

A CHRISTIAN FEMALE LEADERSHIP FRAMEWORK: AN INSIGHT FROM CHRISTIAN HIGHER EDUCATION IN INDONESIA

Elfi¹, Indrawan², Patricia³, Ade
Andriani Renouw⁴

^{1, 2, 3, 4}Universitas Pelita Harapan, Tangerang, Banten

elfi.fisip@uph.edu¹, indrawan.fis@uph.edu²,

anastasia.patricia@uph.edu³, gracerenouw@gmail.com⁴

Abstract

There are only a few Christian- and Catholic-based universities in Indonesia that have female at the highest leadership. This may seem to be promoting the patriarchy concept as allegedly endorsed by Christianity, that woman was created to be a helper to man and because of that, woman is inferior to man. However, the Bible also mentions several female leaders and defends the inclusive culture where men and women are working together for God' Kingdom. It is reflected by the many women at the middle management level in Christian higher education in Indonesia. Yet, studies about female in the middle management in Indonesia's Christian universities are still limited. To further understand the issue, this study employs the phenomenology approach of the qualitative research method. In-depth interviews with six participants from two Christian universities in Indonesia were conducted in two weeks. From the findings, the authors propose a framework involving three elements that shape the Christian Female Leadership.

Keywords: Christian female leadership; Christian values; communication; Kingdom culture; Role model

Abstrak

Di universitas berbasis Kristen dan Katolik di Indonesia, hanya terdapat sedikit wanita yang menduduki jabatan sebagai pimpinan tertinggi. Hal ini seakan mengesankan bahwa Kekristenan mendukung konsep patriarki di mana wanita diciptakan sebagai penolong bagi pria yang karenanya, wanita dianggap berada di bawah pria. Namun, Alkitab sebenarnya juga menyebutkan

beberapa pemimpin wanita dan membela budaya inklusif di mana wanita dan pria bekerja sama untuk Kerajaan Allah. Ini tercermin dari banyaknya wanita pada level manajemen menengah di pendidikan tinggi Kristen di Indonesia. Akan tetapi, studi tentang wanita sebagai pemimpin pada level madya pada kampus Kristen di Indonesia masih terbatas. Untuk memahami lebih lanjut tentang hal ini, penelitian ini menggunakan pendekatan fenomenologi dari metode kualitatif. Wawancara mendalam dilakukan dengan enam partisipan dari dua kampus Kristen di Indonesia dalam waktu dua minggu. Dari hasil penelitian, para peneliti mengusulkan kerangka pemikiran di mana terdapat tiga elemen yang membentuk Kepemimpinan Wanita Kristen.

Kata Kunci: Kepemimpinan wanita Kristen; Nilai-nilai Kristiani; Komunikasi; Budaya kerajaan Allah; Teladan

Introduction

Indonesia is ranked as the 4th most populous country in the world. The country has 279.5 million people (Worldometer, 2020), with 49.7% female (The World Bank, 2021). In 2019, 30.63% of managerial positions were held by females (Badan Pusat Statistik, 2020). Similar to that, 30.88% members of The House of Representatives of the Republic of Indonesia in 2019 were females (Badan Pusat Statistik, 2021), representing a significant opportunity for women.

In Indonesia's higher education institutions, males are still dominating leadership positions. UniRank 2021's top 10 Catholic- and top 15 Christian-based universities in Indonesia have 2 female rectors out of the 25 universities (Pangkalan Data Pendidikan Tinggi, 2022; Prayogo, 2021). The number may seem small, however, looking at the history recorded in the Bible where the patriarchal culture is heavily practiced, it is a progress for female to be in the leadership positions.

It is also common to have many females at the middle management positions. Included in the middle management are deans and associate/deputy deans, that in this paper, are referred to as the Dean's Office. The Dean's Office is considered an important role in achieving the university's goals supporting the rectorate and consists of leaders with significant authorities in their respective faculties.

From the perspective of Christianity, the Bible teaches that men and women are equal. Both the old and the New Testament of the holy Bible

assert the role of women that is no less important compared to men's role, showing that since a long time ago women were created special and carried the responsibility to lead (Ampang, 2021). In the book of Genesis, God created male and female in His image and gave them the authority to fill the earth and subdue it, to rule and have dominion over the earth (to manage God's other creations), both male and female were created good, created for the same purpose, and receive the same blessings. God saw that it was not good for man to be alone, so He created a suitable helper (woman) for man. The word helper for men has been interpreted mistakenly as a woman is inferior to men (Patriarchy).

Patriarchy is defined as the state of society that place men above women in all aspects of social, cultural, and economic life (Retnowulandari, 2012 cited by Iriansyah, 2016). The Holy Bible has historically revealed a patriarchal pattern where most leaders are men. From Adam to Abraham, Isaac, Jacob in the Old Testament to Jesus, the twelve disciples, and Paul in the New Testament, although some women were mentioned, most of its men were dominating. From another perspective, the Holy Bible mentions several female leaders despite that society, culture, and history suggest the idea that leadership is patriarchal. This shows that Christianity allows a female to be a leader and opposes the patriarchal system. The apostle Paul's writings to the Galatians against patriarchy have provided further proof that Christianity does not promote patriarchy. Paul renounced patriarchal thinking, defended an inclusive culture where men and women work together to advance God's kingdom, and reconciled gender differences (Essien & Ukpong, 2012).

