

ANALYSIS OF VARIABLES OF GENDER, RELIGIOSITY, EMOTIONAL INTELLIGENCE AND ALLOWANCES FOR WOMEN'S DECISIONS TO BECOME LEADERS

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DOI : <http://dx.doi.org/10.30983/humanisme.v6i2>

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| <i>Submission: September 16, 2022</i> | <i>Revised : December 06, 2022</i> | <i>Published : December 31, 2022</i> |
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Abstract

Some people think that men are the most perfect in terms of leadership. The fact states that in a religious environment, it is wrong for a woman to become a leader. However, at UIN Walisongo Semarang the number of female leaders is quite large. Women with emotional intelligence, the softer and more sensitive feelings they have, can also be one of the determining variables. Emotional intelligence is the ability to control oneself, have endurance when facing a problem, able to control impulses, motivate oneself, able to regulate moods, ability to empathize and build relationships with others. Another variable is about benefits. The existence of allowances is a good wind as additional income for the family's economy/finances. This research uses quantitative research methods. The variables of this study are variable X including: gender, religiosity, emotional intelligence, and benefits, variable Y namely: women's decision to become leaders. The subjects of this study were 45 female respondents, the respondents came from university level administrators, faculty and institutional levels. The data analysis technique uses descriptive analysis and multiple regression analysis. The results of the study stated that there was a significant influence on the variables of gender, religiosity and emotional intelligence on women's decisions to become leaders. Meanwhile, there is no significant influence on the allowance variable on women's decisions to become leaders. In the gender variable, there is an ideological influence of gender roles on providing support to prospective female leaders in student organizations and there are ideological differences in the gender roles of female voters who choose female and male leaders. In the religiosity variable, leaders who have a transformative style who continue to motivate their employees and are supported by a high level of religiosity, the campus will develop and be able to compete well. In the emotional intelligence variable, one of the important factors that influence a woman to become a leader. Women have more empathy and can build better relationships. On the benefits variable, that benefits affect employee performance, but does not affect the decision making of a woman to become a leader.

Keywords: Gender, Religiosity, Emotional Intelligence, Benefits, Women Leaders

Abstrak

Sebagian masyarakat menganggap laki-laki adalah yang paling sempurna dalam hal memimpin. Fakta menyebutkan pada lingkungan yang agamis, masih kurang tepat jika seorang perempuan menjadi pemimpin. Namun di UIN Walisongo Semarang jumlah pemimpin perempuannya tergolong banyak. Perempuan dengan kecerdasan emosi, perasaan yang lebih lembut dan peka yang dimiliki, juga dapat menjadi salah satu variabel penentu. Kecerdasan emosi merupakan kemampuan untuk mengendalikan diri, memiliki daya tahan ketika menghadapi suatu masalah, mampu mengendalikan impuls, memotivasi diri,

mampu mengatur suasana hati, kemampuan berempati dan membina hubungan dengan orang lain. Variabel lain adalah tentang tunjangan. Adanya tunjangan merupakan angin baik sebagai tambahan penghasilan untuk perekonomian/keuangan keluarga. Penelitian ini menggunakan metode penelitian kuantitatif. Variable dari penelitian ini yaitu variable X diantaranya: gender, religiusitas, kecerdasan emosi, dan tunjangan, variable Y yaitu: keputusan perempuan menjadi pemimpin. Subjek penelitian ini adalah 45 responden perempuan, responden berasal dari pengelola tingkat universitas, tingkat fakultas dan lembaga. Teknik analisis datanya menggunakan analisis deskriptif dan analisis regresi berganda. Hasil penelitian menyebutkan bahwa terdapat pengaruh yang signifikan variabel gender, religiusitas dan kecerdasan emosi terhadap keputusan perempuan menjadi pemimpin. Sedangkan pada variabel tunjangan tidak terdapat pengaruh yang signifikan terhadap keputusan perempuan menjadi pemimpin. Pada Variabel gender, terdapat pengaruh ideologi peran gender terhadap pemberian dukungan kepada calon pemimpin perempuan pada organisasi kemahasiswaan dan ada perbedaan ideologi peran gender pemilih perempuan yang memilih calon pemimpin perempuan dan calon pemimpin laki-laki. Pada Variabel religiusitas, pemimpin yang bergaya transformatif yang terus memotivasi para karyawannya serta didukung oleh tingkat religiusitas yang tinggi maka kampus akan berkembang dan mampu bersaing dengan baik. Pada variabel kecerdasan emosi, salah satu faktor penting yang mempengaruhi seseorang perempuan untuk menjadi pemimpin. Perempuan lebih memiliki empati yang besar dan dapat lebih membina hubungan secara baik. Pada Variabel tunjangan, bahwa tunjangan berpengaruh terhadap kinerja karyawan, tetapi tidak berpengaruh terhadap pengambilan keputusan seorang perempuan menjadi pemimpin.

