

**Women in Sustainable Education:  
Glass Ceiling among Female Schools Principals in Indonesia  
A Case Study of West Java**

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**Abstract**

*Sex segregation remains happening in the education realm. In the 21st century, Indonesian women's participation in the public sphere still becomes an issue, especially leadership. Women are perceived as the second class of society, even obtaining the negative stereotype of incapable leaders, which the myth of leadership belongs to men's world. As an oxymoron, women are "freely binding," meaning they can be involved in the public sphere. However, they are encountering "glass-ceiling" to be in the top position, especially in rural West Java, where women have been perceived for their physical appearance-minded rather than the capability of leadership. The proposition of women principals in compulsory education in Indonesia is underrepresented compared to men principals with 38.68 percent and 61.32 percent. Women are capable of a good leader who has leveraged their subordinates through positive relationships, empowering others, and improving schools. Therefore, women empowerment is essential to achieving sustainable education under SDG Priority 4 Quality of Education and SDG Priority 5 Gender Equality. This study aims to analyze the presence of women school principals' "status quo" and "glass-ceiling" in Indonesia by utilizing the PAR gender model of Blaikie et al. (2003), consisting of three factors; root causes, dynamic pressures, and unsafe condition. Hence, this study will be able to offer policy recommendations on women's leadership empowerment. This research used the exploratory approach by investigating sixteen school principals of elementary education and literature reviews, such as research reports and academic articles related to women leaders in education. This study found that Indonesian women in the educational realm have dealt with the glass ceiling deriving from root causes on power and structure. Meanwhile, dynamic pressures are knowledge dissemination and the unsafe condition on economic imbalances and discrimination on welfare and social protection, which becomes a sustainable threat and negatively affects the 2030 Agenda for Sustainable Development.*

**Keywords: Educational Leadership, Women, SDGs, Glass-Ceiling, PAR Model**

**Abstrak**

Segregasi jenis kelamin masih terjadi di ranah pendidikan. Di abad 21 ini, partisipasi perempuan Indonesia di ranah publik masih menjadi isu, terutama kepemimpinan. Perempuan dianggap sebagai masyarakat kelas dua, bahkan mendapatkan stereotip negatif tentang pemimpin yang tidak mampu, dimana mitos kepemimpinan adalah milik

dunia laki-laki. Sebagai sebuah oxymoron, perempuan “mengikat secara bebas”, artinya mereka dapat terlibat dalam ruang publik. Namun, mereka menghadapi “langit-langit kaca” untuk berada di posisi teratas, terutama di pedesaan Jawa Barat, di mana perempuan dianggap lebih mementingkan penampilan fisik daripada kemampuan kepemimpinan. Proposisi kepala sekolah perempuan di level pendidikan dasar di Indonesia masih kurang terwakili dibandingkan dengan kepala sekolah laki-laki sebesar 38,68 persen dan 61,32 persen. Wanita mampu menjadi pemimpin yang baik yang telah memanfaatkan bawahan mereka melalui hubungan yang positif, memberdayakan orang lain, dan ingin memperbaiki sekolah. Oleh karena itu, pemberdayaan perempuan sangat penting untuk mencapai pendidikan berkelanjutan di bawah Target Pembangunan Berkelanjutan (SDG) SDG Prioritas 4 Kualitas Pendidikan dan Prioritas 5 Kesetaraan Gender. Penelitian ini bertujuan untuk menganalisis keberadaan perempuan kepala sekolah “status quo” dan “kaca-langit-langit” di Indonesia dengan memanfaatkan model gender PAR Blaikie et al. (2003) terdiri dari tiga faktor; akar penyebab, tekanan dinamis, dan kondisi tidak aman. Oleh karena itu, penelitian ini dapat menawarkan rekomendasi kebijakan tentang pemberdayaan kepemimpinan perempuan. Penelitian ini menggunakan pendekatan eksploratif dengan menginvestigasi enam belas kepala sekolah dasar dan studi pustaka, seperti laporan penelitian dan artikel akademis yang berkaitan dengan tokoh perempuan di bidang pendidikan. Studi ini menemukan bahwa perempuan Indonesia di bidang pendidikan telah berhadapan dengan plafon kaca yang bersumber dari akar permasalahan pada kekuasaan dan struktur. Sedangkan tekanan dinamis berupa penyebaran pengetahuan dan kondisi tidak aman atas ketimpangan ekonomi dan diskriminasi kesejahteraan dan perlindungan sosial, yang menjadi ancaman berkelanjutan dan berdampak negatif pada Agenda 2030 untuk Pembangunan Berkelanjutan.

**Keywords:** *Kepemimpinan Pendidikan, Perempuan, SDGs, langit-langit kaca, Model PAR*

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## **Introduction**

Women's leadership in Indonesia has risen progressively in many aspects, particularly in the political fields. As mentioned under the Act of 10 years 2008, political parties have been required to fulfill the affirmative quota of at least 30 percent of women in parliament (Andriana et al., 2012). Prior to today's women's movement, the campaign had historically started after African-American demonstrations in the U.S. to achieve labor freedom in the 18th century, including fighting for rights to education (Avanti, 2006). Furthermore, the movement intensified in the fight against education's independence until unprecedented momentum was happening – women became public and private school administrators in 1820 (Shakeshaft, 2011).

