above that there is no gender difference in the scope of the organization, even if there is not very significant. However, if gender is associated with the type of leadership, it will appear that there are certain differences in form with the peculiarities of women, not because of gender differences, but because of characteristics/work guidance factors. In general, women have leadership

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[18] Kodir.

[19] Rif'atul Jannah, "Konsep Penciptaan Perempuan Dalam QS. An-Nisa : 1 Studi Komparasi Terhadap Tafsir Al-Jami' Al-Bayan Fi Tafsir Al-Qur'an Dan Tafsir Al-Manar" (Purwokerto: IAIN Purwokerto, 2019).

[20] Kodir, *Qira'ah Mubadalah*.

[21] Mahbub Ghozali, "Ambiguitas Tafsir Feminis Di Indonesia: Antara Wacana Teks Dan Wacana Feminis Atas Ayat Penciptaan Manusia," *Yinyang Jurnal Studi Islam, Gender Dan Anak* 15, no. 1 (2020): 75–94, https://doi.org/10.24090/yinyang.v14i2.2019.pp.

[22] Enung Asmaya, "Peran Perempuan Dalam Dakwah Keluarga," *Yinyang Jurnal Studi Islam, Gender Dan Anak* 15, no. 2 (2020): 279–96.

[23] Abdulkadir Salaudeen and Saidu Ahmad Dukawa, "A Critique of Abu Bakrah's Hadits on Women Political Leadership," *Journal of Islamic Social Sciences and Humanities* 24, no. 1 (2021): 1–19.

[24] Eko Setiawan, "Studi Pemikiran Fatima Mernissi Tentang Kesetaraan Gender Dan Diskriminasi Terhadap Perempuan Dalam Panggung Politik," *Yinyang Jurnal Studi Islam, Gender Dan Anak* 14, no. 2 (2019): 221–44, https://doi.org/10.24090/yinyang.v14i2.2019.pp.

[25] Atika Rakhmawati, "Kinerja Kepemimpinan Kepala Madrasah Perempuan Di MI Ma'arif NU 1 Sokaraja Tengah 2013/2014," *Yin Yang* 9, no. 1 (2014): 100–110.

types which are divided into two, namely "feminine-masculine leadership types and transformational-transactional leadership types". But in reality, women can have a leadership type from a combination of the two types, according to the characteristics/demands of the job.[26]

First, the Feminine Leadership Type is an active leadership where the leader is a person who takes care, is responsible and also a bearer of experience. There are three elements in this type of leadership, namely: Charismatic/value-based, team-oriented, and self-protective. *Second*, Masculine Leadership Type in the form of leadership with the feel of "power over" which gives rise to power in leading subordinates. There are two elements in this type of leadership, namely: Assertive and Task-oriented. *Third*, the type of transformational leadership that can motivate as well as provide an example for its members to put aside personal interests so that it is easy to achieve common goals that are greater than previous achievements. There are four elements in this type of leadership, namely: charisma, intellectual stimulation, individual attention, and inspirational motivation. *Fourth*, the transactional leadership type is leadership with a focus on interpersonal transactions between leaders and members. There are three elements of this type of leadership, namely: *Contingent rewards, Active management by exception and Passive management by exception*.[27]

The type of leadership is a pattern of behavior in influencing other people which is carried out consistently and continuously. With the type of leadership possessed by a female leader, she has its own characteristics in mobilizing and influencing all *stakeholders* in the organization, especially as a motivation to continue to develop themselves in carrying out their mandate as caliphs on earth.[28]

Factors Affecting Women's Leadership

There are four factors of female leadership d nature carry out his leadership, namely : *First*, *The Mother* (*motherhood*) which indicates that the leader as a parent in the organization, which leads to the assumption that the leader has the adjective "compassionate, good listener,and as a place to share/story " *Second*, *The Pet* which shows the leader is in a position as a mascot in an organization through its role in entertaining and pleasing its members . A sense of humor or joking is a hallmark of his leadership traits . *Third, The Seductress* which shows that through associations she is able to influence especially men to work better. *And Fourth, The Iron Maiden (iron lady)* who showed that leader with decisiveness against the member assumes that he is a strong leader figure, like iron.[29]

Adiwiyata School

The word Adiwiyata comes from a combination of two Sanskrit words "*Adi*" and "*Wiyata*", from fragments of the two words which are then combined into Adiwiyata which has the meaning and meaning of efforts made through various programs correctly and appropriately in order to gain knowledge and norms also Ethics is the basis for humans to achieve a prosperous life for the sake of the

[26] Nina Zulida Situmorang, "Gaya Kepemimpinan Perempuan," *Proceeding PESAT (Psikologi, Ekonomi, Sastra, Arsitektur & Sipil)* 1 (2011): 129–35.

