

## Feminism in Education Management

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### Article Info

#### Article history:

Received Mar 13, 2022

Revised Apr 20, 2022

Accepted Apr 28, 2022

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#### Keywords:

First keyword

Second keyword

Third keyword

Fourth keyword

Fifth keyword

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### ABSTRACT

In this day and age, when life becomes increasing difficult, it is unavoidable to encourage women to participate in helping the welfare of the family. It needs positive attention and support. The role of women who have the urge to work in Indonesia as a country that is predominantly Muslim at this time can no longer be judged solely as an excuse to seek freedom, but as a noble endeavor of a servant of Allah who can raise the dignity of himself and his family. The role of women who are often demeaned is what drives the emergence of the feminism movement. Feminism is a women's movement that demands emancipation or equality and justice for equal rights with men. This study aims to obtain an overview of the progress of feminism in education management in Indonesia. This study uses a qualitative descriptive approach, with a literature study method. Qualitative descriptive research approach is research that is used for the purpose of providing a qualitative description of the phenomenon or event being studied. Research with the library method is a theoretical study, references, and other scientific literature related to the culture, values, and norms that develop in the social situation under study. From this study it was found that there are still gaps between women and men, both in terms of education and in terms of occupying job positions in education management. In other words, feminism still needs a long process to be said to be successful in achieving its goals

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## Introduction

At the beginning of its emergence, feminism was only talking about women. Feminism was used as the name for a social movement promoting women's rights in Seneca Falls, New York, in 1848 by Elizabeth Cady Stanton and her friend Susan B. Anthony. They were the first duo in recorded history to organize a women's social movement in the 19th century that fought for the abolition of slavery in the United States and women's right to vote. This movement was later referred to as first wave feminism (Melati, 2019).

According to Kamus Besar Bahasa Indonesia, feminism is a women's movement that demands full equality of rights between women and men. In other words, feminism is a women's movement that demands emancipation or equality and justice for equal rights with men. Feminism is not like any other view or understanding. Feminism does not originate from a theory or concept based on a single theoretical formula. That is why, there is no

abstraction of a specific understanding of the application of feminism for all women at all times.

To begin with, the very conceptualization of "woman", characteristic of Western construct female-male dichotomy, with different features and qualities, did not represent all the variability of forms of "being a woman", as there is not a single female identity, so we should talk about "women". Similarly, the construction of the "others" is based on the contrasting model of "woman" prevalent in Western society attributes, it did not comply with reality: it represents women from the 'third world' as ignorant, poor, traditional, victims, family oriented and therefore sexually restricted, except for black women, possessing uncontrolled sexuality. In the words of Fatima Mernissi (2001) it was built "Arab women as subservient and obedient slaves, unable to realize or develop their own revolutionary ideas that do not follow the dictates of the most liberated women in the world", this being equally applicable to blacks, gypsies, mestizos, indigenous ... they all capable of being rescued (Rodríguez, 2014).

The struggle of women in Indonesia cannot be separated from the issues of the women's struggle movement in other parts of the world. The women's movement or what is often known as feminism is increasingly gaining a place along with the rate of development of society, both in the form of studies and in everyday life. Feminism as a philosophy and movement in society arises an awareness, when in human history in the world shows the reality where women (feminine) feel disadvantaged in all fields and are subordinated to men (masculine) especially in a patriarchal society.

The condition of the feminists in the culture of society as well as their movement to encourage and urge in getting various accesses to life is what makes it interesting to study the processes and struggles of women as objects of study. From here then emerged feminism as a theory.

What is meant by management is the process of planning, executing, directing, monitoring, controlling, and evaluating organizational resources to achieve organizational goals (Setyaningih, 2021). In line with that, Martinus Tukiran states that management is about people. Its job is to enable people to achieve performance, to make their strengths effective, and their weaknesses irrelevant. In this case management is embodied in an organization, and that is the reason why organization is a decisive factor in the context of management. (Tukiran, 2022)

Education is important for humans. With education, humans can know many things. One of the places for humans to obtain the knowledge and knowledge needed is educational institutions. It can also be said that an educational institution is an organization. Therefore, education management is needed. Educational management is the process of planning, executing, directing, monitoring, controlling, and evaluating organizational resources to achieve educational goals (Magdalene, n.d.).