In this modern era, although efforts to achieve gender equality are always expressed, the struggle still encounters many obstacles and challenges. The patriarchal culture and ideology continue to heavily influence many aspects of life and the social structure, particularly in Indonesia (Iriansyah, 2016). Due to the majority Indonesian population living in a patriarchal society, which means that men typically hold more power than women, researchers want to study how Christian female leaders in Indonesian Christian higher education lead an organization in a society that is still influenced by patriarchal values.

Although research related to Christian female leaders has been done, the study of Christian female leaders in Indonesian Christian higher education is limited. Hence, this research was conducted to propose a framework for Christian female leaders in Indonesian Christian higher

education based on Christian values and the research question that can be raised is, what are the elements that shape Christian female leaders in Christian higher education in Indonesia based on Christian values?

Literature Review

Leadership Theory

Leadership is widely interpreted by researchers according to their experience in seeing different phenomena. In 1987, Kotter defines leadership as someone who can influence a group of people in some direction (Kotter, 2001). On the other hand, according to Rosari (2019) leadership is defined as relation of group of people with the same purpose. There is more definition of leadership as time goes by. To some researchers the theory of leadership is a complex topic to discuss. But it needs to be addressed because of how important it is to have successful organization. Understanding leadership is needed to form a strategy to move forward together towards change and dynamic situation (Rachid, 2017). Without leadership, an organization will lose its sense of direction and in these modern days its talent (Alvesson & Spicer, 2014). Leadership today is not a permanent position, rather individuals continue to move in and out as the situation changes. The changes in situation need different styles of leadership to survive and to achieve organizational goals. Leadership cannot be changed with anything because it is important for an organization to communicate how to achieve goals and pursue them (Dartey-Baah & Addo, 2018).

Leadership Style

Every leader has a different leadership style according to their values and beliefs. This style can be influenced by many factors, which are personality, belief system, company culture and employee diversity (Rachid, 2017). Three styles of leadership are used as theoretical references in this paper:

1. Transformational Leadership

Transformational leadership has proven that it can enhance followers' environmental commitment to achieve organizational goals (Zhang, S., Sun, W., Ji, H., and Jia, 2021). Bass (1996) introduced transformational leadership as the opposite of transactional leadership that only occurs when the leader needs something in return, while transformational leadership is more about relationships (Taylor et al., 2014).

2. Servant Leadership

Servant leadership become popular among leaders in 1970 when Greenleaf introduce servant leadership through its nonprofit organization. There are ten characteristics of servant leadership that are known to the public, which are listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community (Spears, 2010). The servant leader cares for bringing out the best for the people in the organization, not for personal reward but for the well-being of the people (Bier, 2021).

3. Christian Leadership

God is the higher authority in Christian leadership. In this kind of leadership, God selects, calls, and equips His people who are expected to live purposefully according to their calling. Christian leadership has its base in Jesus Christ who has demonstrated how leadership should be done through His life, works, and teachings. It is obvious that one of the fundamental leadership characteristics of Jesus is to serve. Although Jesus is the Son of God and certainly more powerful than any other leaders on Earth, He came to serve people (Matthew 20:28). That is why being a servant of the people is what leadership is about.

In John 3:16, one of the most popular and most remembered verse in the Bible, Jesus said "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life." This shows that Christian leadership demonstrates leadership from the heart, and it embraces diversity such as color, language, race, gender, age, and background. Stanko (2000) is convinced that leadership journey must start from within a leader's heart. Christian leadership is also vision-based. Leading is a choice that comes from confidence and commitment to the vision. The leader must believe that the vision and/or end goal is worth the effort, energy, and sacrifices. Both leaders and followers should have a shared vision and leaders influence followers to move toward a common goal or vision that is defined by God (Lewa et al., 2018). Although there are more leadership styles that were found by researchers, these leadership styles have important characteristics that can be widely used to achieve organizational goals and at the same time maintain long term relationships.

Characteristics of Female Leaders

In order to engage higher levels of leadership, women in Christian universities were motivated through three things (Dahlvig & Longman, 2014). First is a sense of relational responsibility that comes from commitment to personal connections with people above, alongside, or beneath them. The second one is an awareness of God's calling in their lives and the gift of leadership. And the third one is encouragement through a mentoring relationship, and, or role models who represent competent leadership.

Gerzema & D'Antonio (2013) asked thirty-two thousand people from thirteen countries to classify hundreds of human behavioral traits as masculine, feminine, or neutral before examining the impact of feminine traits on leadership, success, morality, and happiness. Some of the feminine traits that are believed to be the successful keys of a female leader are connectedness, humility, candor, patience, empathy, trustworthiness, openness, flexibility, vulnerability, and balance. Many studies about women in leadership found that women typically value relationship and contribute to other people's growth through collaboration, empowerment, and inclusion (Dahlvig & Longman, 2014; Gerzema & D'Antonio, 2013; Longman & Anderson, 2016; Redmond et al., 2017; Spanò, 2020). This literature shows that people long for a more expressive leader, one who is vulnerable, honest, able to connect with others personally, and more understanding of other's feelings.