Kata Kunci: Gender, Religiusitas, Kecerdasan Emosi, Tunjangan, Pemimpin Perempuan

Introduction

Background and Formulation of the Problem

Some people still think that men are the most perfect in leading an organization. In fact, the leadership needed is not only strength (physical factors) but many other things (nonphysical factors). There are several women leaders in Indonesia. As in the research conducted by Setiawan (2017) stated: there are several female leaders in universities in Indonesia.¹ In the research conducted by Rochimah Imawati and Radhiya Bustan, it was stated that there is an influence of gender role ideology on providing support to prospective female leaders in student organizations and there are differences in the ideology of gender roles of female voters who choose female and male leaders.²

¹Ichsan Setiawan, 'Komunikasi Dan Pemikiran Hukum Islam', *Jurnal Darussalam: Jurnal Pendidikan*, VIII.2 (2017), 236–47.

² Rochimah Imawati and Radhiya Bustan, 'Pengaruh Ideologi Peran Gender Terhadap Pemberian Dukungan Kepada Calon Pemimpin Perempuan Pada

From some previous research I saw at UIN Walisongo there are also female leaders. Both at the faculty and university level organizations. Similarly, in student organizations, there are many female leaders. In a religious environment, in this case UIN Walisongo Semarang, the opinion of scholars or religious experts states that it is not appropriate for a woman to be a leader. The leader or a priest is supposed to be a man, as found in QS An Nisa: 34 "The men are the leaders for the women....". The existence of female leaders is still a matter of debate when referring to this fragment of the verse. However, in UIN Walisongo Semarang, the number of female leaders is quite large.

At UIN Walisongo Semarang, several leaders of institutions or study programs and even deans have female leaders. There are also leaders from the head of the administrative section (Kabag TU) and the Head of the sub-section (Kasubag). There are also students who are in intra- and extra-organization organizations, many are led by

Organisasi Kemahasiswaan', *Jurnal Al-Azhar Indonesia Seri Humaniora*, 1.2 (2011).

women. As data from the governing organ of UIN Walisongo Semarang shows, there are 56 women in UIN Walisongo who serve as section heads, deputy deans and heads and secretaries of departments. The amount comes from university-level managers, faculty-level managers, and institution managers. Meanwhile, according to the Rector's Decree in 2017, in university-level student organizations there are 51 women who become leaders in 17 organizations. The number serves as chairman, vice chairman, and division head or coordinator.

Another variable is about allowances. In a study conducted by Najoan, et al stated that performance allowances have a positive and significant influence on employee performance in the Minahasa Regency Agriculture Office.³ With the performance allowance, employees will be motivated to work optimally so that it affects the improvement of employee performance at the Minahasa Regency Agriculture Office.⁴

A woman, who also plays the role of a housewife, certainly considers her financial needs for her survival. They must be good at managing family finances so that they don't have bigger pegs than poles. The existence of benefits is a good wind as an additional income for the family economy/finances.

In this study, researchers took a variability allowance as one of the variables that can be used as research material. This is to find out whether a woman decides to become a leader because of benefits or not based on previous research.

Women with emotional intelligence possessed, with softer and more sensitive

³ Jacqueline Fritzie Najoan, Lyndon R.J. Pangemanan, and Ellen G. Tangkere, 'Pengaruh Tunjangan Kinerja Terhadap Kinerja Pegawai Pada Dinas Pertanian Kabupaten Minahasa', *Jurnal Agri-Sosio Ekonomi*, 14.1 (2018), 11–24.

⁴Najoan, Pangemanan, and Tangkere.

feelings than men, can also be one of the determining variables. According to Goleman⁵ emotional intelligence is an emotional ability that includes the ability to control oneself, have endurance when facing a problem, be able to control impulses, motivate yourself, be able to regulate moods, the ability to empathize and build relationships with others. This is naturally found in women. Based on Myrtati's research, the female brain and the male brain are different in language.⁶ The thicker part of the corpus calossum brain allows women to speak more fluently in meaning, not focusing on one topic of conversation than men.⁷ It is anatomically proven that the language center in the female brain its distribution in both cerebral hemispheres is much different than in the male brain. No wonder women have more communication skills than men either through words, tone of voice, empathy, or body gestures.⁸

From this background, it can be drawn that the formulation of this research problem is 1) Do the variables of gender, religiosity, emotional intelligence, and benefits affect women's decision to become leaders? and 2) Whether the gender variable is the most dominant variable whose influence influences women's decision to become leaders?