Another definition of education management is a process of planning, organizing, implementing, and supervising in managing resources, which can be in the form of man, money, materials, methods, machines, markets, and everything else to achieve effective and efficient educational goals. To realize this, of course, requires a careful design and planning beforehand. That's called management (wqa.co.id, 2017).

The purpose of education management is the creation of equitable, quality, relevant and accountable educational planning, increasing the positive image of education, overcoming the quality of education, because quality problems are caused by its management. In addition, the goal is to create an active, creative, and effective learning atmosphere and

learning process so that a fun and meaningful learning process for students and educators will be realized. Not only that, this objective also includes the identification of weaknesses, strengths, opportunities, and threats in planning. So everything of that nature is also identified with the management of education. Another goal is the creation of students who are active in developing their potential so that they have religious spiritual strength, self-control, intelligence, noble character, and the skills they need, so that they can be useful for society, nation and state.

In the world of education, feminism issues are still heard today. Gender equality is still an interesting topic to discuss, it can be proven by the existence of writings linking feminism and education management. This literature research was conducted to see the development of feminism in education management, especially in terms of human resources.

## Method

The approach used in this research is a qualitative descriptive research approach. Qualitative descriptive research approach is research that is used for the purpose of providing a qualitative description (narrative) of the phenomenon or event under study (Sunaryo et al., 2020).

The method used in this research is the library method. Literature research is a theoretical study, references, and other scientific literature related to culture, values, and norms that develop in the social situation under study (Sugiyono, 2012). In line with this opinion, further Mirshad (2014, as quoted by Milya Sari and Asmendri) explained that there are four activities in library research. The first is to record all findings regarding the “research problem” in each research discussion obtained in the literature and sources, and/or recent findings. Second, integrating all findings, both theory and findings, Third, analyzing all findings from various reading sources, relating to the shortcomings of each source, its advantages, or the relationship between each of the topics discussed. Next is criticizing, explaining critical ideas in the results of previous discourse research by presenting new findings in collaborating different thoughts on the problems in the research (Sari & Asmendri, 2020).

## Results and Discussion

Talking about feminism theory as a theory, of course, we cannot escape from history. Feminism as a social movement has a long history. It is this long history that is discussed in the writings of Casale (2018).

It can be said that the history of feminism is a history of theoretical and political movements. However, from a European point of view, the French Revolution was the one that marked the beginning of a more organized women's rights movement. Analysis of the movement then determined that its starting point was in the mid-20th century. Furthermore, the historical and epistemic developments after World War II will be discussed in three phases using a historical-conceptual approach. Contemporary historical reconstruction of Feminism according to equality feminism, equality of difference, and gender feminism refers to the canonization process in feminist historiography in the 1990s and is in accordance with European and Anglo-American contexts (Casale, 2018).

Equality Feminism. The first wave of the feminist movement (1848-1918), which promoted liberal and socialist positions, had a primary goal, namely gender equality. Simone de Beauvoir's *Le Deuxième Sexe* represents a theoretical reference to equality feminism at the end of World War II. In 1949 the text was published in a fairly conservative climate in

France. On the one hand, women were given the right to vote, but on the other hand, during the war, they lost the space they had. The goal of equality feminism in politics is to fight sexual violence and decriminalize abortion. However, sexual self-determination is also a more general goal.

**Difference Feminism.** Difference is a concept used to characterize differences in sexuality (Geschlechtlichen). Sexual differences refer to the position of women in a symbolic order and become the starting point for possible relational relationships. Here, alterity is understood in terms of difference, which makes it possible to think about subject formations that go beyond the universal model of patriarchal society.

**Gender Feminism.** Gender feminism argues that gender is binary as an epistemic matrix of gender relations. In feminism of difference, it is 'difference' that represents an unspeakable and, at the same time, utopian surplus of feminist theory and practice. Gender feminism actually sees gender differences, which are defined as gender binary, as the reason for gender hierarchy. In that sense, the idea of overcoming gender identity is a utopian moment. The goal of gender-deconstructive linguistic-philosophical feminism is normalization through the binary naturalization of gender. The center of analysis, which mediates sex and gender, is where the dimension of desire lies.