Another essential characteristic and common attribute that was also shown by female leaders is resilience (Black & Islam, 2014; Redmond et al., 2017). This character is obvious, given the fact that women with higher level leadership role might have to face politics at work, sexist cultures, seniority problem, also the challenge to balance their commitment in the family, work, friends, and church (Mayer et al., 2017; Dahlvig & Longman, 2014; Longman & Anderson, 2016).

This study focuses on female leaders who sit at the Dean's Office and are responsible to develop strategic vision of the faculty, set goals and priorities to assure academic quality is delivered, recruit faculty and help them to succeed, and allocate resources. Deans play an important role in defining, building, and maintaining a good work environment as well as establishing a quality education for students. In addition to that, a part of a dean's job is to represent their department within the university and outside stakeholders (Layne, 2010; Wolverton et al., 2001). Given the lineup of challenges and complexities in Christian higher

education setting, the characteristics, skills, strengths, and perspectives that women bring to their leadership will enhance the culture at the university, improve decision making, and add value to the effectiveness of higher-level teams (Eagly & Carli., 2007; Longman & Anderson, 2016).

Research Method

This study was conducted using a qualitative research method that enables the researcher to perform an in-depth and detailed study. According to Creswell (2014), qualitative research has the following characteristics: it is conducted in a non-contrived situation, the researcher is the primary instrument, there are numerous data sources, inductive and deductive data analysis, and the focus is on the participant's meaning, the research process is emergent, reflective to help shape an unbiased interpretation, and holistic. There are five types of qualitative research which are case studies, ethnography, grounded theory, narrative, and phenomenology (Creswell, 2014; Creswell & Poth, 2016).

The phenomenology research approach was chosen among the five approaches to describe people's actual experiences regarding a phenomenon as described by participants. The description concludes with the essence of the participants' experiences who have all witnessed the social and psychological phenomenon. This approach is vigorously philosophical based and usually supported by interviews (Giorgi, 2009; Moustakas, 1994), the study seeks to rely heavily on the participant's perspectives, and this reflects a social constructivist paradigm where individuals develop diverse and multiple subjective experiences and meanings that lead to specific objects or things (Creswell, 2014).

The unit of analysis in this study is a micro analysis unit in the form of individuals as the research subjects, the unit of time of research is a cross-sectional study where the research is carried out only at one given point in time of data collection and analysis. The conducted research performed an interview with several participants which are female Christian university leaders from greater Jakarta and Papua, Indonesia. The collected data were analyzed in the light of their leadership experiences and the Christian leadership principles they used to address the challenges they faced in that role as the research objects.

Referring to the research objective which specifically wants to explore Christian values that form female Christian leadership, a non-random sampling method where the selection of participants to be interviewed is carried out by purposive sampling technique that requires criteria to determine an individual to be a participant. The criteria for selecting research participants to be interviewed are as follows: 1)

participants are female leaders, 2) participants must have at least three years of experience leading in the dean's office, and 3) participants are deans or at least associate deans.

Six female deans and associate deans from two Christian universities in Greater Jakarta and Papua, East Indonesia were selected as participants. All participants have a track record of up to sixteen years in leading the faculty and are experienced in dealing with their subordinates that were older or have worked longer, mostly male, and from various ethnic cultures.

Research data collection was carried out within two weeks by conducting in-depth interviews through online meetings. The deans and associate deans were interviewed using semi-structured interviews and each interview was conducted for 50-90 minutes until the data had become saturated. All interviews were recorded and then transcribed into textual data for further analysis purposes.

phenomenon as described by participants. The description concludes with the essence of the participants' experiences who have all witnessed the social and psychological phenomenon. This approach is vigorously philosophical based and usually supported by interviews (Giorgi, 2009; Moustakas, 1994), the study seeks to rely heavily on the participant's perspectives, and this reflects a social constructivist paradigm where individuals develop diverse and multiple subjective experiences and meanings that lead to specific objects or things (Creswell, 2014).

The unit of analysis in this study is a micro analysis unit in the form of individuals as the research subjects, the unit of time of research is a cross-sectional study where the research is carried out only at one given point in time of data collection and analysis. The conducted research performed an interview with several participants which are female Christian university leaders from greater Jakarta and Papua, Indonesia. The collected data were analyzed in the light of their leadership experiences and the Christian leadership principles they used to address the challenges they faced in that role as the research objects.

Referring to the research objective which specifically wants to explore Christian values that form female Christian leadership, a non-random sampling method where the selection of participants to be interviewed is carried out by purposive sampling technique that requires criteria to determine an individual to be a participant. The criteria for selecting research participants to be interviewed are as follows: 1) participants are female leaders, 2) participants must have at least three

years of experience leading in the dean's office, and 3) participants are deans or at least associate deans.

