

Women's leadership communication patterns in the political areas in Lampung province Indonesia

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Abstract

Patriarchal culture still dominates among women in Indonesia and several other countries, often resulting in discrimination. Although almost every country has laws regulating women's positions in the public sector, developing women's roles and positions is still slow, especially in government institutions. This research highlights the importance of women's leadership roles as potential resources for nation-building. This research uses a holistic approach with an orientation toward natural descriptive data and a qualitative approach through a case study method. In Lampung Province, only two districts have female regional heads, namely the mayor of Bandar Lampung and the regent of Tanggamus. The study found that both leaders used communication patterns that were appropriate to local conditions: the mayor of Bandar Lampung adopted persuasive and participatory patterns, while the regent of Tanggamus used democratic and collaborative communication approaches with a focus on MSME actors and the community. These communication patterns are key to building strong relationships with constituents and achieving better development goals for the region.

KEYWORDS

leadership, participatory, patterns of communication, persuasive, politics, women

1 | INTRODUCTION

The patriarchal culture (Halizah et al., 2023, h. 21), which currently still dominates the political arena among women, is not easy and is an obstacle. Inequality of representation in parliament is not easy for women because it is more about gender differences (social construction) rather than sex differences (nature and destiny). Closing women's access is due to perceptions and social construction (Alfirahmi & Ekasari, 2018, h. 253) in many roles in the world of politics. At that time, the Indonesian women's movement began to advocate for women's voting rights. Since ancient times, it has been seen that women have fought for their voices so that they can be voiced and realized in life. In Indonesia, women's representation in the political field is still far from expectations and is still shackled due to patriarchal culture (Israpil, 2017, h. 143), gender, and background differences, although up to now efforts have been made to harmonize these differences.

Currently, women's leadership roles have a strategic role and position in people's lives (Sumartini, 2021, h. 73). Indonesian women in the current era are truly appearing to occupy strategic roles in the realm of bureaucracy and government. Explained in the 1945 law, article 27 paragraph 1, reads "every citizen has the same position under the law and government, and is obliged to uphold the law and government without exception." Women have the same rights, obligations, and opportunities as men in development in all fields. The existence of open opportunities for women as leaders means that women also have the opportunity to take part in decision-making.

Law no. 39 of 1999 concerning Human Rights also contains articles that support anti-discrimination actions against women as stated in article 20 paragraph 2, namely "Slavery and slave servitude, trafficking in women, and all acts of any kind with similar aims, are prohibited." Then in article 49, it is emphasized that "women have the right to choose, be elected, be appointed to jobs, positions and professions". Then it is stated in the Minister of Home Affairs Regulation no. 67 of 2011 article 1 concerning changes to Minister of Home Affairs Regulation no. 15 of 2008 concerning general guidelines for the implementation of gender mainstreaming in each region. However, even though the state has regulated through law the opportunity for women to have equal rights in development, in this era, discrimination against women still often occurs (Hasanah, 2018, h. 111). The number of women who occupy strategic positions both as formulators and implementers of state policy decisions is increasingly popular and increasing. The problem is that the development of women's roles and positions is very slow positions in government institutions are also very less than proportional. However, not all women will be recognized as leaders; only women who meet men's leadership standards will be recognized for their effectiveness (Fauziyah, 2020, h. 8). This study is based on the initial understanding that women are not yet completely out of patriarchal culture.

In regional leadership, women have very few opportunities, including leadership, to become regional heads, but even with a small number, their productivity in carrying out their duties is maximal. What is the special character of women's leadership in regional government includes the diversity of backgrounds and social categories that stick to themselves. This study then investigates the configuration of the complex relationship between the political practices of regional women heads and responsibility for leadership in developing regions with different patterns of approach, which are understood as core elements of women's subordination. The aim is to understand how women in regional leadership are in the realm of gender mainstreaming. Lampung Province has 15 city regencies, but of the 15 regencies, regional leadership until 2022 will be represented by 2 female regional heads, namely the mayor of Bandar

Lampung, Eva Dwiana, and the Regent of Tanggamus, Dewi Handjani. A breath of fresh air can be seen from the progress of female regional heads, especially in Lampung Province. Playing an active role in the political field is motivating and very pro-women in Indonesia and raises awareness not only in the political, economic, and social fields, people who have equal opportunities in the state in the political space have the rights and obligations of the Indonesian nation and state.

Building women's empowerment (Nur, 2019, h. 105) with the wise participation of community organizations and groups because women's movements are different from social movements to change fate, constructing women's culture (Alfirahmi & Ekasari, 2018, h. 259) in society. An important indicator is community participation. According to Tari Siwi Utami (Zamroni, 2013), the government's political will is appreciative, with maximum efforts to empower women in national political struggles through gender mainstreaming. Women activists are concerned with encouraging developments in aspects of community life with gender mainstreaming. In contemporary times, John L. Esposito, in his observations in the last decade of the 20th century, the existence of women experienced many significant changes regarding the empowerment of pro-women legal reforms (Palulungan et al., 2020, h. 5). In elections/local elections, women have the opportunity to vote and be elected. Improved women's education and employment opportunities have themselves expanded women's roles in society.

Research on the Political Role of Women from a Gender Perspective by Very Wahyudi in 2018 explains that women's participation in politics is very important. Because their existence can improve the welfare of women's groups by representing, monitoring, and influencing the agenda and policy-making process, as well as participating in the development process. Theresia Parwati, Kuspuji Istiningdiah, 2020 about the importance of women's participation in politics. Women represent women's groups in the development process. And Bira Farida Nurul Layli, 2019 concerning the Representation of Muslim Women in the Political Arena. Renata Guimarães Reynaldo, about Women of the Revolution and a Politics of Care: A gendered intersectional approach on an initiative to address socioenvironmental problems in a marginalized community in southern Brazil in 2022 explains about marginalized communities in Southern Brazil, led and carried out by women to fighting conditions of subordination across sects and overcoming social and environmental problems caused by a lack of public attention. Based on the understanding that women in the Buckets Revolution developed a particular politics of care, this research investigates the configuration of the complex relationship between their political practices and care responsibilities—understood as core elements of women's intersecting subordination and, simultaneously, a central value to that new and revolutionary. The results show that, with their revolutionary politics of care, the women of the Ember Revolution constructed contextualized, horizontal, and bottom-up service-based counter-hegemonic alternatives to address the resulting socio-environmental problems of intersecting subordination in the Brazilian context and, more broadly, in the contemporary neoliberal global order.

This research is different from previous research. In this article, it is revealed how strategic studies can be studied further, namely from a communication perspective, women's involvement cannot be separated from obstacles. Therefore, the relevance, need, and potential contribution of this research on the role of women as leaders can be equal opportunities in the political realm and even aspects of community life and gender mainstreaming. Advancing the role and dignity of women is a priority in the political realm. The women's public sector is important in political coverage of issues including child welfare, women's protection, community development, and others. Women are a potential resource who, if given the opportunity to advance, will progress and improve their quality independently, becoming a driving force in the

dimensions of life and national development (Guimarães Reynaldo et al., 2023). Currently, women can show themselves as strong people and progress. As time goes on, more and more women show their ability to carry out men's work (O'Brien, 2022), so they can survive and be successful in carrying out the mandate given to them. Essentially, management and leadership are not much different from men.

This change is a challenge as well as a demand for female regional heads to adapt to these developments. Female regional heads need to package the political realm through the public sector in a professional and quality manner (Sangari et al., 2017). If not, it will lose its appeal. Women regional heads have a strategic role in strengthening the discourse on development and community development, they need to adapt and follow the changes that occur in society by carrying out the process of empowering their personal, institutional, and social institutions through appropriate communication patterns.