Historically, in the United States, women and girls were trained to be nurses, teachers, and even caregivers in the 1700s (Madigan, 2009). Similarly, the first female public servants in Indonesia were teachers and nurses. After the Indonesian political women organization was founded in 1928, the Indonesian women worker organization, known as “*Perkumpulan Pekerja Perempuan Indonesia*,” was created for the first time in Jakarta in 1940, one of the symbols of women empowerment (Swasono, 2007).

Moreover, women empowerment has been a priority policy since the United Nations set development targets, namely the Millennium Development Goals (MDGs) from 2000 to 2015 and the Sustainable Development Goals (SDGs) from 2015 to 2030, all of which seek to guarantee fair access for women and girls to schooling, political participation, and decision-making process (Longman, 2018).

On the other side, from time to time, women's inclusion in the public domain has struggled when negative perceptions are labeled women in society. Society still defines gender as an issue that derives from the cultural oppression of gender in this context of men to women, as mentioned under Gramsci's hegemony theory, which positions male gender practice predominantly (Ledwith, 2009; Paechter, 2018). Moreover, the ruling elite governs culture, the public political—the state—the law—the capitalist—and the academic actors of men with daily cultural activities have all been pulled into the hegemony concept (Hearn, 2004). As a result, women's role in the public sector has been debated as men customarily take dominance.

In the education field recognized as a fundamental means of political, economic, and social development for all societies, women's presence is deliberately less likely to participate in an educational setting (Wakshum, 2014). Their exclusion is intensely used to explain community growth in the sense of male supremacy or patriarchal tradition, while the empowerment of women's involvement in education has been increased. Nowadays, women's presence in education has been dealing with misrecognition (Morley, 2013) so that it leads to the quality of women's life in Indonesia, which remains in the lowest ranking of 13<sup>th</sup> out of 14 countries, under three major indicators, such as health, social and education (Heriyanto, 2019).

Women are doubted to fill in the top position since women lack the opportunity to get an education. While they are predetermined to have restricted decision-making abilities attributable to feminine actions, elevated emotional level in the field of employment, heightened instincts, sensitivity, expressiveness, and dependency, which are perceived as incompatible with leadership prerequisites (Hryniewicz & Vianna, 2018; Catalyst, 2005; Kruse & Wintermantel, 1986). Women are thus recognized as an inferior society. Likewise, in a survey undertaken by Norris in 2008, 17 and 44 out of 100 people were "strongly agree" and "agree" with the statement that "men make leaders better than women," respectively (Norris, 2008), so that in parallel, the women empowerment agenda does not achieve the SDGs. Likewise, the Indonesian women leaders in educational institutions have also undergone challenges as the number of women principals in compulsory education has less represented than men principals with 38.68 percent and 61.32 percent (MoEC, 2016).

Furthermore, education ranking is 116<sup>th</sup> out of 189 countries on the U.N.'s Human Development Index (Dilas et al., 2019). Moreover, women in the top position on the government level, such as the division's head, mayor, and governor, have insignificantly impacted the direction on the gender-sensitive issue (Bawono, 2016). Hence, the women leaders' presence has been challenging to be at the top, known as glass-ceiling (Cotter et al., 2001).

On the other hand, according to Eagly (2007), women's leadership is transformative due to culturally feminine elements of their coach or teacher style, especially in its "individualized consideration." In comparison, women's leadership

traits are 1) relational, 2) intuitive, 3) emphatic, 4) tactful (Brinia, 2011). Simultaneously with the attributes of leadership, leadership style has had an impact on women's leadership. Women's leadership style reflects relationships, democracy, teamwork, and cooperation and inspires and stresses contributing to teachers and students (Grove & Montgomery, 1999).

Referring to the aforementioned background, women's empowerment must be promoted since there is no sustainability without gender equality (Perez, Sanchez & Cabrero, 2019). As it is reinforced by Perez, Sanchez & Cabrero (2019) that women's participation is essential to socio-economic development and sustainable development. However, women remain to perceive the "glass ceiling" in managerial positions. The glass ceilings phenomenon has occurred in Indonesia's educational institutions, while women have made significant leadership strides (Hiller, 2012). The bias might happen when school principals' selection process, especially on appointing women school leaders, is influenced by men's presence in a vital position in the educational division at the government level (Citrawan, 2013), especially in West Java Province where women are embedded perceived as feminine characters and physical appearance-minded (Surya, 2010). As a result, women's leadership stereotype among Sundanese society has perceived negative stereotype. The proliferation of the teaching profession in West Java has a tremendous number of 370,757 among provinces in Indonesia in 2020 (Slamet, 2020), where women teachers are dominated.