Six female deans and associate deans from two Christian universities in Greater Jakarta and Papua, East Indonesia were selected as participants. All participants have a track record of up to sixteen years in leading the faculty and are experienced in dealing with their subordinates that were older or have worked longer, mostly male, and from various ethnic cultures.

Research data collection was carried out within two weeks by conducting in-depth interviews through online meetings. The deans and associate deans were interviewed using semi-structured interviews and each interview was conducted for 50-90 minutes until the data had become saturated. All interviews were recorded and then transcribed into textual data for further analysis purposes.

The data analysis procedure begins with the process of simplifying the interview textual data transcripts mentioned above. The results of the in-depth interview textual data transcripts were then distributed among the researchers to be read repeatedly so that the data coding or labeling and classification process could be carried out according to the coding mechanism. In labeling or classifying the data, researchers extract the meaning of the data by bracketing and/or highlighting repeated words or phrases of all participant's answers to the same inquiries. The meaning of the extracted data was then grouped into themes which are referred to as research findings.

Testing the validity of the data in this study was carried out through theoretical triangulation. Triangulation is a technique used to support research findings by confirming them with various points of view. Patton (1999) as cited by Carter et al., (2014) defines Triangulation as the use of various methods and data sources in qualitative research to develop a positive attitude towards a phenomenon. The purpose of triangulation is to obtain a high level of truth that is achieved through a good understanding of the phenomenon studied from various perspectives. Rahardjo (2010) asserts that through Triangulation, capturing a single phenomenon from different points of view will allow a reliable degree of truth to be obtained. Therefore, triangulation is an attempt to check the truth of data or information obtained by researchers from various points of view by reducing as much as possible the bias that occurs during data collection and analysis.

Theory triangulation is a type of triangulation that examines and interprets data using various theories (Carter et al., 2014). Different

theories or hypotheses can help the researcher support or contradict the findings of this type of triangulation. In the context of this study, the research finding was confirmed by leadership theories.

Results and Discussion

Results

Several elements influencing the Christian female leadership are identified in this paper. Communication, culture, and role model, with Christian values as the core, are the factors shaping female leadership in Christian universities.

During the interview with six female leaders at two different Christian universities, we found that communication is an element which plays a key role in successful leadership. When it comes to leadership, failure is frequently limited to measurable indicators of a leader's poor execution (Liu, 2010). That is why, regardless of the situation a female leader finds herself in, it is necessary to discover the best methods to effectively communicate within the organization (Cloyd, 2019). When tough decisions need to be made, conflicts need to be resolved, disciplinary actions need to be taken, or changes need to be implemented in the organization, effective communication from a leader is needed to mobilize the people in the organization to act on the decisions and changes.

All participants in this study believe that communication and building relationships with the people they lead are essential for their leadership. P1, P3, and P4 earn trust and respect from their colleagues and subordinates by spending time to build personal relationships and show empathy. P2 implements direct, honest communication with her colleagues to avoid and/or minimize misunderstandings and drama at the workplace that can affect everyone's productivity. Both P5 and P6 agreed that the keys to coordinating with their colleagues are communication, transparency, and good management. Unclear communication will hinder the work.

The fact that the participants of this study are from two provinces at the West and East side of Indonesia, cultural differences surely cannot be ignored. However, during the interview, these female leaders all agree that their strong belief in Jesus Christ and His teachings, guide them to take actions and make just decisions that could be accepted well by their colleagues and subordinates. When disciplinary actions need to be made, P1, P3, and P4 pointed out that the love of Christ doesn't mean agreeing

and tolerating everything. Love is doing what is right according to God's will.

This finding leads us to the second element that shape the Christian female leadership, which is, culture or Kingdom culture to be precise. Catterick (2020) explained that Kingdom culture has a fundamentally spiritual point of reference. It was given by God to humanity rather than formed within humanity. Kingdom culture represents the way God intended for all humans to live regardless of when they live, where they live, and their race.

Role model is another element shaping the Christian female leadership. A role model is someone who serves as a mentor or motivator that encourages a female leader (Dahlvig & Longman, 2014). The figures who came up in the interviews are Jesus Christ as the center of Christianity, Esther from the Bible, a leader, a lecturer, and even boarding-house-owner-turn-mentor. These other figures outside the Bible apparently are all Christians who stand as witnesses of Christ, too.

These role models have been a significant contributor to the kind of leaders the participants are. The ideal leadership characteristics identified in this study are integrity, love, and humility. Integrity involves being responsible, transparent, honest, and loyal. Love includes being just, meaning that disciplinary action as a form of being just is also a love language. Humility is about servant leadership, to lead by serving others.