[27] Melya Rosintan and Roy Setiawan, "Analisis Gaya Kepemimpinan Perempuan Di PT. Ruci Gas SurabayaGaya, Analisis Perempuan, Kepemimpinan Pt, D I Gas, Ruci Rosintan, Melyn Bisnis, Program Manajemen Manajemen, Program Studi Petra, Universitas Kristen Siwalankerto, Jl," *Jurnal AGORA* 2, no. 2 (2014).

[28] Fadhliah M. Alhadar and Adnan Rajak, "Karakteristik Gaya Kepemimpinan Perempuan Dalam Organisasai Islam (Stufi Pada Universitas Muhammadiyah Maluku Utara Dan Institut Agama Islam Negeri IAIN Ternate)," *Jurnal Manajemen Sinergi (JMS)* 7, no. 1 (2017): 1–15.

[29] Suvidian Elytasari, "Model Kepemimpinan Perempuan Dalam Mengembangkan Budaya Organisasi Di SMP Negeri 1 Kalasan" (Yogyakarta: UIN Sunan Kalijaga, 2014).

ideals of sustainable development until the end.[30]

Various Adiwiyata implementation programs are also attached to the field of education such as schools, stating that if a school has various programs that lead to a high level of concern for the school environment then the school is an Adiwiyata school in this case as Regulation of the Minister of the Environment of the Republic of Indonesia Number 05 of 2013 regarding Guidelines for the Implementation of the Adiwiyata Program. Then the holding of this Adiwiyata school with the aim of realizing the responsibility of the school community in maintaining and maintaining the school environment so that it is well organized and clean as a form of support for sustainable development as stated in the Adiwiyata and Environmentally Insight Guidelines. Cultured School. There are two principles that must be used as the basis for implementing the Adiwiyata program, namely: involvement and consistency. An indicator of the success of the Adiwiyata school is the development of policies for school activities that are environmentally sound and based on active involvement, as well as curriculum and infrastructure based on the environment.

Research Methods

This research is a field research with a qualitative approach. The focus of this research is the leadership of female school principals in the development of the Adiwiyata program at SDN Bhayangkara Yogyakarta . The phenomena obtained in the field are then understood and analyzed in depth and then presented in the form of research results in accordance with the standard rules that have been set.

The subject of this research is the principal and the object of this research is related to the type of feminine-transformational female leadership in the development of the Adiwiyata school at SDN Bhayangkara Yogyakarta. Related sources of data in this study were the principal, secretary of the Adiwiyata team, school treasurer, school committee as well as student guardians, class IV B teachers, class VC teachers and data in the form of related supporting documents. Data collection methods used in this study namely : observation *of non-participant*, interviews and documentation. The validity of the data used in this research is source triangulation and technical triangulation. While the data analysis method used in this study begins with data reduction, data presentation , and verification/conclusion [31]

Results And Discussion
Leadership Feminine -Transformasional at SDN Bhayangkara Yogyakarta

In leading activities there are patterns, ways as well as certain abilities in behaving, communicating and interacting to influence and move members in the process of achieving goals, commonly called leadership types.[32] SDN Bhayangkara Yogyakarta is an A-accredited elementary school with its vision of "Excellent in achievement , based on IMTAQ, science and technology and environmental insight". This school is led by a woman, namely Mrs. Dewi Partini who is an exemplary leader and a good role model (Leny Astuti, 2019).

Based on observations and interviews conducted, it was found that the leadership type of Mrs. Dewi Partini as the principal of the school are: Feminine, The type of leadership is feminine, this can be seen from the attitude of Mrs. Dewi Partini, *First team-oriented*, forming a success team in carrying out existing programs in the school (Ratna Juwita, 2019). *Second, charismatic*, in a leadership capable of inspiring

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[30] Isnani Muflikhah, "Efektifitas Program Sekolah Adiwiyata Dalam Upaya Meningkatkan Perilaku Hidup Sehat Siswa Di SMA Negeri 5 Purworejo Jawa Tengah" (Yogyakarta: UIN Sunan Kalijaga, 2018).

[31] Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R & D* (Bandung: Alfabeta, 2013).

[32] Muchlis Riadi, "Teori, Indikator Dan Jenis Gaya Kepemimpinan," KajianPustaka.Com, 2019.

subordinates through intelligence in have, resolute in making decisions, as well as providing a good example to subordinates (Leny Astuti, 2019). *Third, procedural*, this can be seen when the principal gives sanctions to subordinates who violate or do not do a good job, then he does not immediately give sanctions. However, the subordinate would in bina advance, in accordance with existing regulations (Ratna Juwita, 2019).