2 | THEORETICAL FRAMEWORK

Gender issues require recognition of women's contributions in various aspects that are considered to belong only to men. This has resulted in an increase in actors from those previously dominated only by men (Knowles, 2019) to becoming increasingly pluralistic with the intervention of women. Christine Sylvester applies an interesting typology of looking at society to analyze international relations as follows:

1. Feminist empiricism sees that countries and inter-state systems are seen in terms of gender structures in domination and interaction. Structures of gender domination and interaction
2. Feminist standpoints argue that women's experiences in political life provide a perspective on social issues that provides valid insight into the world of politics. These feminists offer criticism of theories built by policymakers
3. Feminist postmodernism is a difficult term to define and covers a wide range of tendencies. Harding and Sylvester argue that this feminist essence is a resistance to the conception of "one true story" to a "false universal perspective"

Gender roles are responsibilities played by men or women based on the culture that applies in society and social life (Rajab, 2018). Gender roles can therefore be understood as the result of social life that applies in society to certain groups and ultimately becomes the culture that applies in that society. According to You (2019), the domination that occurs between men and women is one of the bases of symbolic violence, which is a form of violence that tends to be subtle and invisible, and many are not even aware of it (Wilson et al., 2023). Patriarchal discourse is violent because it indirectly traps women by determining their perspective, mindset, way of feeling and acting. The society also adopts patriarchal cultural norms in every aspect of life. Therefore, the patriarchal system has become normal and commonly applies in society. Patriarchy also means the existence of "father's power", in this case, the existence of men who are more dominant than women (Novarisa et al., 2019) stating that patriarchal culture focuses too much on and exaggerates the biological differences that exist between men and women, and ensuring that men occupy masculine or dominant roles and women occupy feminine and subordinate positions (Sakina & Hasanah, 2014).

So far there has been an opinion that the world of politics is identical to the world of men. This assumption arises from the existence of an "image" that is not entirely accurate about

political life; namely that politics is dirty, hard, full of intrigue, and the like, which is identified with male characteristics (Oktaviani, 2023). As a result, the number of women involved in politics is small, including in countries where the level of democracy and equality of human rights is sufficient. Tall. Apart from that, this impression arises because historically, especially in the early stages of human development, men were always identified with “institutions” or work activities outside the home, while women were responsible for providing for the family’s needs at home. This lack of optimal gender equality and justice can be read in the reality of women’s participation in public positions in the international world which is still very minimal and very worrying (Ourahmoune & El, 2023). This is indicated by 418 political parties in 86 countries, women of whom only 10.8% occupy the position of president/party chairman, 18.7% deputy president/deputy chairman, 7.6% secretary-general, and 9.2% party spokesperson. According to the census carried out by the Central Bureau of Statistics (BPS) 3 in 2000, the number of women in Indonesia was 101,625,816 people or 51% of the entire population or more than the total population in the three countries of Malaysia, Singapore, and the Philippines. However, this large number is not visible in the number of women’s representation in political decision-making institutions in Indonesia.

The progress of women is becoming increasingly visible in the 21st century. In several countries, some women have experienced very rapid development, both in terms of life and vertical mobility. Many women have been able to receive education on par with men so that they can occupy the same strategic positions in the world of bureaucracy or government. (Mejia, 2023) leadership is the result of one direction which may be because the leader has certain qualities that make him superior to his followers. However, during their leadership period, men and women certainly have different leadership styles. In this case, men are considered to use the norm of justice more while women use the norm of equality. Currently, many female figures are role models, such as Indira Gandhi from India, Margaret Thatcher from England, and Cory Aquino from the Philippines. In Indonesia, a female figure who can be used as a role model in leading is R. A Kartini, she is a figure who fought for women’s rights, such as the right to study and the right to lead an organization.

Women are potential resources who, if given the opportunity and opportunity to progress, will progress and improve their quality independently, becoming drivers in the dimensions of life and nation development. Currently, women can show themselves as strong and progressive people. As more and more women show their ability to carry out men’s work, they can survive and be successful in carrying out the mandate given to them. Essentially, management and leadership are not much different from men. They are seeing the large potential of women in Indonesia who can become regional heads and deputy regional heads. The Ministry of Women’s Empowerment and Child Protection (PPPA) issued Ministerial Regulation No. 10 of 2015 concerning Increasing Women’s Representation. This Ministerial Regulation for Women’s Empowerment and Child Protection has been submitted to Regents, Mayors, and Governors in Indonesia for implementation, to support the sustainability of the 50:50 planetary agenda for Gender Equality in 2030, no longer with a pattern of 30% representation for women and the remaining 70% for men. -men, but rather to create gender equality in receiving and achieving benefits and opportunities in various fields of development.

The feminine leadership style has the characteristic of building women’s self-worth to be stronger in leadership. This feminine leadership style equips women with abilities, resources, and access so that they can make changes and position women. This female leadership style is more focused on the redistribution of power and responsibility. Another opinion regarding the existence of this leadership style is that instead of competition. This feminine female leadership

style also illustrates cooperation building relationships and forming a solid team. This feminine leadership style has 3 dimensions, namely: 1. Charismatic and value-based, 2. Team oriented, and 3. Self-protective. Feminine leadership style is an active leadership style, this leadership is leadership that is responsible and takes care of other people. The feminine spirit inherent in the leader will give rise to a motherly, self-protective attitude and soft-hearted instincts. 1. Charismatic and value-based: In this dimension, the leader will show transformational leadership attributes, whereas in this leadership a leader will show charisma such as visionary, which means the leader will show a confident attitude in leading. 2. Team-oriented: The team-oriented dimension explains where female leaders will act more democratically and collaboratively, what is meant here is that leaders are people who are communicative and coordinate in leading. 3. Self-protective: In this dimension, a leader will show the attitude of a leader who does not socialize easily and always has a procedural or formal attitude.

3 | METHODS

This research is natural, holistic, and comprehensive, oriented toward natural descriptive data, namely a qualitative approach that aims at the complete object. In this study, the research subjects were the 15 regencies in Lampung province, only 2 regencies had 2 female regional heads, namely the mayor of Bandar Lampung Eva Dwiana, and the Regent of Tanggamus Dewi Hanjani. This research uses a qualitative approach using a case study method. A case study is a comprehensive description and explanation of various aspects of an individual, a group, or organization (community), a program, or a social situation.” Case study research seeks to examine as much data as possible regarding the subject under study. In this case, it is possible to obtain this data through in-depth interviews, observations, reviewing survey documents, and any data to describe a case in detail (Tables 1-5).

The case study in the research carried out by the author uses an intrinsic case study, if the case studied in depth contains interesting things to study that come from the case itself, or can be said to contain intrinsic interest.

In qualitative research, the selection of subjects as research informants is not based on certain rules like non-qualitative research but is carried out based on research needs or requirements. This research starts from empirical facts and is carried out inductively to obtain complete data so that it can be analyzed to produce answers to existing problem questions so that they become meaningful research results. The author uses a qualitative design with steps according to descriptive research procedures as the research objective. Using qualitative research methods, it is hoped that the research carried out can produce findings or data that are more complete, in-depth, reliable, and valid so that the objectives of this research can be achieved. With qualitative research methods, researchers can conduct in-depth, focused, and thorough interviews with research subjects so that the data obtained is more accurate and credible. This research uses a purposive sampling technique to determine informants. A research informant (resource person) is someone who has information about the research object. The information in this research comes from direct interviews called sources. In this research, researchers will conduct interviews with informants who provide contributions and information in this research. Semi-structured in-depth interviews were conducted directly with key actors, including: i). The two female leaders are the mayor, Mrs. Hj Eva Dwiana, and the regent of Tanggamus, Mrs. Dewi Hanjani. ii). Five district coordinators for the city of Bandar Lampung, the Rachmad Hidayat Taklim Council, which was founded by the mayor, Eva

TABLE 1 Data from Eva Dwiana leadership research informants.