Discussions

From the results, the authors propose a framework for Christian Female Leadership. Christian values are the core, influencing the three elements of communication, culture, and role model. These all shape the Christian Female Leadership as shown below:

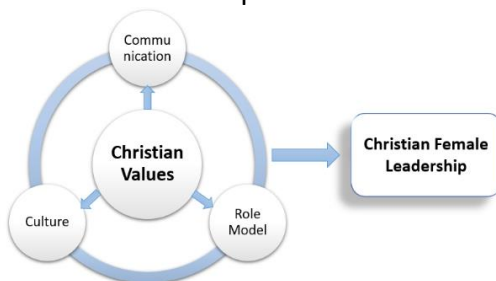


Figure 1. Christian Female Leadership Framework

Communication

In both secular and religious leadership, moving forward with followers toward a given goal requires conviction that the leader is real,

relevant, and is in a leadership position to serve the best interests of the followers. A leader must be able to promote creativity and innovation, stimulate the people they lead to challenge their own value systems and improve their individual performance to achieve a shared vision (Lewa et al., 2018). Thus, to be a successful leader, one is expected to have excellent communication and interpersonal skills besides cognitive skills. Change within the institution is inevitable. It can happen anytime and may affect each person differently because people are also at different seasons in their lives. That is why clear and careful communication is essential. In Psalms 141:3, David asked the Lord to take control of what He says and guard his lips to keep him from speaking thoughtlessly. Throughout the Scriptures, God also shows His faithfulness and guidance on what His chosen leaders need to say when proclaiming His message to His people (Exodus 4:15, Numbers 22:35, Jeremiah 1:7-9, Deuteronomy 18:18, Isaiah 51:16, Ezekiel 3:27).

All female leaders in this study share the same perception that knowing what is happening in their subordinates' lives helps them to understand the people they work with personally and make it easier to address things to them including to make sure that expectations are aligned. That is why they are willing to allocate time and energy to sit and listen to what their colleagues and subordinates would like to share about their personal matters. P1 said, "Approaching senior lecturers with nursing background needs intentional, sincere, and personal communication." P2 shared that every time she needed to take disciplinary action, she called the person to have a private conversation with her. She then addressed the issue, and the person opened up, admitted his/her mistakes, made an apology, and accepted the consequences. P3 and P4 build relationships with their colleagues and subordinates by having casual conversations that leads to more serious ones. It turns out that providing a safe space for people to share their burdens and be heard can avoid and minimize unnecessary conflicts in the organization because of misunderstandings.

Culture

Culture is everywhere and it is simply how a group of people live. Culture is a set of beliefs, practices, values, priorities, or traditions that determines how people engage and communicate with one another (Lengeman, 2017). Despite the differences across different cultures, all healthy cultures have some fundamental beliefs and values that make them vibrant and fruitful.

All female leaders in this study agree that Christian values are very important and play a big part in their leadership especially when they need wisdom to make tough decisions. They pointed out that trusting Jesus Christ, obeying His commands, and placing Jesus at the center of everything are the heart of their leadership. P1 and P4 believe that God's love must be shown through action to make an impact. However, love doesn't mean tolerating wrongdoings and letting them be without any consequences. As it is written in Proverbs 27:6, "*Faithful are the wounds of a friend [who corrects out of love and concern], but the kisses of an enemy are deceitful [because they serve his hidden agenda].*" P3 testified that her obedience to God has given her courage to take necessary disciplinary actions and wisdom to break the difficult news to her colleagues and subordinates.

These women are well aware of the fact that, as leaders, they will face opposition and whatever decision they make; they will never be able to please everyone. Thus, they fix their focus and ask themselves whether what they do will please God. P6 declared that to live is to serve God and it should be reflected in her leadership. This obviously demonstrates the characteristics of Kingdom culture, a culture of honor where Christians are empowered to carry out their God-given purpose, uphold Spirit-initiated renewal, and impacting the society in positive ways (Cavallaro, 2015). P5 feels that being a leader in a Christian university, where all the lecturers and staffs have the same beliefs and culture, helps her to lead well progressively even though sometimes she had to deal with radicalism and lots of pressure. This is understandable given the fact that arguments and disagreements among people often occur because they are unable to comprehend the culture of the environment in which they work (Lengeman, 2017).

Role Model

In Christianity, Jesus Christ is the foundation. On that foundation, the values, attitudes, and behavior of His believers are built. During His life, He has been a leader, a mentor, a servant, a friend; all roles are relevant with today's leadership practices. Having Jesus as a role model in leadership means considering His teachings in all decisions. Checking questions such as "Will this be pleasing to God?", "Is this what God wants me to do?", "Is this me showing Love?", "What do you think God will do to that person?", are used to guide decision making process.

The other role model is Esther. Esther is one of the few female leaders mentioned in the Bible. There are only two books named after a

woman in the Bible and Esther is one of them. She was a Jewish married to King Xerxes, also known as Ahasuerus, of the Persian Kingdom, and was later made the Queen (Bernock, 2020). Esther did not perform the managing functions as middle managers do and even had no freedom to see the King whenever she wanted, however, she had influence over the King. She made use of that influence for the greater good and did not abuse it. This is one of the characteristics of Christian leadership.