Reconstruction of the process of institutionalizing feminist theory and practice (especially in the fields of education and Bildung), taking into account the historical and social conditions, which in the post-World War II period shaped the historical knowledge horizon for both questions related to feminism and gender and included in 3 (three) conceptions, namely human rights, postcolonialism, and human capital.

In addition to the theory put forward by Rita Casale and Jeannette Windheuser above, several experts also put forward a theory about feminism. For example, Nadya Karima Melati in "What You Need to Know about the Fundamentals of Feminism" describes the struggle for the women's movement to breathe within the ideology of socialism promoted by European feminists such as Clara Zetkins, Rosa Luxemburg and Emma Goldman. The spirit of feminism and liberation against slavery and colonialism then spread to Asian and African countries which were under the colonization of several European countries in the early 20th century. Thoughts on women's rights were influenced by the emergence of Enlightenment thinking about the individual, the state, and the human rights of citizens.

In the same century Indonesia was still a territory of kingdoms and the awareness of a nation had not yet been formed. After the 1900s, the idea of a nation and freedom from colonialism emerged, which later appeared in the minds of the founders of the Indonesian nation. Is the feminist figure R.A. Kartini in her written letters entitled *After Dark, Terbitlah Terang*, which provides the initial foundation for the imagination of the independence of the Indonesian nation. The book became mandatory reading and was a curation of Kartini's correspondence with Stella Zeehandelaar, a socialist feminist from the Netherlands.

Why is it important to mention Stella and Holland in a basic understanding of feminism? Because when the notion of socialism emerged in the Dutch parliament at the end of the 17th century, liberal and socialist figures emerged who opposed the colonization of nations. So the accusation that feminism is an ideology from the West becomes irrelevant because if there is no exchange of ideas and ideas about "freedom from oppression and a decent life as a human being", then Indonesia would never have been born. Indonesia was born because there is an exchange and dialogue between feminists who are aware of their position as humans and women, as well as thoughts about freedom and justice (Melati, 2019). Nadya's

opinion seems to complement the theory put forward by Rita Casale and Jeannette Windheuser. What was not found by Casale and Windheuser was stated by Nadya.

Different from the two previous writers, Sri Hidayati Djoeffan (2001) in her article entitled "The Feminist Movement in Indonesia: Future Challenges and Strategies" actually discusses feminism in today's era. As seen in the following quote:

*In each era, the view of feminism is very dependent on the conditions and situations of the era. The main thing that is very interesting related to feminism in Indonesia today is the view of the working conditions of various types of workers such as batik workers, textile industry workers, farmers, and export workers (TKW). The increasing number of female labor problems emerged after the era of industrialization penetrated into urban areas. This deteriorating situation has occurred since the reformation era which began in May 1999, and has resulted in various crises, especially the economic crisis which has destroyed the hopes and aspirations of a nation that wants a sense of security and prosperity. Various economic sectors that died, especially industry, resulted in an increase in these figures, namely 36 million people (in 2000), street children appeared, crime increased. It can be seen that the average proportion of female workers in the industrial sector is 47.5%. This is no small burden. No less important is the influence of the development of information technology and globalization which also brings losses (Djoeffan, 2001).*

Now, with the passage of time and rapid technological advances, feminism is no longer limited to just gender issues. This is further stated by Djoeffan below. This condition inevitably will greatly affect various feminist movements in Indonesia. In defending women workers, their struggle has not only focused on gender issues, but has turned to motherly instincts as protectors of children, heroes for the poor. This movement was pioneered by Wardah Hafiz and Ratna Sarumpaet.

In fact, in subsequent developments, there has been an increasing number of contemporary feminist scholars who have written many varied articles and books on feminist theories, an effective intellectual demonstration that Jessie Bernard (1987) calls feminist enlightenment.

The theories of feminism put forward try to answer two basic questions, namely what about women? And why is the situation like this? The first question has three answers, the first answer is that the position of women in most situations is different from the position of men in the same situation. A study was then carried out to find out the details of these differences. The second answer, namely the position of women is not equal to the position of men. The study was then carried out to find out the gender inequality. The third answer is that the situation of women must also be viewed in terms of the direct power relations between men and women. Women are then oppressed by being harassed, subordinated, belittled, and exploited by men. The previous study was conducted to determine the quality of the pressure. So, various feminist theories to answer the question and what about women can be divided into three, namely the theory of difference, the theory of inequality, and the theory of oppression (Aliyah, 2018).