Research Objectives

The objectives of this study are:

⁵ Goleman, *Emotional Intelligence (Terjemahan)* (Jakarta: PT Gramedia Pustaka Utama, 2009).

⁶ Mary Holmes, *Gender and Everyday Life, Gender and Everyday Life* (Routledge, 2008) <<https://doi.org/10.4324/9780203929384>>.

⁷ Tessa Ditonto and Kyle Mattes, 'Differences in Appearance-Based Trait Inferences for Male and Female Political Candidates', *Journal of Women, Politics and Policy*, 39.4 (2018), 430–50 <<https://doi.org/10.1080/1554477X.2018.1506206>>.

⁸Myrtati D. Artaria, 'Perbedaan Antara Laki-Laki Dan Perempuan: Penelitian Antropometris Pada Anak-Anak Umur 6-19 Tahun', *Jurnal Masyarakat Kebudayaan Dan Politik*, 22.4 (2009), 343–49.

- 1) Analyzing the influence of gender on women's decision to become leaders at UIN Walisongo Semarang
- 2) Analyzing the influence of religiosity on women's decision to become leaders at UIN Walisongo Semarang
- 3) Analyzing the influence of emotional intelligence on women's decision to become leaders at UIN Walisongo Semarang
- 4) Analyzing the effect of benefits on women's decision to become leaders at UIN Walisongo Semarang
- 5) Analyze the variables that have the most dominant influence on women's decisions to become leaders
- 6) Analyze the variables that have the most dominant influence on the decision to become a female leader.

Method

This research uses quantitative research methods regarding variables of gender, religiosity, emotional intelligence, and allowance for women's decisions to become leaders. The subjects of this study were 45 female respondents, respondents came from university-level, faculty and institution-level managers. Respondents from university-level and faculty-level managers are leaders or deputy leaders or secretaries of institutions of the female sex and organs that manage institutions or student organizations within UIN Walisongo Semarang. Its data analysis techniques use descriptive analysis and multiple regression analysis.

The sample in this study consisted of:

Table 1. University Level Manager

| No | University Level Manager | Sum |
|----|--------------------------|----------|
| 1 | Rektorat | - |
| 2 | AUPK | 1 person |
| 3 | AAK | - |
| | Sum | 1 person |

Table 2. Faculty Level Manager

| No | Faculty Level Manager | Sum |
|----|---------------------------------------|-----------|
| 1 | Sharia and Law | 4 people |
| 2 | Ushuluddin and the Humanities | 1 person |
| 3 | Tarbiyah Science and Teacher Training | 3 people |
| 4 | Proselytizing and Communication | 4 people |
| 5 | Islamic Economics and Business | 2 people |
| 6 | Social and Political Sciences | 5 people |
| 7 | Science and Technology | 5 people |
| 8 | Postgraduate | 2 people |
| | Sum | 26 people |

Table 3. Institution Manager

| No | University Level Manager | Sum |
|----|-------------------------------|----------|
| 1 | LP2M | 2 people |
| 2 | LPM | 1 person |
| 3 | Technical Implementing Organs | 1 person |
| | Jumlah | 4 people |

Table 4. University Level Organizations

| No | Faculty Level Manager | Sum |
|----|-----------------------|-----------|
| 1 | Sema | - |
| 2 | Mawapala | 3 people |
| 3 | An-Niswa | 8 people |
| 4 | WEC | 1 person |
| 5 | Nafilah | 1 person |
| 6 | PSHT | 5 people |
| 7 | BKC | 2 people |
| 8 | Amanat | 1 person |
| 9 | KSR | 5 people |
| 10 | Menwa | 5 people |
| 11 | Kopma | 2 people |
| 12 | Racana | 8 people |
| 13 | Kempo | 4 people |
| 14 | WSC | - |
| 15 | Musik | 5 people |
| 16 | KSMW | 1 people |
| 17 | Dema | - |
| | Sum | 51 people |

The population/number of respondents is 82 people. So of the 82 people who were sampled for the study, only half of them were 45 people, taken randomly by both the chairman and the secretary.