A former leader, a lecturer, and even a figure from her personal life – a boarding-house-owner, are also role models to the participants of this study. P3's former leader is still her go-to person for advice until now. He is very much an example of a servant leader to P3. Another participant, P5, has a lecturer as her motivator as well as the owner of her boarding house, who happens to be husband and wife. The couple never neglect their only child because of their careers. They even acted as parents and spiritual mentors to the girls who stayed in the boarding house. The wife would wake everyone up every morning at five and lead the morning prayers.

To sum up, a role model is one of the key elements in shaping the Christian female leadership. Integrity, love, and humility are the Christian values evident in all the role model figures mentioned by the participants. This concept of having a role model influencing the leadership style is in line with servant leadership (Avolio et al., 2009) which is closely related to Christian leadership.

Christian Female Leadership

As their male counterparts in non-religious organizations, Christian female leadership is also inseparable from decision making. It is closely related to conflict resolution, disciplinary action, and attitudes toward subordinates, as explored in this study.

The participants face various situations where they must make decisions, often unpopular ones. Among those are disciplinary actions, which are sensitive and must be handled carefully. There has always been a disagreement between those who advocate Love and those of Just. People emphasizing Love may not agree with disciplinary actions that can go to the extent of the dismissal of an employee. They find it difficult to accept the other opinion that being Just also means showing Love, in other words, punishments are a form of Love.

One of the participants, P4 from Papua, is expected to show more love and forgiving actions than enforcing discipline considering that she is a woman and looking at how Papua's development is still way behind

major cities. As shared by P4, a fellow lecturer said that she should be more tolerant to Papuan students. P4 stands up to her vision to advance education in Papua and does not apply exceptions in favor of certain students. In her words: "Like how we treat our children, sometimes they still want candies even when they are sick. We may feel pity for them when they cry, but if we give candies to them, we are not showing love to them because it is not the best for them."

Communication, in many cases, has proven its importance to resolve conflicts (Eisenkopf, 2018). Christian values such as respect and honesty have helped the female leaders in this study to communicate with their faculty members. The participants would build relationships and show genuine care through daily communication. They would ask about how the family of a fellow lecturer is doing, or whether the husband of a staff member has finally got a job or not. They would also welcome anyone who needs ears to listen to their stories and complaints. When it comes to reprimanding or informing about punishments, one-on-one communication is applied (Leibbrandt & Sääksvuori, 2012). This way, the leaders show respect to the faculty or staff member and may have the chance to maintain a positive atmosphere despite the unpleasant messages delivered.

Christian values help the female leaders to manage their team members in a good way. With older colleagues, the participants would treat them like they were their parents, following the teaching in the Bible. They would talk to them kindly and in private. With younger ones, the leaders would also demonstrate respect and appreciation.

Christian female leadership is a blend of transformational and servant leadership (Lewa et al., 2018; Scarborough, 2010). It is not transactional, and the leaders hold the principles of serving the team, supporting them to achieve organizational goals. The emphasis is on how it is based on the Christian values in all aspects and a higher calling. That is what differs Christian leadership from secular leadership.

CONCLUSIONS

This study found that in Christian higher education in Indonesia, female leadership is shaped by Christian values at the core. Love, integrity, and humility influenced the three elements in the proposed framework. The first element is communication. Personal approach and one-on-one communication help build relationships with the team members. Sincere care and respect are demonstrated through communications every day and are proven to be effective in conflict

resolution and disciplinary actions, which are inseparable from leadership. The second element is culture. Kingdom culture provides the platform for a healthy working environment. In this culture, people are valued and honored, in line with the teaching in the Bible that man was created in the image of God and that everyone stands the same in God's eyes. Treating others with respect is an implementation of leadership reflecting this culture. The last element is the role model. Jesus Christ is the ultimate role model who has been everything a good leader should be during his life on Earth. Other role models identified in this study are Esther from the Bible and Christian mentors who live their lives loving God. Their lives have become witnesses of Christ and in turn, influence others to also live like Christ.

This study has its limitations. All the interviews were conducted online and relied on the Internet connection. Glitches may risk loss of meanings transferred. Observation was also limited to expressions shown on the screen. Future research should attempt in-person interviews with an extension of topics to include ethnicity in Christian female leadership, how the ethnicity affects the female leaders in decision making and their leadership style and the comparison with female leadership in non-religious organizations.

REFERENCES

- Alvesson, M., & Spicer, A. (2014). Critical perspective on leadership. In D. Day, *The Oxford Handbook of Leadership and Organization* (pp. 40–56). Oxford: Oxford University Press. <https://doi.org/10.1093/oxfordhb/9780199755615.013.002>
- Ampang, C. J. R. (2021). Kepemimpinan perempuan dalam pelayanan gereja. <https://doi.org/10.31219/osf.io/7wjdz>
- Avolio, B. J., Walumbwa, F. O., & Weber, T. J. (2009). Leadership: Current theories, research, and future directions. *Annual Review of Psychology*, 60(1), 421–449. <https://doi.org/10.1146/annurev.psych.60.110707.163621>
- Badan Pusat Statistik. (2020). *Distribusi Jabatan Manager Menurut Jenis Kelamin (Persen), 2017-2019*. Badan Pusat Statistik. <https://www.bps.go.id/indicator/40/1334/1/distribusi-jabatan-manager-menurut-jenis-kelamin.html>
- Badan Pusat Statistik. (2021). *Persentase Kursi Yang Diduduki Perempuan Di DPR Dan DPRD (Persen), 2009-2019*. Badan Pusat Statistik. <https://www.bps.go.id/indicator/40/1337/1/persentase-kursi-yang-diduduki-perempuan-di-dpr-dan-dprd.html>