Although opinions about feminism are pluralistic, the belief that society and the legal order is patriarchal is the one thing that unites them. Equality and justice for women never happened. In fact, the rule of law, which should be neutral and objective, is often just a cover for political and social considerations that are driven by the ideology of decision-making, which of course is not in the interests of women.

The causes of injustice, domination, and subordination of women are patriarchy in society and the rule of law. It resulted in injustice to gender. Gender equality is impossible to achieve in the current institutional ideology. Feminists focus more on analyzing the role of law in patriarchy. All analyzes and theories that were later put forward by feminists are expected to be actually implemented because all feminist efforts are not only carried out in human history books, but are more of an effort to survive. The emergence of the feminist movement is an illustration that unclear provisions will actually complicate the situation.

In Indonesia, the feminist movement began in the colonial era. R.A. Kartini became one of the most influential figures for Indonesian women at that time. The second character who then appears is Dewi Sartika. On 22-25 December 1928, the first Indonesian Women's Congress was held. The committee is Soedjatien, RA. Soekonto, and Nyi Hadjar Dewantara. That's why the date has been designated as Mother's Day to this day. After that, parties emerged in the name of women.

However, in 1985 the issue of feminism in Indonesia was blowing again, one of which was the emergence of the Kalyanamitra organization which raised the issue of eliminating violence against women. Then various feminist organizations and figures emerged, for example the Suara Ibu Peduli organization which defended children's rights, then Ratna Sarumpaet, a fighter for democracy and women's labor rights through her theater organization, and the establishment of the National Commission on Violence against Women (Komnas Perempuan) in October 1998, whose existence is still ongoing. really felt so far. It is also supported by the birth of various laws and government regulations that discuss women's rights.

But in reality, until now the gender struggle still requires a very long process to achieve the goal. The biggest obstacle is the still strong patriarchal culture which is the cause of gender inequality. In fact, in the world of education, there is still a large gap between men and women. One example is the number of female rectors who are still far less than male. According to Kompas.com, there are only 9 female rectors, namely:

1. Prof. Tian Belawati is Chancellor at the Open University for the period 2013-2017. He has started his career at the Open University since 1985.
2. Prof. Dwikorita Karnawati was officially inaugurated as Chancellor of Gadjah Mada University (UGM) Yogyakarta during the 2014-2017 term of service. He currently serves as Head of the Meteorology, Climatology and Geophysics Agency (BMKG).
3. Prof. Ellen Joan Kumaat served as Chancellor of Sam Ratulangi University in the 2014-2018 period. Previously, he served as Dean of the Faculty of Engineering at Sam Ratulangi University for the period 2006-2010.
4. Prof. Dwia Aries Tina Pulubuhu is the first female Chancellor of Hasanuddin University (Unhas) who took office in 2014 until now. Previously, he served as Vice Chancellor IV for Planning, Development, and Cooperation.
5. Prof. Rina Indistuti is the Chancellor of Padjadjaran University for the 2019-2024 period. Previously he served as Secretary of the Directorate General of Learning and Student Affairs at the Ministry of Research, Technology and Higher Education.
6. Prof. Reini Wirahadikusumah was elected Chancellor of the Bandung Institute of Technology (ITB) for the period 2019-2024 and became the first woman to serve as Chancellor at ITB. He is also a lecturer and Professor of the Management and Construction Engineering Expertise Group, Faculty of Civil and Environmental Engineering, ITB.