The source of data used in this study is primary data, namely the distribution of questionnaires to all leaders/heads of organizations/institutions in the UIN Walisongo Semarang environment. Meanwhile, the governing organ of UIN walisongo Semarang.

The research variables consist of variables X and Y. Variables X include X1= gender, X2= religiosity, X3= emotional ingenuity and X4= allowance. Meanwhile, the Y variable is the decision making to become a female leader. Indicators of each variable include:

1. Variable X1 (gender), the indicators are: Access, Participation, Control and Benefits
2. Variable X2= religiosity, the indicators are: Dimension of belief (belief), Dimension of worship (ritual), Dimension of passion (experience), Dimension of religious knowledge (knowledge) and Dimension of practice (consequences)
3. Variable X3= emotional intelligence, the indicators are: Self-awareness, Social awareness, Self management and Relationship management (Goleman: 1999).
4. Variable X4= benefits, the indicators are Motivating employees in work, Guaranteeing the principle of fairness, Form of benefits (Maruli: 2011)
5. Variable Y i.e. Decision making to be a female leader, the indicators

are: Intuition, Experience, Facts, Authority and Rational.⁹

Result and Discussions

Theoretical Studies

1. Gender

According to Caplan¹⁰ affirms that gender is a behavioral difference between men and women apart from biological structures, most of which are actually formed through social and cultural processes. Meanwhile, according to Zainuddin, gender in the social sciences is defined as a pattern of male and female relations based on their respective social characteristics.¹¹

2. Religiosity

In the book of religious soul science, Dradjat put forward the terms religious consciousness and religious experience. Religious awareness is a religious aspect that is felt in the mind and can be tested through introspection, or it can be said to be a mental aspect of religious activity. Religious experience is an element of feeling in religious consciousness, that is, a feeling that leads to beliefs produced by action.¹²

Religiosity is a comprehensive unity of elements, which makes a person referred to as a religious person (being religious), and not simply claiming to have a religion (having religion). Religiosity includes religious knowledge, religious beliefs, the practice of religious rituals, religious experience, religious behavior (morality), and religious social

⁹Ibnu Syamsi, *Pengambilan Keputusan Dan Sistem Informasi* (Jakarta: Bumi Aksara, 2000).

¹⁰ Samara Klar, 'When Common Identities Decrease Trust: An Experimental Study of Partisan Women', *American Journal of Political Science*, 62.3 (2018), 610–22 <<https://doi.org/10.1111/ajps.12366>>.

¹¹ Zainuddin Maliki, *Bias Gender Dalam Pendidikan Sosiologi Pendidikan* (Jakarta: Sinar Grafika, 2006).

¹²Jalaluddin, *Psikologi Agama* (Jakarta: PT Raja Grafindo Persada, 2005).

attitudes. In Islam, religiosity is broadly reflected in the practice of akidah, sharia, and morals, or by other expressions: faith, Islam, and ihsan. If all those elements have been possessed by a person, then he is the real religious person.

3. Emotional intelligence

According to Goleman¹³ states: "Emotional intelligence is an emotional ability that includes the ability to control oneself, have endurance when facing a problem, be able to control impulses, motivate yourself, be able to regulate moods, the ability to empathize and build relationships with others".¹⁴ According to Ohman and Soares (1998) the emotional system accelerates the cognitive system in anticipation of bad things that may happen. Meanwhile, according to LeDoux (1996) that emotion is in the deepest part of the brain. The mechanism of action of the brain is responsible for the appearance of emotions.¹⁵

4. Allowances

Performance allowance is a process of providing rewards given to employees in accordance with the results of work achieved by employees. There is a close relationship between performance benefits and employee performance, so the measurement of performance benefits is adjusted to performance indicators. The determining component of the amount of performance allowance is based on three components, namely: the level of achievement of employee performance, the level of attendance according to working days and hours, compliance with the code of ethics and employee discipline. The achievement of employee performance can be seen from the

¹³ Goleman.

¹⁴ Goleman.

¹⁵ Tania Verge and Raquel Pastor, 'Women's Political Firsts and Symbolic Representation', *Journal of Women, Politics & Policy*, 39.1 (2018), 26–50 <<https://doi.org/10.1080/1554477X.2016.1268878>>.

quality of work, the quantity of work and the target time or punctuality.