- Bernock, D. (2020). Who was Esther in the Bible? <https://www.christianity.com/wiki/bible/who-was-esther-in-the-bible.html>
- Bier, M. C. (2021). Servant Leadership for Schools. *Journal of Character Education*, 17(2), 27–46. <https://doi.org/10.13140/RG.2.2.25870.02886>
- Black, C., & Islam, A. (2014). Women in academia: What does it take to reach the top. *The Guardian*. <https://www.theguardian.com/higher-education-network/blog/2014/feb/24/women-academia-promotion-cambridge>
- Mayer, C.H., Viviers, R., Oosthuizen, R., & Surtee, S. (2017). 'Juggling the glass balls ...': Workplace spirituality in women leaders. *South African Journal of Higher Education*, 31(5), 189–205. https://www.researchgate.net/publication/320285622_'Juggling_the_glass_balls_'_Workplace_spirituality_in_women_leaders
- Carter, N., Bryant-Lukosius, D., Dicenso, A., Blythe, J., & Neville, A. J. (2014). The use of triangulation in qualitative research. *Oncology Nursing Forum*, 41(5), 545-547. <https://doi.org/10.1188/14.ONF.545-547>
- Catterick, D. (2020). Kingdom Culture as a Plumb Line in Cross-cultural Engagement. *International Journal of Christianity and English Language Teaching*, 7(1), 3-19. <https://digitalcommons.biola.edu/ijc-elt/vol7/iss1/4/>
- Cavallaro, D. J. (2015). *Advancing a kingdom culture of honor while mitigating the effects of toxic shame through harvest school of supernatural ministry in Chesapeake, Virginia* (Doctoral dissertation, Regent University). <https://www.proquest.com/openview/7123bfa7a1beee91725e4972347f3606/1?pq-origsite=gscholar&cbl=18750>
- Cloyd, M. (2019). Unseen success in Christian leadership failures. *Journal of Biblical Perspectives in Leadership*, 9(1), 213–225. <https://www.regent.edu/acad/global/publications/jbpl/vol9no1/>
- Creswell, J. W. (2014). *Research design: Qualitative, quantitative and mixed methods approaches* (4th ed.). Singapore: Sage Publications
- Creswell, J. W., & Poth, C. N. (2016). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). Los Angeles, CA: Sage Publications.
- Dahlvig, J., & Longman, K. A. (2014). Contributors to women's leadership development in Christian Higher Education: A model and

- emerging theory. *Journal of Research on Christian Education*, 23(1), 5–28. <https://doi.org/10.1080/10656219.2014.862196>
- Dartey-Baah, K., & Addo, S. A. (2018). Charismatic and corrective leadership dimensions as antecedents of employee safety behaviours: A structural model. *The Leadership and Organization Development Journal*, 39(2), 186–201. <https://doi.org/10.1108/LODJ-08-2017-0240>
- Eagly, A. H., & Carli, L. L. (2007). *Through the labyrinth: The truth about how women become leaders* (Vol. 11). Boston, MA: Harvard Business School Press.
- Eisenkopf, G. (2018). The long-run effects of communication as a conflict resolution mechanism. *Journal of Economic Behavior & Organization*, 154, 121–136. <https://doi.org/10.1016/j.jebo.2018.08.002>
- Essien, A. M., & Ukpong, D. P. (2012). Patriarchy and gender inequality: the persistence of religious and cultural prejudice in contemporary Akwa Ibom State, Nigeria. *International Journal of Social Science and Humanity*, 2(4), 286–290. <https://doi.org/10.7763/ijssh.2012.v2.111>
- Gerzema, J., & D'Antonio, M. (2013). *The Athena doctrine: How women (and the men who think like them) will rule the future*. John Wiley & Sons. Hoboken, NJ: John Wiley & Sons.
- Giorgi, A. (2009). *The descriptive phenomenological method in psychology: A modified Husserlian approach*. Pittsburgh, PA: Duquesne University Press.
- Iriansyah, H. S. (2017). Tantangan dan peluang perempuan dalam berpolitik di Indonesia: Masyarakat patriarki. *Jurnal Ilmu Pendidikan (JIP) STKIP Kusuma Negara*, 8(2), 1-14. <http://jurnal.stkipkusumanegara.ac.id/index.php/jip/article/view/23>
- Juneja, P. (n.d.). *What is decision making?* Management Study Guide. <https://www.managementstudyguide.com/what-is-decision-making.htm>
- Kotter, J. P. (2001). *What leaders really do*. <https://hbr.org/2001/12/what-leaders-really-do>
- ayne, M. (2010). Perspectives on leadership from female engineering deans. *Leadership and Management in Engineering*, 10(4), 185-190. [https://doi.org/10.1061/\(ASCE\)LM.1943-5630.0000083](https://doi.org/10.1061/(ASCE)LM.1943-5630.0000083)