7. Prof. Sri Mulyani was elected as the first female chancellor at Singaperbangsa Karawang University for the 2020-2024 period. Prof. Sri Mulyani is also a Professor of the Faculty of Economics and Business, Padjadjaran University (Unpad). Previously he served as Chair of the Doctoral Study Program in Accounting, Faculty of Economics and Business Unpad.
8. Not only the Chancellor of a number of state universities is held by a woman. In the ranks of private universities there are also women who serve as Chancellors, namely Prof. Margianti, who currently serves as rector at Gunadarma University.
9. Risa Santoso Risa was elected and inaugurated as Chancellor of the ASIA Institute of Technology and Business Malang on November 2, 2019 and became the youngest rector in Indonesia. He was appointed chancellor at the age of 27. (Kompas, 2021)

When compared with the number of universities in Indonesia, both public and private, this of course shows a very large gap between the number of male and female rectors. This is of course due to various factors, considering that Indonesian women still have many limitations.

If the number of female rectors is still far less than the number of male rectors, this is not the case with the number of female scholars. In subsequent developments, there has been an increasing number of contemporary feminist scholars who have written many varied articles and books on feminist theories, an effective intellectual demonstration that Jessie Bernard (1987) calls feminist enlightenment. In fact, the number of female students in Indonesia is now far more than the number of male students.

The Ministry of Education and Culture (Kemendikbud) noted that the number of students at state universities (PTN) from academies to state universities reached 2,925,712 people. It turns out that there are more female students than male students. From the 2019 Higher Education Statistics data quoted by Solopos.com, the number of female students in PTN reached 1,561,326 people, while there were 1,364,386 men. Most of the students at PTN study at the undergraduate or undergraduate level, which amounts to 2.4 million students. According to Solopos.com, the number of female students who are more than male students in PTN is evenly distributed both at academies, polytechnics, institutes, to state universities.

Gender responsive policies are also implemented by UIN Sunan Kalijaga. Through its affirmative policy in recruitment and selection, UIN Sunan Kalijaga places three women out of seven deans (or 42.85 percent) and a female vice chancellor. At the structural level, out of 15 section heads (echelon III), 3 people (20 percent) are women. Meanwhile, of the 45 subdivision heads (echelon IV), almost half, namely 21 people (46.66 percent), are women (Abdullah, 2010; Qibtiyah, 2017). This gender responsive policy is inseparable from the existence of the Women's Study Center of UIN Sunan Kalijaga which disseminates gender awareness programs to all staff at UIN, both academic staff and non-academic staff (Aruan, 2019).

The importance of gender in higher education is also a concern at the University of Oslo, Norway. There, gender policy is one of the issues contained in the university's strategic plan. In the strategic plan, the University of Oslo targets to increase the percentage of female academic staff to 40 percent; 30 percent of female adjunct professors; maintain the academic leadership position by 39.1 percent; and increase at least 5 percent of gender representation in all study programs with an unequal sex composition. To support this strategic plan, the University of Oslo is targeting gender representation in all lines, both at the student, academic and administrative levels, through leadership programs, meetings and dialogues,

as well as socialization of gender equality policies to all new employees. The University of Oslo is also committed to increasing the percentage of academic staff and improving gender balance in all study programs. All actions and research units at the University of Oslo are also required to make a development program plan and a gender development plan, and must report on these actions every year (Aruan, 2019).

This of course gives great hope that in turn, Indonesian women will be able to equal the position of Indonesian men in terms of occupying positions in the world of education and playing a major role in education management.

## Conclusion

At first feminism only discussed about equality and equal rights between men and women, however, gradually the focus of feminism's attention has widened and is not only about equality and equal rights, but has also now led to maternal instincts as defenders of children, defender of the poor and the oppressed. But in reality, until now the struggle for feminism still requires a very long process to achieve its goals. The still strong patriarchal culture is the cause of gender inequality. Even in the world of education, there is still a big gap between men and women. One example is the number of female rectors is still far less than the number of male rectors. However, in terms of education, Indonesian women continue to try to equalize with men. Evidenced by the greater number of female students when compared to the number of male students. Thus, it is not impossible that one day women will have equality with men in the field of education management. What should not be forgotten is that Indonesian women are now in an era of cultural transition. Indonesian women have a dual role that cannot be said to be easy. They must be able to determine their position and role selectively, in order to carry out their activities. They are no longer allowed to become victims of various individual or group interests, the private sector, or the bureaucrats. They must always be in the corridor of ethics and morals that can be used as role models. Therefore, the government should provide proper legal protection because they will contribute significantly to the welfare of the family, nation, state, and religion.

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