No	Informant's name	Representative	Interview time duration	Interview protocol points
1	ED	Mayor of Bandar Lampung	2 X 45 minute	<ol style="list-style-type: none"> 1. Implemented leadership communication strategy. 2. How to convince the public about the work program being undertaken 3. Policymaking is more directed toward masculinity or feminism 4. Leadership patterns through the communication approach used 5. What are the leadership achievements in superior programs 6. What are the leadership achievements in superior programs 7. How to empower women and the women's movement during the leadership period
2	AN	Sub-district head of Kemiling	100 minute	<ol style="list-style-type: none"> 1. How is the implementation and contribution of the mayor's leadership in each sub-district in each work program during the leadership period
3	BA	Sub-district head of Bumi Waras	100. Minute	<ol style="list-style-type: none"> 2. How is the implementation and contribution of the mayor's leadership in each sub-district in each work program during the leadership period
4	NI	Sub-district head of Panjang	100. Minute	<ol style="list-style-type: none"> 3. How is the implementation and contribution of the mayor's leadership in each sub-district in each work program during the leadership period
5	HN	Sukarame Village head	100. Minute	<ol style="list-style-type: none"> 1. How is the implementation and contribution of the mayor's leadership in each sub-district in each work program during the leadership period
6	SF	Gunung Sulah Village head	100. Minute	<ol style="list-style-type: none"> 2. How is the implementation and contribution of the mayor's leadership in each sub-district in each work program during the leadership period
7	MN	Bumi Waras Village head	100. Minute	<ol style="list-style-type: none"> 3. How is the implementation and contribution of the mayor's leadership in each sub-district in each work program during the leadership period
8	KY	Gedung Air Village head	100. Minute	<ol style="list-style-type: none"> 4. How is the implementation and contribution of the mayor's leadership in each sub-district in each work program during the leadership period

TABLE 1 (Continued)

No	Informant's name	Representative	Interview time duration	Interview protocol points
9	EI	Kupang Raya Village head	150. Minute	5. How is the implementation and contribution of the mayor's leadership in each sub-district in each work program during the leadership period
10.	HZ	Bilabong Jaya Village head	150. Minute	6. How is the implementation and contribution of the mayor's leadership in each sub-district in each work program during the leadership period
11	5 Anggota	Majlis Taklim Rachmat Hidayat	5 X 60 minute	1. What is the mayor's appreciation for the majlis taklim activities?
12	3 UMKM	UMKM	3 X 60 minute	2. How does the mayor appreciate the program and the development and progress of UMKM

Source: Research Results.

Dwiana, and five heads of Majlis Taklim administrators spread across the Tanggamus district. iii). UMKM owners represent culinary, fashion, and agribusiness UMKM because one of the mayor and regent's programs is improving the economic sector. iv). Five women representing KWT Tanggamus or what is called the women's farmer group in Tanggamus. v). Three sub-district heads and six village heads in Bandar Lampung and three sub-district heads and three village heads in Tanggamus district.

The first stage of participant observation allows for an exploratory study focused on the local community context to understand the social demands and engagement practices of women leaders and then define the research problem and objective. In the second stage of data collection, focus groups and in-depth interviews were intended to collect the perceptions and views of women leaders in society regarding responsibilities, gender roles, and political practices.

In this study, researchers used data collection techniques using triangulation, which combines observation, interviews, and documentation. This observation is carried out by observing and recording the research object, namely by observing existing activities. In-depth interviews in this research were used to explore data in as detailed and comprehensive a manner as possible, most of which contained personal opinions, attitudes, and experiences while involved in leadership. The documents used by researchers here are in the form of photos, drawings, and written data. The data collected is in the form of primary data and secondary data. Primary data was obtained through interviews to explore qualitative data. Secondary data was obtained from literature studies, books, reports, and case analyses from various written sources.

In this research, informants were determined using the purposive technique, namely selected with certain considerations and objectives, who mastered an object to be studied. The researcher reasoned that he used purposive sampling, namely to collect data that is truly real by interviewing an informant who is considered to know or master a particular skill or job in his field. Data analysis in this research took place simultaneously with the data collection process. The interactive analysis model includes three paths, namely data reduction, and rendering. Data reduction is a form of analysis that sharpens, classifies, directs, removes unnecessary data,

TABLE 2 Informant data from Dewi Hanjani's leadership research.

No	Informant's name	Representative	Interview time duration	Interview protocol points
1	DH	Regent of Tanggamus	2. X 45 minute	<ol style="list-style-type: none"> 1. Implemented leadership communication strategy. 2. How to convince the public about the program being undertaken 3. Policy-making tends to be more masculine or feminine 4. Leadership patterns through the communication approach used 5. What are the leadership achievements in superior programs 6. What are the obstacles or abstacles during the leadership period 7. How to empower women and the women's movement during the leadership period
2	PW	Sub-district head of Gisting	100 minute	<ol style="list-style-type: none"> 1. How is the implementation and contribution of the regent's leadership in each sub-district in each work program during the leadership period
3	DS	Sub-district head of Kelumbayan	100 minute	<ol style="list-style-type: none"> 2. How is the implementation and contribution of the regent's leadership in each sub-district in each work program during the leadership period
4	EF	Sub-district head of Wonosobo	100 minute	<ol style="list-style-type: none"> 3. How is the implementation and contribution of the regent's leadership in each sub-district in each work program during the leadership period
5	RI	Kuripan Village head	150 minute	<ol style="list-style-type: none"> 1. How is the implementation and contribution of the regent's leadership in each sub-district in each work program during the leadership period
6	NK	Baros Village head	150 minute	<ol style="list-style-type: none"> 2. How is the implementation and contribution of the regent's leadership in each sub-district in each work program during the leadership period
7	DC	Pasar Madang Village head	150 minute	<ol style="list-style-type: none"> 3. How is the implementation and contribution of the regent's leadership in each sub-district in each work program during the leadership period
8	EK	KWT Talang Jawa	60 minute	<ol style="list-style-type: none"> 1. What form does the regent support in assisting and developing the KWT program?
9	MY	KWT Karya	60 minute	<ol style="list-style-type: none"> 2. What form does the regent support in assisting and developing the KWT program?

TABLE 2 (Continued)

No	Informant's name	Representative	Interview time duration	Interview protocol points
10	SH	KWT Alam Lestari	60 minute	3. What form does the regent support in assisting and developing the KWT program?
11	TN	KWT Lestari	60 minute	4. What form does the regent support in assisting and developing the KWT program?
12	IR	MT Al-Husna	60 minute	1. How does the regent appreciate the activities of the Taklim assembly?
13	EY	MT Al Manar	60 minute	2. How does the regent appreciate the activities of the Taklim assembly?
14	RT	MT Nurul Huda	60 minute	3. How does the regent appreciate the activities of the Taklim assembly?
15	3 UMKM	UMKM	3 X 60 minute	1. How does the regent appreciate the program and the development and progress of UMKM?

Source: Research Results.

TABLE 3 Recapitulation of the mayor of Bandar Lampung's work results 2021–2023.