5. Decision Maker

Decision making can be considered as an outcome or output of a mental or cognitive process that leads to the selection of a path of action among several available alternatives. According to George R, Terry explained the basics of decision making that apply, among others, (Syamsi: 2000): 1). Intuition, 2). Experience, 3). Facts, 4). Authority and 5). Rational. Decision making is an action taken deliberately, not by chance, by choosing various available alternatives with careful determination with the aim of solving a problem.¹⁶

6. Women Leaders

A leader is a person who has skills and advantages, especially skills/advantages in one area so that he is able to influence others to jointly carry out certain activities for the achievement of one or several goals¹⁷

The phenomenon of leadership style in Indonesia is an interesting and influential topic in political and state life. If in the business sector, the leadership style affects the course of the organization and the survival of the organization in the achievement of the mission, vision and goals of an organization.¹⁸ Therefore, the challenge in developing an organizational strategy lies primarily with the organization on the one hand and depends on the leadership¹⁹. Usually, organizations are led by a man, but

¹⁶ Syamsi.

¹⁷ Pierce D. Ekstrom and others, 'Social Network Disagreement and Reasoned Candidate Preferences', *American Politics Research*, 2019, 1–23 <<https://doi.org/10.1177/1532673X19858343>>.

¹⁸ Cheryl Boudreau, Christopher S. Elmendorf, and Scott A. MacKenzie, 'Racial or Spatial Voting? The Effects of Candidate Ethnicity and Ethnic Group Endorsements in Local Elections', *American Journal of Political Science*, 63.1 (2019), 5–20 <<https://doi.org/10.1111/ajps.12401>>.

¹⁹ Ekstrom and others.

the times require women to be able to lead an organization.²⁰ Many great female figures become leaders, both as presidents, company directors, organizational leaders and as other leaders. Men and women have different leadership styles. (Yulianti, et al, 2019).²¹

Data Analysis and Results

This study examined the extent of the contribution of variables of gender (X1), religiosity (X2), emotional intelligence (X3) and allowance (X4) in influencing women's decisions to become leaders.

1. Gender

Gender is the third factor that contributes positively and significantly to the decision-making of being a female leader. Evidenced from the value of the coefficient of determination is R square = 0.321% meaning that 32.1% of decision making to become a female leader is influenced by gender, the remaining 67.9% is influenced by other factors. This is in line with the results of research conducted by Rochimah Imawati and Radhiya Bustan, the results of the research are that there is an influence of gender role ideology on providing support to prospective female leaders in student organizations and there are differences in the ideology of gender roles of women voters who choose female leader candidates and male lead candidates.²²

Rochimah and Radhiya's research also concluded that women's decisions to become leaders are influenced by gender variables. The results of this study are in line with the theoretical perspective that explains that gender is a behavioral difference

²⁰ Adam M. Dynes, Hans J. G. Hassell, and Matthew R. Miles, 'The Personality of the Politically Ambitious', *Political Behavior*, 41.2 (2019), 309–36 <<https://doi.org/10.1007/s11109-018-9452-x>>.

²¹ Reny Yulianti, 'Women Leadership: Telaah Kapasitas Perempuan Sebagai Pemimpin', *MADANI Jurnal Politik Dan Sosial Kemasyarakatan*, 10.2 (2018).

²² Imawati and Bustan.

between men and women apart from biological structures, most of which are actually formed through social and cultural processes. Meanwhile, according to Zainuddin, gender in the social sciences is defined as a pattern of male and female relations based on their respective social characteristics.²³ Gender equality is a common condition for men and women to obtain their equality and rights as human beings, in order to be able to play a role and participate in political, legal, economic, socio-cultural, educational, defense and national security activities as well as equality in enjoying development results.²⁴

If referring to this theory, it can be understood that gender is one of the important factors that influence a woman to become a leader. Some gender concepts that need to be considered include gender injustice and discrimination, so that there is no distinction of roles and positions between women and men either directly in the form of treatment or attitudes and indirectly in the form of the impact of a law or policy has caused various injustices rooted in history, customs, norms, or in various structures that exist in society.

2. Religiosity

Religiosity is the third factor that contributes positively and significantly to the decision-making of being a female leader. Evidenced from the value of the coefficient of determination is R square = 0.451% meaning that 45.1% of decision making to become a female leader is influenced by religiosity, the remaining 54.9% is influenced by other factors. This is in line with the

²³ Maliki.