- Leibbrandt, A., & Sääksvuori, L. (2012). Communication in intergroup conflicts. *European Economic Review*, 56(6), 1136-1147. <https://doi.org/10.1016/j.euroecorev.2012.05.003>
- Lengeman, B. (2017). *Kingdom culture: Uncovering the heart of what empowers teams*. Grand Rapids, MI: Certa Publishing.
- Lewa, P. M., Lewa, S. K., & Mutuku, S. M. (2018). Leading from the heart: Lessons from Christian leadership. In J. Marques & S. Dhiman (Eds.), *Engaged Leadership: Transforming through Future-Oriented Design Thinking* (pp. 137–157). Springer International Publishing. https://doi.org/10.1007/978-3-319-72221-4_7
- Liu, H. (2010). When leaders fail: A typology of failures and framing strategies. *Management Communication Quarterly*, 24(2), 232–259. <https://doi.org/10.1177/0893318909359085>
- Longman, K. A., & Anderson, P. S. (2016). Women in leadership: The future of Christian Higher Education. *Christian Higher Education*, 15(1–2), 24–37. <https://doi.org/10.1080/15363759.2016.1107339>
- Moustakas, C. (1994). *Phenomenological research methods*. Newbury Park, CA: Sage Publications.
- Pangkalan Data Pendidikan Tinggi. (2022). *Pangkalan Data Pendidikan Tinggi Indonesia*. <https://pddikti.kemdikbud.go.id/>
- Prayogo, Y. (2021). *Berikut Daftar Kampus Berbasis Katolik dan Kristen Terbaik di Indonesia Versi UniRank 2021*. <https://www.kalderanews.com/2021/11/berikut-daftar-kampus-berbasis-katolik-dan-kristen-terbaik-di-indonesia-versi-unirank-2021/>
- Rachid, B. (2017). Leadership innovation and entrepreneurship as driving forces of the global economy. In S. Michael (Ed.), *Springer Proceedings in Business and Economics*. Springer. <https://doi.org/10.1007/978-3-319-43434-6>
- Rahardjo, M. (2010). *Triangulasi dalam penelitian kualitatif*. Malang: UIN Maulana Malik Ibrahim Malang. <http://repository.uin-malang.ac.id/1133/1/triangulasi.pdf>
- Redmond, P., Gutke, H., Galligan, L., Howard, A., & Newman, T. (2017). Becoming a female leader in higher education: Investigations from a regional university. *Gender and Education*, 29(3), 332–351. <https://doi.org/10.1080/09540253.2016.1156063>
- Rosari, R. (2019). Leadership definitions applications for lecturers' leadership development. *Journal of Leadership in Organizations*, 1(1), 17–28. <https://doi.org/10.22146/jlo.42965>

- Scarborough, T. O. (2010). Defining Christian transformational leadership. *Conspectus: The Journal of the South African Theological Seminary*, 10(1), 58–87. <https://hdl.handle.net/10520/EJC28166>
- Spanò, E. (2020). Femina academica: Women ‘confessing’ leadership in Higher Education. *Gender and Education*, 32(3), 301–310. <https://doi.org/10.1080/09540253.2017.1336205>
- Spears, L. C. (2010). Character and Servant Leadership: Ten Characteristics of Effective, Caring Leaders. *The Journal of Virtues & Leadership*, 1(1), 25–30. <https://www.regent.edu/journal/journal-of-virtues-leadership/character-and-servant-leadership-ten-characteristics-of-effective-caring-leaders/>
- Stanko, J. W. (2000). *So many leaders so little leadership*. Mobile, (AL): Evergreen Press
- Taylor, C. M., Cornelius, C. J., & Colvin, K. (2014). Visionary leadership and its relationship to organizational effectiveness. *Leadership and Organization Development Journal*, 35(6), 566–583. <https://doi.org/10.1108/LODJ-10-2012-0130>
- The World Bank. (2021). *Population, female (% of total population)*. <https://data.worldbank.org/indicator/SP.POP.TOTL.FE.ZS?view=chart>
- Wolverton, M., Gmelch, W. H., Montez, J., & Nies, C. T. (2001). The changing nature of the Academic Deanship. *ASHE-ERIC Higher Education Report*, 28(1), 1-175. <https://eric.ed.gov/?id=ED457708>
- Worldometer. (2020). *Indonesia Population*. <https://www.worldometers.info/world-population/indonesia-population/#:~:text=Indonesia-population-is-equivalent-to,391people-per-mi2>
- Zhang, S., Sun, W., Ji, H., and Jia, J. (2021). The antecedents and outcomes of transformational leadership: Leader’s self-transcendent value, follower’s environmental commitment and behavior. *Leadership & Organization Development Journal*, 42(7), 1037–1052. <https://doi.org/10.1108/LODJ-10-2020-0471>