Education	Health	Social	Development	Religious
<ul style="list-style-type: none"> Improved educational facilities (providing scholarships for honorary teachers, ASN, and doctors) 	<ul style="list-style-type: none"> Handling Covid-19 by accelerating vaccination 	<ul style="list-style-type: none"> River Grebek (overcoming floods) Improvement of UMKM (interest-free loan program) Waste Bank program 	<ul style="list-style-type: none"> Adding flyovers (process) Construction of public service buildings (process) 	<ul style="list-style-type: none"> Compensation to the mosque on religious holidays Assistance for Islamic boarding schools and orphanages Umrah programs

Source: <https://lampung.idntimes.com/news/lampung/silviana-4/usai-dilantik-wali-kota-ini-fokus-kerja-utama-eva-dwiana?page=all>.

and organizes data in such a way that conclusions can be drawn. Data presentation is a collection of structured information that provides the possibility of drawing conclusions and taking action. Concluding also includes verification of the data conclusions which are then edited, to determine the completeness of the data and the validity of the data. The validity of the data is checked again by comparing the data. All primary and secondary data were reviewed based on facts in the field. The data collection collected from this data collection tool can support the analysis of the answers to the questions in this research.

TABLE 4 The performance achievements of the Regent of Tanggamus during the period 2019-2022.

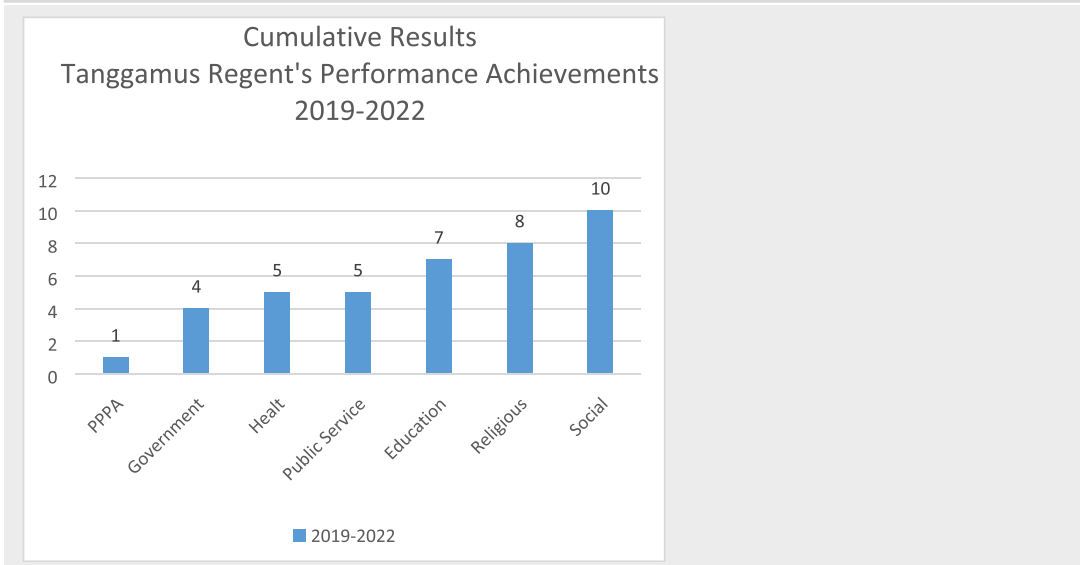
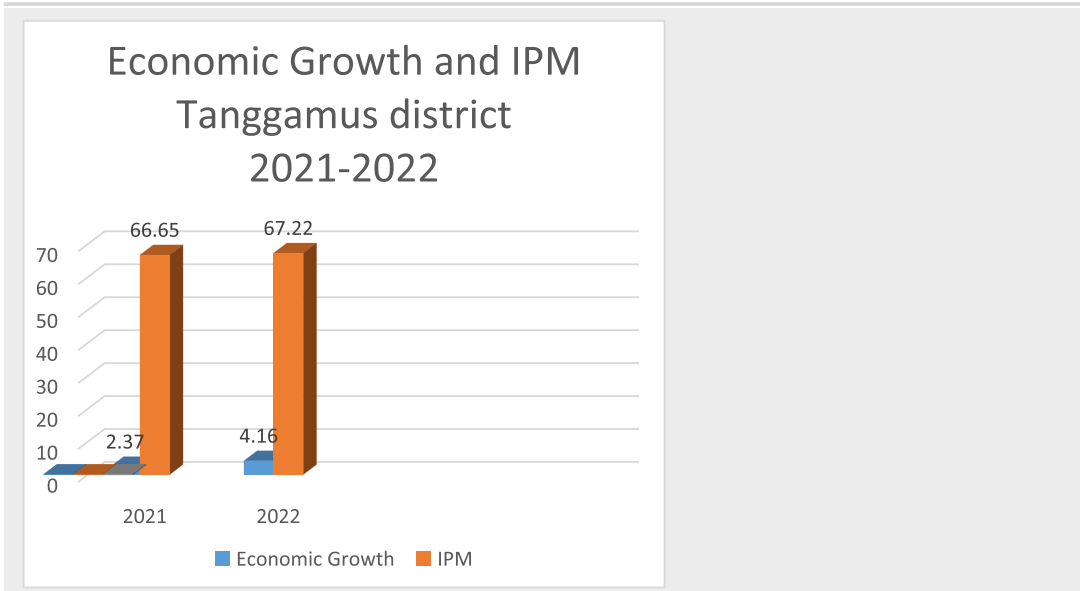


TABLE 5 Economic growth and human development index.



Source: [Tanggamus Regent Presents Accountability Report for the Year 2023 - Monitor Lampung](#)

4 | RESULTS

4.1 | Women's leadership in Lampung Province, Indonesia

Lampung Province, Indonesia, with a current population based on data from the Central Statistics Agency reaches 260 million people and around 50% of them are women. In reality, this is

huge potential (Provincial data). Indonesia, which still adheres to a patriarchal system (Fushshilat & Apsari, 2020, h. 123), is one of the reasons for the limited opportunities for women to participate in the political process. This is because society's perception is that there is still a division of roles between men in the public sphere and women in the domestic sphere. Women seem to have problems in the political arena—the strong view of subordination toward women. Women are doubtful about their ability to hold political positions (Wahyudi, 2019, h. 65). In addition, society views the world of politics as a world full of “violence”, as an arena of power struggle. As a result, many people think that the world of politics is a man's world. The patriarchal culture that is still strong in Lampung society is a barrier to women's active participation in leadership. Cultural norms that compartmentalize roles between men and women, with men dominant in the public sphere and women confined to the domestic sphere, inhibit women's aspirations to pursue political or leadership careers. The composition of the female population in Indonesia, especially in Lampung Province, is relatively large (more than half of the population). However, their participation in the public sphere is still very minimal because women are still marginalized politically, socially, culturally, and economically and are almost always absent from decision-making processes. Efforts to strengthen women's political participation in Indonesia must be placed in the context of the transition that the Indonesian nation is experiencing toward a more democratic political system that guarantees political equality (Arjani, 2021, h. 3) or all citizens, including marginalized groups and minorities. Limited Political Participation Although the composition of the female population in Lampung Province is quite large, women's participation in the public sphere is still very minimal due to limited access, perceptions of women's subordination, and the assumption that politics is a man's world.