²⁴ Heru Permana Putra, 'Perbandingan Strategi Politik Calon Anggota Legislatif Perempuan Dalam Pemilu Legislatif 2009 Di Kota Padang' (Universitas Andalas, 2011) <<http://repository.unand.ac.id/15058/>>.

results of research conducted by Sukri Karim mentioning that transformative-style leaders who continue to motivate their employees and are supported by a high level of religiosity, the campus will develop and be able to compete well.²⁵

The study also concluded that women's decisions to become leaders are influenced by religiosity variables. The results of this study are in line with the theoretical perspective that explains that the explanation of religiosity. If referring to this theory, then it can be understood that religiosity becomes one of the important factors that influence a woman to become a leader.

Dradjat came up with the terms religious consciousness and religious experience. Religious awareness is a religious aspect that is felt in the mind and can be tested through introspection, or it can be said to be a mental aspect of religious activity. Religious experience is an element of feeling in religious consciousness, that is, a feeling that leads to beliefs produced by action. (Jalaluddin, 2005)²⁶

Religiosity is a comprehensive unity of elements, which makes a person referred to as a religious person (being religious), and not simply claiming to have a religion (having religion). Religiosity includes religious knowledge, religious beliefs, and the practice of religious rituals, religious experience, religious behavior (morality), and religious social attitudes. In Islam, religiosity is broadly reflected in the practice of akidah, sharia, and morals, or by other expressions: faith, Islam, and ihsan. If all those elements have been possessed by a person, then he is the real religious person.

²⁵ Sukri Karim, 'Hubungan Gaya Kepemimpinan Transformasional Dan Religiusitas Dengan Kinerja Karyawan', *PsikoIslamedia Jurnal Psikologi*, 2.2 (2017).

²⁶Jalaluddin.

3. Emotional Intelligence

Emotional intelligence is the first factor that contributes positively and significantly the most to the decision-making of being a female leader. Evidenced from the value of the coefficient of determination is $R^2 = 0.458\%$ meaning that 45.8% of decision making to become a female leader is influenced by emotional intelligence, the remaining 54.2% is influenced by other factors. This is in line with the results of research carried out by Research conducted by Erna Mustafa on the influence of intellectual intelligence and emotional intelligence based on gender on the level of understanding of accounting. One of the results of the study stated that women's emotional intelligence is more influential on the level of accounting understanding than male emotional intelligence.²⁷

The study also concluded that women's decisions to become leaders are influenced by emotional intelligence variables. The results of this study are in line with the theoretical perspective that explains that emotional intelligence includes the ability to recognize one's own emotions, the ability to manage one's emotions, make productive use of emotions, the ability to recognize the emotions of others (empathy) and the ability to build relationships.²⁸ Referring to this theory, it can be understood that emotional intelligence is one of the important factors that influences a woman to become a leader. Women have more empathy and can build better relationship.²⁹

²⁷ Erna Mustafa, 'Pengaruh Kecerdasan Intelektual Dan Kecerdasan Emosional Berdasarkan Gender Terhadap Tingkat Pemahaman Akuntansi', *UIN Alaudin Makasar*, 2014.

²⁸Goleman.

²⁹ Soraya Oktarina and Heru Permana Putra, 'Rohana Kuddus: Gender Dan Gerakan Sosial-Politik', *Journal of Feminism and Gender Studies*, 1.2 (2021), 59 <<https://doi.org/10.19184/jfgs.v1i2.25515>>.

4. Allowances

Allowance was the fourth factor in this study that contributed weakly positively and insignificantly to decision-making to become a female leader. Evidenced from the value of the coefficient of determination is $R^2 = 0.050\%$ meaning that 5% of decision making to become a female leader is influenced by benefits, the remaining 95% is influenced by other factors. This is not in line with the results of research conducted by Moh. Farhan Maulana (2016) on Analysis of the Effect of Salary, Benefits, and Work Facilities on Universal Bakery Employee Performance (Bayu Bagus) Baron Nganjuk, 2016. The results showed that the results showed that salaries, benefits, and work facilities had a significant effect on employee performance.³⁰

Some studies conclude that women's decision to become leaders is influenced by other variables besides, since benefits have very little effect.³¹ The results of this study are in line with the theoretical perspective that explains that the explanation of benefits. If referring to this theory, then it can be understood that alimony becomes one of the factors of influence but very small, which can be that can influence a woman to become a leader.³²

According to Maruli, the indicators in allowances are as follows: 1). Motivate employees at work Compensation is intended

³⁰ Nils-Christian Bormann and others, 'Power Sharing: Institutions, Behavior, and Peace', *American Journal of Political Science*, 63.1 (2019), 84–100 <<https://doi.org/10.1111/ajps.12407>>.