The most visible aspect of this type of feminine leadership is the appearance of clear and structured planning and also the presence of good examples / role models for members so that this is what facilitates the success of leaders in influencing members in order to achieve organizational goals.[33]

Another type of leadership that is owned besides feminine is transformational which can be seen from the attitude of Mrs. Dewi Partini, *First, charisma*, which is reflected in her behavior in providing an example in habituation to behave well so that members are motivated to follow her example. Also has the authority to provide feedback and opinions to members so that they are easily accepted by members, besides that they are firm in making initial decisions, and there is a strong spirit in school development (Ratna Juwita, 2019). This then becomes a reflection that Mrs. Dewi Partini is an ideal role model for her members in the process of making the best decisions for the common good at school.

Second, Intellectual Stimulation, under the direct observation of the researcher that the principal is a creative and innovative figure so that she is able to grow her members through critical

thinking and problem solving in order to bring the school to a better direction. This can be seen from the attitude of the principal who is eager to innovate in schools and is also active in activities in several competitions related to school development. Therefore, all stakeholders in the school become the focus and play a role in running the program for the desired success (Dewi Partini, 2019).

Third, individual attention, can be seen from the tolerant, patient behavior of the principal, which if there are members who allow the teacher to make mistakes, it is very natural to understand first before giving sanctions (Ratna Juwita, 2019). Then, the principal also upholds justice between one another, there is no mutually superior power between superiors and members (Fernindita Yunita, 2019). *And fourth, inspirational motivation*, it can be seen from the attitude of giving examples and teaching so that in providing motivation to members it is very easy to accept and apply because there is an example first from the leadership (Ratna Juwita, 2019)

Based on this type of transformational leadership, it is very influential for members who feel there is job satisfaction. If the perception level of members is getting better about the type of female leadership, the level of member satisfaction is higher. Members who feel job satisfaction will be easily motivated to work so that this is very beneficial in the process of achieving organizational goals.[34] [35] A female leader who has a feminine and transformational leadership type also turns out to be able to overcome problems in all violations that occur such as violations of "work hours, work regulations, delays in completing

[33] Halida Novera, Yulianto, and Simon Sumanjoyo Hutagalung, "Gaya Kepemimpinan Perempuan Dalam Peningkatan Kinerja Pegawai (Stufi Kasus Pemimpin Daerah Kabupaten Tanggamus)," *Jurnal Administrativa* 2, no. 3 (2020): 293–309.

[34] Benedicta Djarwati Muljani, Taher Alhabsji, and Djamhur Hamid, "Pengaruh Kepemimpinan Transformasional Dan Kualitas Kehidupan Kerja Terhadap Motivasi Kerja Dan Kepuasan Kerja Karyawan," *Jurnal Profit* 6, no. 2 (2013): 135–48.

[35] Tri Tjahyo Purnomo and Susanti Purnawati, "Analisis Perbedaan Persepsi Bawahan Terhadap Gaya Kepemimpinan Transformasional-Transaksional Antara Pemimpin Laki-Laki Dengan Pemimpin Perempuan Pada PT. Multiplastjaya Tatamandiri Sidoarjo," 2007, 104–62.

tasks".[36] In addition, spiritual intelligence turns out to have a positive influence on the success of transformational leadership, in the sense that if women's leadership maximizes all its potential, it will create an organizational culture that fosters the spirit of performance of its members in order to realize organizational success.[37] [38].

Factors Affecting Women's Leadership at SDN Bhayangkara Yogyakarta

The four factors that Mrs. Dewi Partini has as a female school principal in her leadership are: *The mother (motherhood)*, this motherly nature can be seen in the leadership of Mrs. Dewi Partini through assistance in the form of solutions provided if difficulties are found by members in carrying out their work. This trait reflects the mother in her leadership who is "sympathetic, a good listener, and as a place to share/story" (Fernindita Yunita, 2019).

Besides that, there is also *The Pet* factor, the nature of *The Pet* which is owned by Mrs. Dewi Partini can be observed directly from the impression of humor that makes the members think that the principal is an entertaining and fun figure. In addition, it is also a means of binding family relations between leaders and members so that they become better.

Then *The Seductress* , the nature

of *The Seductress* which is owned by Mrs. Dewi Partini can be seen from the acceptance of its members, both male and female because of her very motivating figure. He motivates his members by applying and giving examples first so that members can be motivated to work optimally (Ratna Juwita, 2019).

And *the fourth* factor is *The Iron Maiden*, the nature of *The Iron Maiden* that researchers can observe directly from Mrs. Dewi Partini is from her persistence in leading, because according to her, if there is no firmness then her leadership will be taken into account and belittled by others and is also considered weak in leading (Dewi Partini, 2019).