Biological differences between men and women have implementation in social, cultural, economic, and even political life (Wilson et al., 2023). The position of women in various organizations, both social and political, was paid special attention to by Rosbeth Moss Kanter. According to him, the inequality of gender roles (Arjani, 2021, h. 161) in various organizations is caused by women having various limitations, not only because men are naturally perceived as, according to structural functionalist theory (Nugroho, 2021, h. 186), superior, or various other gender stereotypes, but also because women are found to be less skilled than men (Zamroni, 2013, h. 120). Discriminatory treatment of women has occurred for quite a long time. The existence of patriarchy in society creates an understanding that men are superior in all walks of life. The differentiation of behavior, status, and authority between men and women has been practiced in society for generations. This injustice is manifested in the form of stereotypes, marginalization, subordination, and even acts of violence against women. However, the quality factor of female candidates is still a question mark, because quite a few political parties have not had the opportunity to forge a cadre of female politicians who have potential and quality. This lack of cadre formation also generally results in low legislative output, one of which is producing regional regulations/laws. Due to the lack of female cadres in parties, which also influences the leadership position of women in Indonesia as regional leaders or as representatives of the people, this demands that female leaders must communicate gently like men. This is done so that women's “voices” are “heard” and realized, and so that women's leadership patterns and models are more directed toward the dominant public sector. Discrimination against women, socially, culturally, economically, and politically, is still a real problem. There are gender stereotypes and the view that men are superior that cause women to be underrepresented in various organizations and at leadership levels. However, as time goes by, women are considered to have started to rise and have succeeded in proving that their existence is worthy of being

taken into account. The intelligence and expertise of Indonesian women, in particular, can no longer be underestimated because they contribute to development.

Lampung province has 15 regencies in Lampung province, only two regencies have two female regional heads, namely the mayor of Bandar Lampung, namely Mrs. Eva Dwiana, and the Regent of Tanggamus, Mrs. Dewi Hanjani. The two leaderships, they have different ways of communicating leadership so they are not much different from the leadership results of dominant male regional heads and even look more orderly and well-managed. As a stakeholder and policymaker as a regional head, a communication strategy is needed for women leaders of course having different strategies and showing more of their gender identity in leading. Women leaders with a “distinctive” communication approach are different from men. Male leadership is often more inclined to play the role of task *leader*, which is oriented toward achieving results. Meanwhile, women in leadership are more inclined to play social *leader*, which is oriented toward social or fraternal relationships by always avoiding conflict. Women get great support from women’s groups, independent teams formed independently, volunteer networks, and other grassroots groups. Women leaders in Lampung Province need to face challenges in leadership communication strategies that are different from men. They must show their gender identity in leading and facing the dynamics of diverse organizations and communities.

Drucker (1981) in Moran (1992) stated that organizational success in Japan is using a female-oriented strategy, cultivating relationships to develop common interests, trust, loyalty, and self-esteem in achievements for the entire organization Robbins (1998) related to gender issues and leadership presented two conclusions. *First*, equating men and women tends to ignore the differences between the two. *Second*, what is the difference between women and men is that women have a more democratic leadership style, while men feel more comfortable with a directive style (Adawiyah, 2017). Women have differences in leadership styles. According to research conducted by Tannen (1995), the difference between men and women in communicating is that women emphasize relationships and intimacy, while men emphasize status and independence.

Public leaders today espouse the values of change to make public organizations more professional, accountable, transparent, and participatory. Leaders must be ready for all the dynamics in the organization they lead. This dynamic occurs due to significant changes in the decisions taken by a leader following his vision and mission in carrying out leadership. These different patterns and ways of carrying out leadership will certainly give rise to different perspectives in society. This is certainly a challenge for a leader, both male and female leaders. The challenge for women leaders today is (Artisa, 2014, h. 11), how to serve an increasingly advanced society with high mobility. Efforts to empower women and gender mainstreaming still need to be strengthened to overcome various injustices and discrimination faced by women in Lampung Province.

Such women’s empowerment shows the political will of the government which is appreciative of the development of gender mainstreaming (Tazkia et al., 2022, h. 31–32) in national political struggles. This can be seen as quite an encouraging development for women activists who are concerned about gender mainstreaming in all aspects of society. Women’s leadership in various regions has been given different colors. Feminist women’s political leadership (Tarsisty et al., 2021, h. 148) provides an empathetic approach. Masculine leadership is seen in firmness and discipline but lacks empathy. Masculine leadership is less able to capture the heart of problems in society, especially for women and children as marginalized groups in the policy-making process. Feminist political leadership and pro-women development policies are considered more able to resolve fundamental problems in society such as women’s and children’s

health issues, women's economic empowerment, women's education, as well as issues of violence against women, and pro-women's issues woman. Feministic women's leadership is considered to provide a more empathetic approach and address fundamental problems in society, including issues of health, economics, education, and violence against women. This is because women not only care for themselves but also their social environment. Thus, the problem of women's leadership in Lampung Province Indonesia is the result of various interrelated and complex factors and requires a holistic and sustainable approach to overcome these obstacles.

4.2 | Leadership of the mayor of Bandar Lampung Hj. Eva Dwiana

The Mayor of Bandar Lampung in 2020 is the first woman to lead the City of Bandar Lampung, namely Eva Dwiana. Eva Dwiana is 50 years old and lives on Jl. Cut Nyak Dien No 74. Before running for mayor, Eva Dwiana was a member of the Lampung Province DPRD for the 2019–2024 period.

Eva Dwiana as a public leader is currently espousing the values of change to make public organizations more professional, accountable, transparent, and participative. Leaders must be ready for all the dynamics in the organization they lead. This dynamic occurs due to significant changes in the decisions taken by a leader following his vision and mission in carrying out leadership. These different patterns and ways of carrying out leadership will certainly give rise to different perspectives in society. This is certainly a challenge for a leader, both male and female leaders. The current challenge for female leaders is how to serve an increasingly advanced society with high mobility. The leadership strategy used by the mayor greatly influences his leadership program. The following are the results of the interview with Eva's mother

“The strategy I use is simple: I lead by entering the field and society, understanding what is needed so that a program that runs well can automatically convince the public of the leadership of a woman whose success is always doubted”

(interview with ED)

“More looking at the needs of how many sectors in the policy area, if women can hold these fields, I have more confidence in women because the reason is that women are more painstaking, creative, diligent and honest in doing their work”

(interview with ED)

“My current leadership communication approach is more about humanities and harmony because when dealing with work partners who have different characters and personalities, of course, they apply honesty and trustworthiness in carrying out their respective duties”

(interview with ED)

“This superior program which has been implemented for several years is running well even though there are still obstacles, but I am supported by many parties, one of which is UMKM and the Majelis Taklim in Bandar Lampung”

(interview with ED)

Women are potential resources who, if given the opportunity and opportunity to progress, will progress and improve their quality independently, becoming drivers in the dimensions of life and nation development. Currently, women can show themselves as strong and progressive people. As more and more women show their ability to carry out men's work, they can survive and be successful in carrying out the mandate given to them. Essentially, management and leadership are not much different from men.

Bandar Lampung Municipality has 20 sub-districts. However, the author took a sample of three subdistricts to be interviewed about the leadership of the mayor of Bandar Lampung. The three sub-district heads had the same answers

“The mayor always monitors the sub-district, controls the work program and even the deficiencies and obstacles that exist in the sub-district are immediately resolved, we, the sub-district heads, even get lots of facilities for office operations”

(interview with AN sub-district head)

Likewise, the results of interviews with six village heads from the six sub-districts that the author chose as samples. The interview results showed the same answers

“Even though within a month the mayor may not necessarily exercise control, she has mandated the sub-district heads to represent her. The village heads who are in the Municipality for several months are gathered by the mayor to listen to sub-district performance reports and the obstacles they face.”

(interview with SF village head)

Mother Eva achieved positive achievements in one year of her leadership, encouraging economic growth through UMKM, and innovative breakthroughs in advancing the city of Bandar Lampung through many strategic programs, ranging from non-interest credit loan assistance to the construction of Bung Karno Park as a UMKM center. *“The development of UMKM is a driver of regional economic growth. UMKM activities can provide business opportunities for small business actors in the area, UMKM plays a role in developing the economy of UMKM members themselves”* (interview with UMKM actors).