³¹ Amanda Clayton, Diana Z. O'Brien, and Jennifer M. Piscopo, 'All Male Panels? Representation and Democratic Legitimacy', *American Journal of Political Science*, 63.1 (2019), 113–29 <<https://doi.org/10.1111/ajps.12391>>.

³² Regina Goodnow, Raúl L. Madrid, and Robert G. Moser, 'Ethnicity, Institutions, and Female Representation', *Journal of Women, Politics & Policy*, 40.3 (2019), 345–66 <<https://doi.org/10.1080/1554477X.2019.1587383>>.

to make employees more eager to work in order to meet their needs. 2). Ensuring the principle of justice. An award will not spur work motivation if compensation is not done fairly. Providing a sense of fairness to employees is essential to increase employee loyalty. 3). the form of allowance. Allowances can be given in the form of money or goods.³³

Benefits affect employee performance, but do not affect a woman's decision-making to become a leader. This research can confirm this, where the results of statistical tests carried out can show that among the four variables in the form of gender (X1), religiosity (X2), emotional intelligence (X3) affects women's decisions to become leaders. Meanwhile, variables do not affect the decision of women to become leaders. Emotional intelligence is the most dominant factor in influencing the decision to become a leader. These results can be one of the proofs that women's intelligence in regulating emotions greatly influences a woman in making decisions to become a leader.

From the results of the data processing, all variables, both variable X which include: variables of gender, religiosity, emotional intelligence and benefits, as well as variable Y, namely the decision to become a female leader, it can be concluded that the results of the simple regression test are as follows:

a. Normality test

The purpose of the Normality Test is to find out whether the residuals are normally distributed or not. The hypothesis taken is H_0 : normally distributed residual, H_1 : normal non-distributed residual. Reject H_0 if $\text{sig} < \alpha$. **From all the variables, the**

³³ Sahat Maruli, 'Pengaruh Tunjangan Penghasilan Terhadap Kinerja Pegawai Sekretariat Dewan Perwakilan Rakyat Daerah', *Universitas Sumatera Utara Medan*, 2011.

normality test is met. This means that the assumption of normality is met, i.e. H_0 is accepted.

There is one variable whose normality test is not met, namely the allowance variable. The normality test for the allowance variable is met, improving normality by transforming the data that has been handled using the Cochrane Orcutt method. So that it can be concluded that the entire **normality test variable is met.**

b. Nonautocorrelation

Autocorrelation is the presence of a correlation of data t and data $t-1$. Autocorrelation Test is a statistical analysis carried out to find out whether there is a correlation of variables in the prediction model with changes in time. Autocorrelation also means that there is a correlation between the i -th observation and the $i-1$ st observation. Suppose the 20th sample, its value is affected by the 19th sample. The 19th sample, the value is affected by the 18th sample, and so on.

In a study, what is expected is **nonautokorelation**. So between one sample and another, there should be no relationship so that the data obtained can be accounted for and original without any intervention from anywhere. Based on the data process, each variable undergoes a non-correlation.

Religiosity variables and Emotional intelligence variables: "there is no positive autocorrelation" and "no negative autocorrelation". Gender variables "there is positive autocorrelation" and "no negative autocorrelation occurs". Because Autocorrelation occurs, it must be handled with Cochrane Orcutt so that "there is no positive autocorrelation" and "there is no negative autocorrelation". The allowance variables "there is positive autocorrelation" and "no negative autocorrelation occurs". Because the output results of the

Nonautocorrelation assumption were not met, the authors used the Cochrane Orcutt handle. However, after handling using Cochrane Orcutt assumes normality was still not fulfilled so the author performed the SQRT ($K - X$) transformation. After making improvements using SQRT ($K-X$) the results were obtained "no positive autocorrelation" and "no negative autocorrelation".

c. Heteroskedasticity

Heteroskedasticity is used to find out whether the variant of the residual is constant or not. For the Heteroskedasticity Test, there are 2 ways, namely with Visual Test and Formal Test.

In the Visual Test, the assumption of Heteroskedasticity is met if the residuals spread randomly and do not form a pattern. Formal tests include the Park Test, Glejser Test, Spearman Test, and White Test. This time, the Park Test is used by regressing between an independent variable and the value of Ln absolute residual square ($\ln(\text{abs_res} * \text{abs_res})$). That is the significance coefficient ($\text{sig} > \alpha (0.05)$).