The four factors that influence women's leadership above further strengthen that women with all their potential are very capable of becoming leaders in the public sphere. The characteristics inherent in women's leadership include the above factors such as motherhood like parenting to children, which in this case is a leader to members, then it also does not mean that women are weak women because in them there is also a firmness as the nature of *the iron maiden* . Islam also shows that the opportunity for women to become leaders is very open as long as it is in accordance with their expertise as in QS. an-Naml [27]: 23-44 who has documented the existence of female leadership from the very wise figure of Queen Balqis.[39]

The efforts of the Principal of SDN Bhayangkara Yogyakarta in the Development of the Adiwiyata School

The efforts made by the principal in the development of Adiwiyata schools are by implementing : *First*, Development of Environmentally Insight School Polies with the existence of several policies in the form of: vision, mission, and school goals related to caring for the environment, increasing human resources in the environmental field life, saving

[36] Nathania Gunawan, "Implikasi Gender Dalam Kepemimpinan Terhadap Sistem Pengendalian Manajemen Agar Mengatasi Masalah Motivasi Di CV. M Surabaya," *Calyptra: Jurnal Imiah Mahasiswa Universitas Surabaya* 8, no. 1 (2019): 217–29.

[37] Ricky Alfanda and Pratiwi Dwi Suhartanti, "Transformational Leadership and Performance of University Leaders in Aceh: Gender Perspective," *The International Journal of Social Sciences and Humanities Invention* 5, no. 1 (2018): 4363–69, https://doi.org/10.18535/ijsshi/v5i1.18.

[38] Diah Amalia and Muhammad Ramadhan, "Pengaruh Kecerdasan Emosional Dan Kecerdasan Spiritual Terhadap Kepemimpinan Transformasional Dilihat Dari Perspektif Gender," *Journal of Applied Managerial Accounting* 3, no. 1 (2019): 126–39, https://doi.org/10.30871/jama.v3i1.1177.

[39] Eviatiwi Kusumaningtyas Sugiyanto, "Women Leadership Paradigm: Pro and Contra on Women As Leaders in Various Views," *Economics and Business Solutions Journal* 4, no. 1 (2020): 36–48, https://doi.org/10.26623/ebsj.v4i1.2241.

natural resources , as well as activities in order to support the creation of a clean and healthy school environment , and allocate funds above 20% of the total school operating budget for activities related to the environment (Arsip SDN Bhayangkara Yogyakarta, 2019).

Second, Development of Environment-Based Curriculum through the implementation of activities in the form of: "self-development, as well as the development of environment-based learning processes through the integration of environmental materials in each subject". *Third*, the Development of Participatory-Based Activities is carried out by involving the entire community at the school as well as parents and the surrounding community to be activated in the form of internal activities such as "scout extracurriculars, community service, tree planting, and delivery of seeds" and external activities such as "green camps, commemoration of the trash, etc." (Arsip SDN Bhayangkara Yogyakarta, 2019).

And *Fourth*, Management and Development of Educational Facilities, based on the observations of researchers directly in the field and a natural effort to realize the fourth factor is the availability of facilities and infrastructure that support and are related to environmental education, such as making a green park complete with "garbage bins, sanitation, rooms adequate bathing, and a handwashing area". The implementation of the four indicators above is in accordance with applicable regulations and guidelines.

In addition to the above efforts made by the principal in the form of policy making, a very important and mandatory effort is the example of the principal in implementing a culture of environmental care. So that with an example in the form of an example from the leader, the members will also easily apply the culture of caring for the environment which will make each one's awareness of the importance of

maintaining a clean and healthy school environment (Ratna Juwita, 2019).

After making a policy, then setting an example in the actions of caring for the school environment, the Principal then actively involves parents in this activity. Parents are involved in participating through activities such as donating orchids, making green houses, making reading corners, cleaning competitions between classes, which are aimed at developing Adiwiyata schools and as part of maintaining and preserving a clean and healthy school environment (Leny Astuti, 2019).

Supporting and Inhibiting Factors of the Principal of SDN Bhayangkara Yogyakarta in Developing Adiwiyata Schools

There are supporting and also inhibiting factors in the process of developing an adiwiyata school at SD Negeri Bhayangkara Yogyakarta (Dewi Partini et.al, 2019) as shown in Table 1 below:

Table 1.
Supporting and Inhibiting Factors

No	Supporting factors
1.	Principal competence
2.	School management team
3.	Human Resources
4.	Residents of the school
5.	Parents of students
6.	Environmental services
7.	Spacious land

No	Inhibiting Factors
1.	Lack of personal initiative of school residents
2.	Adiwiyata administration that is too idealistic

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