Mother Eva's female leadership role in the religious space and her authority in the large majlis taklim in Lampung province whose direct founder is the mayor. Majlis Taklim Rachmad Hidayat has a large membership of women who always support the work programs of Mother Eva as mayor and founder of Majlis Taklim.

4.3 | The leadership of Tanggamus regent Dewi Hanjani

Regent of Tanggamus Regency for the 2018–2023 period who was elected through the Simultaneous Regional Elections in 2018. Dewi Hanjani as regent has implemented many development programs and achieved success, especially in implementing development programs to meet community needs, namely in the fields of education, health, infrastructure, peace and order. General and community protection; housing and settlement and social. Both those that fall under the authority of the Tanggamus Regency Government, as well as those that fall under the authority of the Provincial Government and the Central Government.

To realize good governance toward achieving good and clean government, the Tanggamus Regency Government continues to increase the capacity and quality of government officials, to create professional, honest, friendly, and responsive officials, so that they can provide the best service to the entire community.

“The communication strategy that I carry out is to be able to align the work programs that have been programmed by using a lot of light slogans that are applied to my leadership ranks, such as the service slogan “RATU” (Friendly, Trustworthy, Firm and Excellent), that every employee obliged to carry out services to the community with this slogan. There is also the Saber Pekan Program (Clean Sweep of Disappointing Services), in this case, the Saber Pekan Team supervises the implementation of services in the Tanggamus District Government. If there is disappointing service, action will be taken by the Tanggamus District Government’s Saber Pekan Team.”

(DH interview)

The Regent of Tanggamus also implemented the Bude Sar’i Program (Mother Goddess Absorbs Aspirations and Information) in the community. In its implementation, the Regent has an office in the sub-district and visits the sub-district area, to absorb aspirations and information directly from the community, and also directly provide solutions and answers to the community.

3 sub-district heads representing 12 sub-districts and 3 sub-districts expressed the same attitude, namely *“Mother Dewi always visits to discuss relevant regent work programs in sub-districts and sub-districts”* (interview with PW, DS, and EK)

“In one month, Mother Dewi will make regular visits to sub-districts and even sub-districts to see the condition and performance of employees, she doesn’t even miss out on visiting residents’ homes or community health centers or health centers. The aim is that Mother Goddess will ask about the obstacles to the program that is being implemented”

(interview with RI, NK and DC)

In line with the Tanggamus Regency Vision, the Tanggamus Regency Government always strives to make the Tanggamus Regency a Religious Regency. This is indicated by the many places of worship in Tanggamus Regency. There are 991 mosques, 1,159 prayer rooms, 14 Catholic churches, 15 Protestant churches, 6 temples, and 1 monastery in Tanggamus Regency. Religious activities are also often carried out by the Tanggamus community, which is always supported by the Tanggamus Regency Government. Majlis taklim spread across villages or hamlets in Tanggamus are also under the attention of the regent

“On big religious days, Mother Dewi always takes turns attending majlis taklim religious activities which are centered in the sub-district and Mother always provides motivation to the mothers”

(interview with IR, EY, and RT)

The Regent of Tanggamus seems close to the women, including the KWT women, the group of women farmers, who always take the time to be there to provide guidance and counseling for agricultural officers. *“This Vegetable Village can be united through a concept of a residential*

environment for residents who jointly cultivate their home gardens intensively to be used as a sustainable source of food to support the family's nutritional needs, as well as improve the family's economic welfare." (interview with EK). Many other development successes have been achieved, such as in the agricultural sector which has consistently been able to maintain food self-sufficiency in Tanggamus Regency, even a rice surplus with a total harvest reaching 366,244 tons in 2019. Also the production of horticultural crops such as salak (46,085 tons), and avocado (46,085 tons). 5,880 t), papaya (1,199,160 t), mangosteen (17,113 t), petai (70,872 t) as well as vegetable commodities which also support the farmers' economy.

Likewise, the development of Micro, Small, and Medium Enterprises (UMKM), is one of the boosters to the community's economy. Developing UMKM, especially amidst the current advances in information technology, where the products produced can be easily sold via the internet, has provided opportunities for the opening of a wide market, so it will certainly increase people's income, especially UMKM players in Tanggamus Regency.

"The regent's assistance with the development of UMKM motivates us to be able to develop these UMKM, mostly from the natural potential that exists in Tanggamus, the aid funds we receive are facilitated by the regent in providing cooperation assistance through regional banks which eases the capital burden on UMKM players"

(interview with SY)

5 | DISCUSSION

5.1 | Persuasive leadership communication patterns for the mayor of Bandar Lampung

Mayor of Bandar Lampung Eva Dwina serves as Mayor of Bandar Lampung for the 2021–2024 period. What was initially known as an inspirational mayor has become a strong female leader and the hope of the community to bring change to the city of Bandar Lampung, always trying to provide the best services, not only free health services but also Umrah programs and free education. The program is aimed at truly disadvantaged people, in terms of their condition, employment, or because of physical limitations and disabilities.

Eva Dwiana used a participatory approach by involving women recitation members in political and community activities. Through Majelis Taklim Rachmat Hidayat, she was able to establish a strong relationship with the community directly, thus gaining great support from them. Eva Dwiana's work began with the support of the "mothers" of the recitation known as the Rachmat Hidayat recitation which was founded directly by Eva. One of the functions of the Rachmat Hidayat Taklim Council is as a place of learning, so the Rachmat Hidayat Taklim Council aims to create superior programs that will encourage mothers' interest in learning. Rachmat Hidayat, who developed remote areas of the Bandar Lampung municipality, made media Eva Dwiana sit in the Mayor's chair. The communication pattern used is a participatory approach (Yulianti et al., 2018, h. 20) Eva Dwiana to the community through "emak-emak" and can easily inspire the souls of the mothers and mothers of the study members to participate in Eva Dwiana's political and social activities. Eva Dwiana established strong relationships with religious leaders, such as Majelis Taklim Rachmat Hidayat. This approach allowed her to gain legitimacy and support from the religious community, as well as gain better insight into the needs of the community from a religious perspective. Eva Dwiana's Participatory

Communication Pattern was very influential for Eva in delivering her to the mayor's seat, but to back up Eva's activities structurally and her activities as mayor did not appear to be very fast the progress of the mayor's work did not appear significantly advanced, as previously the APBD budget had been squeezed.

From the data above, the leadership achievements of the mayor of Bandar Lampung include several superior programs that are prioritized, namely improving the economic sector, both UMKM, and banking, as well as several other sectors after the COVID-19 pandemic, but the mayor of Bandar Lampung is continuing the previous mayor's programs. This is the data that the author got from interviews with UMKM players for economic breakthroughs from COVID-19 to post-COVID breakthrough innovation by developing a creative economy resulting from UMKM by helping UMKM with business capital so they can get sufficient capital.

It can be said that the role of women in public and political activities is still low or small and faces many obstacles. In public and political activities, women do not play much of a role because there are factors that hinder their participation or role. Leadership style is a behavioral norm used by a person when that person tries to influence the behavior of others. Leadership style is a norm of behavior used by a leader when trying to influence the behavior of other people or subordinates. Leaders cannot use the same leadership style in leading their subordinates but must adapt it to the characteristics of the level of ability in the tasks of each subordinate. Leaders who are effective in applying a certain style in their leadership (Dirham, 2019, h. 8) must first understand who the subordinates they lead are, understand the strengths and weaknesses of their subordinates, and understand how to utilize the strengths of their subordinates to compensate for the weaknesses they have. Eva Dwiana may use social media and oral communication to deliver her persuasive messages to the public. This may help in reaching a wider audience and strengthening relationships with constituents directly. As a female leader, Eva Dwiana may apply different leadership styles, such as a more empathetic and collaborative approach, to achieve desired goals. This approach can positively influence constituents and build strong relationships with them.