For gender variables, religiosity variables, emotional intelligence variables, allowance variables and decision variables to be female leaders, heteroskedasticity tests by visual testing do not occur heteroskedasticity, the data spread randomly, the data have homogeneous variants or are homoskedasticity. For gender variables using the formal Coefficients test, the significance value on the independent variable ($0.263 > \alpha (0.05)$), so it can be concluded that heteroskedasticity does not occur (the assumption of homoskedasticity is met).

The religiosity variable ($0.766 > \alpha (0.05)$), so it can be concluded that heteroskedasticity does not occur (the assumption of homoskedasticity is fulfilled). The variable of emotional intelligence is $0.352 > \alpha (0.05)$, so it can be concluded that heteroskedasticity does not occur (the

assumption of homoskedasticity is fulfilled). The allowance variable $(0.149) > \alpha (0.05)$, so it can be concluded that heteroskedasticity does not occur (the assumption of homoskedasticity is met). The decision variable of being a female leader $(0.994) > \alpha (0.05)$, so it can be concluded that heteroskedasticity does not occur (the assumption of homoskedasticity is met).

So the conclusion is that all variables, both X and Y variables, do not occur heteroskedasticity.

5. T-test

T-test (parameter significance test). At the level of significance of $\alpha = 5\%$ variable X1 (Gender) the level of significance of 0.079 to Variable Y (Decision Making to become a Women Leader). At the level of significance of $\alpha = 5\%$ variable X2 (Religiosity) the level of significance of 0.029 to Variable Y (Decision Making to become a Women Leader). At the significance level of $\alpha = 5\%$ variable X3 with a significance level of 0.071 to Variable Y (Decision Making to become a Women Leader). At the level of significance of $\alpha = 5\%$ variable X4 (Allowance) the level of significance is 0.151 to Variable Y (Decision Making to become a Women Leader). It can be concluded in the t test, the greatest significance value in the Tunjungan Variable, followed by the variable gender, emotional intelligence and the smallest is the religiosity variable.

Coefficient of Determination (R^2) and Correlation Coefficient (R).

The value of the coefficient of determination is $R^2 = 0.321$ meaning that 32.1% of decision-making to become a female leader is influenced by Gender. The remaining 67.9% was influenced by other factors. The value of the correlation coefficient is $R = 0.566$. This means that **there is a strong positive relationship between the variable X1 (Gender) and Y.**

The value of the coefficient of determination is $R^2 = 0.451$ meaning that 45.1% of decision-making to become a female leader is influenced by Religiosity. The remaining 54.9% was influenced by other factors. The value of the correlation coefficient is $R = 0.672$. This means that **there is a strong positive relationship between the variable X2 (Religiosity) and Y.**

The value of the coefficient of determination is $R^2 = 0.458$ meaning that 45.8% of decision-making to become a female leader is influenced by Emotional Intelligence. The remaining 54.2% was influenced by other factors. The value of the correlation coefficient is $R = 0.677$. This means that **there is a strong positive relationship between the variables X3 (Emotional Intelligence) and Y (Decision Making to be a Female Leader).**

The value of the coefficient of determination is $R^2 = 0.050$ meaning that 5% of the decision-making of being a female leader is influenced by allowances. The remaining 95% is influenced by other factors.

The value of the correlation coefficient is $R = 0.223$. This means that **there is a weak positive relationship between variable X4 (Allowance) and variable Y (Decision Making to be a Women Leader).**

So it can be concluded that the variables of gender, religiosity and emotional intelligence have a strong relationship to the variables of the decision to become a female leader. Meanwhile, the allowance variable has a weakly positive relationship to the decision variable to become a female leader

Conclusion

Based on the results of the research conducted, conclusions can be drawn, as follows:

1. There is a significant influence of gender variables, religiosity variables, emotional intelligence variables on women's decisions to become leaders. As for the variable allowance, it does not affect the decision of women to become leaders. The variable of emotional intelligence is the most dominant variable in influencing a woman's decision to become a leader but the gender variable is not the most dominant variable as formulated in the initial hypothesis.
2. The results of the study stated that there is an influence of gender role ideology on providing support to prospective female leaders in student organizations and there are differences in the ideology of gender roles of women voters who choose female leader candidates and male lead candidates. The religiosity stated that transformative-style leaders who continue to motivate their employees and are supported by a high level of religiosity, the campus will develop and be able to compete well. In the variable of emotional intelligence, the result of her research is that emotional intelligence is one of the important factors that influence a woman to become a leader. Women have more empathy and can better foster relationships. The variable benefits from her research are Benefits affect employee performance, but do not affect a woman's decision-making to become a leader.

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