The current emergence of various organizations engaged in women's empowerment cannot yet be used as a standard that the women's movement has been successful in empowering Indonesian women. No data shows comprehensively that the programs that have been implemented by organizations working in the women's sector have run effectively and that Indonesian women have been empowered and have significant socio-political and socio-religious roles. Mother Eva's female leadership in the religious space and her authority at the large majlis taklim in Lampung province. Majlis Taklim Rachmat Hidayat is a large taklim council in Lampung province, which was directly founded by Mother Eva with many religious activities through routine recitation movements and social movements, which are always under the command of the mayor. Some Indonesian women also come to taklim assemblies and scientific forums. This is in line with what is said that situations like this are very influential in gender relations. There are also some Indonesian women who go to ta'lim assemblies and scientific forums. This is in line with what was said that this kind of situation is very influential in gender relations.

One of the abilities of a leader is being able to communicate by conveying messages through good verbal or non-verbal language. The method referred to can be verbal in the form of words or non-verbal in the form of vocals, body language, use of time, and use of space and distance. Communication (Mahmudah, 2015, h. 286) and leadership style is a combination of language and actions that a person uses to convey a message so the correlation between communication and leadership style (Maros & Juniar, 2016, h. 503–504) is as language and

communication actions what a leader does to subordinates in a particular organization. Eva Dwiana uses clear, inspiring, and easy-to-understand language to convey her vision and mission to constituents. This helps in building confidence and motivation among the community to support her programs. The leader of an organization will have a different pattern from the leaders of other organizations, so each leader must determine a leadership pattern. The important leadership role of the mayor of Bandar Lampung in establishing good communication with all related parties, including individuals and groups, is the key to the success of achieving the government's vision and mission. Work harmony in leadership means that it can be well organized between related parties, including between mayors and sub-districts and sub-districts. The policy area sector is very important if the work program can run well and can overcome or minimize obstacles to running the work program, women's leadership needs to have a different leadership style so that it can easily be accepted by the community.

An important aspect of the Bandar Lampung mayor's pattern when communicating is paying attention to the desire to influence other people by sharing information about the organization's goals, being able to plan verbal messages to further solidify the organization's goals, framework commands, and provide answers to questions that arise. Mother Eva's communication activities, both verbal and non-verbal, in audience situations with special characters can generate stimulus and influence someone's behavior using persuasive methods (Claria & Sariyani, 2020, h. 3) to persuade changes in attitudes. Persuasion is a process of changing attitudes that is carried out by presenting messages containing arguments that weaken or strengthen a person, object, or place in directing one's attitude. Mentoring and empowerment are carried out so that the values of awareness regarding communication and conflict resolution in women's leadership can then be applied in organizational life. Although Eva Dwiana's persuasive communication patterns can have a positive impact on building relationships with constituents, there are still challenges and problems that need to be overcome to improve the effectiveness of her leadership, especially in achieving significant and measurable work progress (Figure 1).

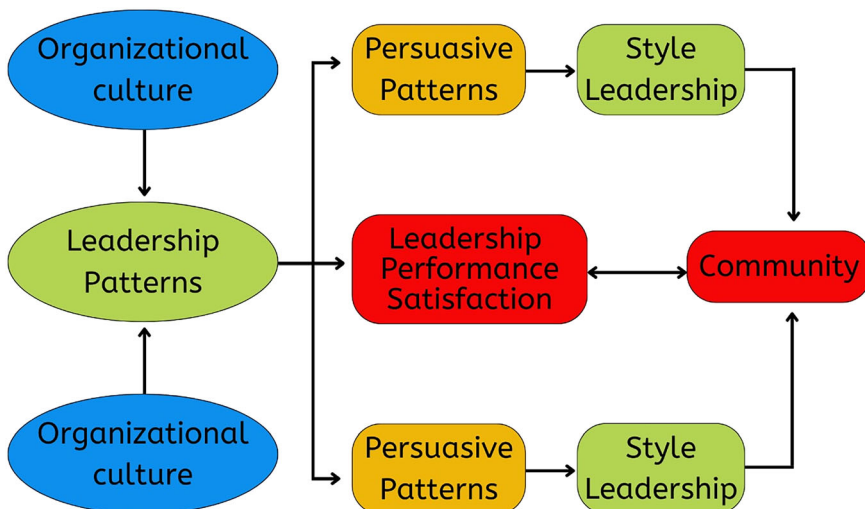


FIGURE 1 Persuasive communication patterns. Source: research results.

5.2 | Participative communication patterns of the regent of Tanggamus leadership

Tanggamus Regent Hj. Dewi Handayani has implemented many development programs and achieved success, especially in implementing development programs to meet community needs, namely in the fields of education, health, infrastructure, peace, public order and community protection, housing and settlement, and social affairs. 55 Action Programs have been aligned with the Development Program contained in the Regional Medium Term Development Plan (RPJMD) of Tanggamus Regency, and have been implemented in stages and continuously, many more development successes have been achieved, such as in the agricultural sector which has consistently been able to maintain food self-sufficiency in Tanggamus Regency, there is even a surplus of rice with the total harvest reaching 366,244 tons in 2019. Also the production of horticultural crops such as salak (46,085 tons), avocado (5,880 tons), papaya (1,199,160 tons), mangosteen (17,113 tons), petai (70,872 tons) as well as vegetable commodities which also support the farmer's economy (Figure 2).

Development of Micro, Small, and Medium Enterprises (UMKM), as one of the boosters to the community's economy. Developing UMKM, especially amidst the current advances in information technology, where the products produced can be easily sold via the Internet, has provided opportunities for the opening of a wide market, so it will certainly increase people's income, especially UMKM players in Tanggamus Regency. UMKM players are represented in the interview with YS and HN, owners of banana chip processing companies with various flavors, UMKM is accompanied by the regent in processing local potential that has no selling power until it can enter the market via the internet network.

The development program implemented by the Tanggamus Regency Government is to meet the needs of the community and improve regional progress and the welfare of the people of Tanggamus Regency. Currently, there are still problems in several sectors that are considered unable to meet society's expectations. However, the development carried out is not instantaneous, because it requires the availability of a large budget, time as well as synergy, and the role of various parties involved. The work program implemented from sub-districts to villages is monitored by Mother Goddess as regent, her closeness to the farming women can also be appreciated not only by the regent and the community but Mother Goddess is appreciated by the

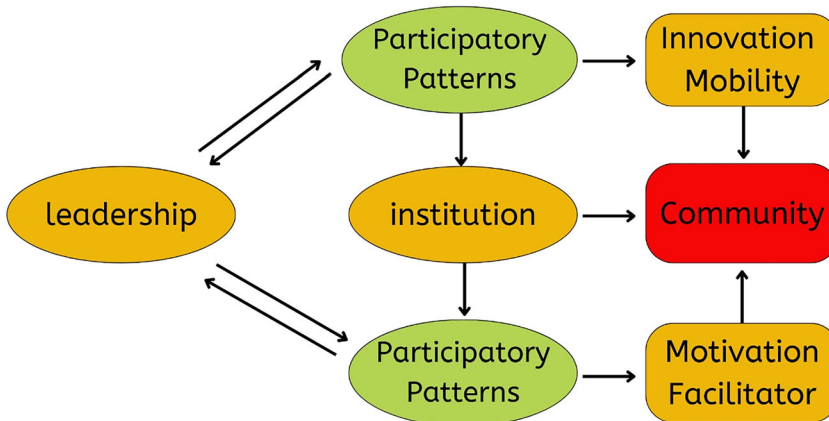


FIGURE 2 Participatory communication patterns. Source: research results.

village women as a mother leader who has more attention. Especially to women and children. Each village's taklim council hopes to always receive visits from the regent bringing new programs for the development of the village taklim council. Participatory Communication Approach Regent Dewi Handayani uses a participatory communication approach by involving many parties in the decision-making process and implementation of development programs. This approach actively involves the community in developing and implementing development programs that aim to meet the needs of the community.

Regent Dewi's communication pattern is implemented using a participatory communication approach with the support of many parties, including the closeness of Regent Dewi to the farmer women who are called farmer women's groups in Tanggamus district and who participate directly in participating in monthly grand recitations which are held in rotation in each sub-district. The slogan of Tanggamus Regency, let us strengthen our determination and create harmony together to move toward a Tough, Religious, Independent, Superior, and Prosperous Tanggamus, not just a figment of imagination, can be implemented and achieved with a harmonious communication approach by the Tanggamus regent with participatory communication. Regent Dewi Handayani is directly involved with MSME players and the community, especially with farm women through farm women's groups. Assisting them in the development of micro and small businesses and communicating openly, creates a high sense of participation and involvement from various parties in the development process. Although there have been many successes achieved in development in various sectors, there are still some sectors that are considered unable to meet community expectations. This shows that there are obstacles or constraints that have not been successfully overcome through the communication strategies implemented.

Feminist theories (Azizah, 2021, h. 7) are concerned about the fate of women, assuming that women's nature is not determined by biological factors but by culture in society. Inequality in gender roles and relations is considered to need to be reviewed, but the alternatives offered are different. So the emergence of various feminist schools seems to still require a long struggle because some of their ideas are considered less realistic. After all, the world of politics is part of the public world (public word). In the leadership literature, experts have distinguished two types of communication. The first type is task-oriented which refers to activities that are directly related to the task at hand, then relations-oriented, which refers to verbal behavior that expresses and defines a person's relationship with other people. Because of the traditional gender construction of masculinity and feminism, society also attaches This is using communication between women and men. Men are described as communicating with a task-oriented approach while women communicate with a relationship-oriented approach (Adiputra et al., 2023, h. 235).

Meanwhile, socio-biological theory which tries to elaborate on the theory of nature and nurture (Khuza'i, 2012, h.103) assumes that biological factors and sociocultural factors cause men to be superior to women. Women's more complicated reproductive function is considered an inhibiting factor in accessing the public world, in contrast to men, who do not experience obstacles due to this factor. In this system, there is an ideology that states that men are superior to women that women must be controlled by men, and that women are part of men's property. The definition of patriarchy means male dominance. However, if you look further, it turns out that there are differences between the two. In reviewing patriarchy, the emphasis is more on the issue of hierarchy in all sectors of life. Meanwhile, male dominance refers more to the interactions and relationships between men and women that are influenced by emotions.

Female leaders with a “distinctive” communication approach are different from men. Male leadership is often more inclined to act as a task leader, who is oriented toward achieving results. Meanwhile, women's leadership tends to play a role as a social leader, which is oriented toward social relations or brotherhood by always avoiding conflict. Women have differences in leadership styles in research conducted by Tannen (1995). According to him, the difference between men and women in communicating is that women emphasize relationships and intimacy, while men emphasize status and independence. Female leaders are more likely to build interpersonal relationships with their employees through communication and involvement (participation) (Thomas, 2014). Women as humans have feelings and needs, employees also want to get satisfaction in carrying out their duties, including satisfaction in communicating. Satisfaction is a concept that employees usually feel comfortable with messages, media, and relationships in the organization, this satisfaction includes the leadership style in the organization. Going Directly to the Community, Regent Dewi Handayani goes directly to the community by attending monthly recitations in each sub-district. Through these activities, she builds harmonious communication and strengthens relationships with the community directly. Although the communication approach taken tends to be oriented toward creating harmonious relationships, there may be limitations in managing conflicts or disagreements that may arise between different parties. The lack of strategies to deal with conflict can make it difficult to achieve broader development goals.

This feminine leadership style has three dimensions (Novera et al., 2020, h. 296), namely: 1. Charismatic and value-based, namely female leaders will demonstrate Transformational leadership attributes. The behavioral framework that shows charisma is such as; Visionary, namely a leader who has a view to the future, and Inspirational (Abrori, 2018, h. 2) namely a leader who is confident, enthusiastic, and motivational. 2. Team-oriented (Putra et al., 2019, h. 4) namely that female leaders will act more democratically and collaboratively than male leaders. The framework for thinking in team-oriented is such as; Collaborative team orientation is a leader who has a group-oriented, collaborative, and loyal personality. Team integrator, namely: a person who is communicative and coordinates within his team. 3. Self-protective, namely female leaders are more relationship-oriented and have a low level of selfishness in the organization. Feminine leadership style is an active leadership style, this leadership is leadership that is responsible and takes care of other people. The feminine spirit inherent in leaders will give rise to a motherly, self-protective attitude and soft-hearted instincts (Yulianti et al., 2018, h. 20–23). From the results of the research that has been carried out, researchers analyzed and discovered the leadership style of female leaders.

Dewi Handayani established good relationships with religious leaders and was active in attending majlis taklim in the villages. This approach allows her to understand the needs and aspirations of the community more deeply and to work closely with religious leaders to support sustainable development programs. Religious Approach to Leadership Regent Dewi Handayani demonstrated a religious approach to her leadership by integrating religious values into development programs. Through the slogan “Let's Strengthen Our Determination and Create Harmony Together”, she creates an atmosphere of cooperation and harmony based on religious values to achieve better development goals.

Female leaders have a special meaning for their members, they are less able to hide their body language when they are confused, and their body language is different when they are angry. On the other hand, female leaders tend to talk more in interpersonal conversations (private speaking), by disclosing private information. They will receive input on what has been said, women will talk interpersonally with their male colleagues and seniors. Apart from that,

women often ask questions to get approval from the people around them for what they have said. The leadership communication style of female leaders in this organization is democratic (Wijayanti et al., 2016, h. 2). They can accept suggestions or input given by their members for the good of the organization in the future. In terms of communication, a woman feels relieved after being heard (there is an element of extroversion and needing support). Leaders with a democratic communication style will adopt the values of assertiveness.

Regent Dewi Handayani's Feminine Leadership Style exhibits feminine leadership traits, such as caring, warmth, and concern for the welfare of the community. The democratic and collaborative communication approach practiced by her allows for wider participation of various parties in the development process. Through this participatory communication approach, Bupati Dewi Handayani succeeded in creating an inclusive and supportive environment for development in Tanggamus District, involving various parties including religious leaders, MSME players, and the community as a whole. This approach not only creates a harmonious relationship between leaders and the community but also strengthens the sustainability of development programs that are participatory and sustainable. Through this analysis, although there are various successes in the leadership communication strategy of the Tanggamus Regent, there are still several aspects that need to be improved or strengthened so that development achievements can be more optimal and sustainable.

6 | CONCLUSION

The different communication approaches show that both women leaders have successfully implemented communication patterns that suit the context and needs of the communities in their respective regions. Eva Dwiana used a participatory communication pattern that actively involved the community and utilized relationships with religious leaders, while Dewi Handayani adopted a democratic and collaborative communication approach with a focus on direct engagement with MSME actors and the community. Despite the differences in communication approaches, both were successful in creating harmonious relationships with the community and gaining strong support for the implementation of development programs. Challenges faced by both including significant work progress, conflict resolution, and meeting community expectations for development still need to be addressed. Participatory and Persuasive communication patterns as well as democratic and collaborative communication approaches can be the key to success in building strong relationships with constituents and achieving better development goals for a region.

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