Consequently, although women have the opportunity to work in the public sphere, mainly in educational institutions, to some extent, women have to face challenges to be in the top position. On the other hand, women leaders have to be underrepresented in male world domination, as women are in vulnerable groups in many parts of the world (ILO, 2005). With regards to that, the vulnerability among women derives from the glass ceiling, which may become a challenge to empowerment. On the other hand, it challenges the Education Sustainable Development Goals (ESDGs) and Gender Equality. Therefore, this study leads to the main questions on why women leaders remain vulnerable, especially in West Java. In addition, this study also explores the form of the glass ceiling on women's leadership by using the Pressure and Release (PAR) model from Blaikie 2003 with three elements: root causes, dynamic pressures, and unsafe conditions.

Highlighting the study's goal, the research centered on discovering the vulnerability within three indicators on root causes, dynamic pressure, and unsafe conditions experienced by women leaders in the education realm.

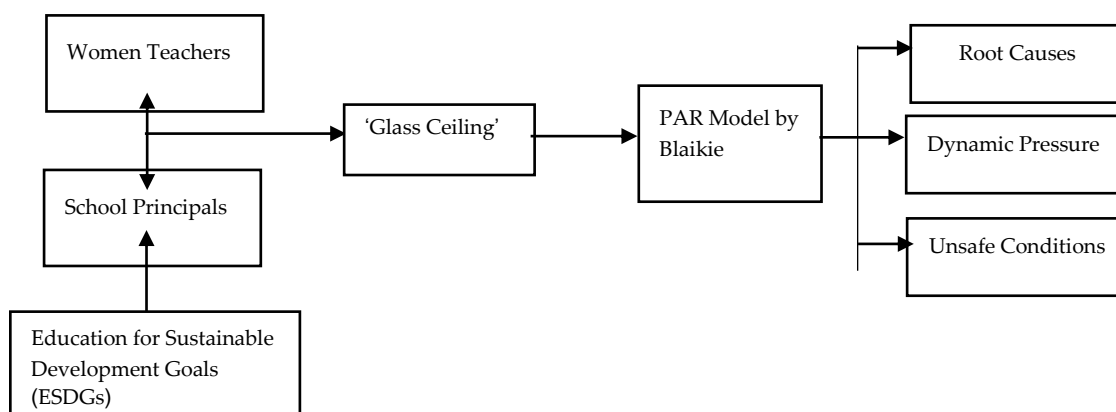


Figure 1. Conceptual Framework

## Research Methods

As the study examines the glass ceiling for women in education, an exploratory approach and purposive sampling technique have been applied to collect the information. This research often used two primary pieces of evidence, such as in-depth interviews and documentary reviews. The interview was organized as a given series of questions, but the informal dialog was also pragmatic as the most effective strategy to get more data. On the other hand, secondary information contained legal materials such as laws, decrees, statutes, academic papers, and other documentation related to official agencies' educational institutions. There were 16 female elementary school principals in Banjar City, West Java Province, Indonesia, a rural area with progressive women school principals in the making where is part of Sundanese culture estimated women as capable leaders due to the strong influence of hierarchal patriarchy (Hastuti, 2017). The qualitative method was also utilized to analyze the data and validated by Blaikie's Pressure and Release (PAR) Model to understand the fundamental problems that women become more vulnerable.

## Findings

### Demographic of Informants

Here is table 1—the demographic of informants of this study. There were 16 female school principals with two women in 40-45 years, ten women in 46-50 years, and 51 years above of 4 women. 15 women graduated with Bachelor's Degree in the educational background while only one woman finished from Master's Degree. The length of working experiences was identified as follows; 2 women with 0 – 5 years, three women with 6 – 10 years, five women with 11 – 15 years, and six women with 16 – 20 years. In the case of marital status, there were 14 married women and two women with divorced status.

Table 1. Demographic of Informants

Informants	Age (years)	Education	Length of Working Experiences	Marital Status
1	40-45	Bachelor's Degree	0-5 years	Married
2	46-50	Bachelor's Degree	11-15 years	Widowed
3	46-50	Bachelor's Degree	6-10 years	Married
4	Over 51	Bachelor's Degree	16-20 years	Married
5	40-45	Master's Degree	0-5 years	Married
6	46-50	Bachelor's Degree	11-15 years	Married
7	46-50	Bachelor's Degree	11-15 years	Married
8	46-50	Bachelor's Degree	11-15 years	Married
9	46-50	Bachelor's Degree	6-10 years	Married
10	Over 51	Bachelor's Degree	16-20 years	Widowed
11	Over 51	Bachelor's Degree	16-20 years	Married
12	Over 51	Bachelor's Degree	16-20 years	Married
13	46-50	Bachelor's Degree	6-10 years	Married
14	46-50	Bachelor's Degree	11-15 years	Married
15	46-50	Bachelor's Degree	16-20 years	Married

### **An Analysis of PAR Model of Women Leadership in Indonesian Education Realm**

The selection of the school principals is based on a set of principles of the 'top-down' process, as follows:

1) Constitutional Laws 1945 of article 27, line 2 and no. 7/1984 of Ratification of CEDAW on eliminating all forms of discrimination toward women.

1) Legislation of the Minister of National Education No. 13 years 2007 on the standard of school principals

(2) Regulation of the Minister of National Education, No. 28 in 2010, on the teaching personnel appointed as Principals of the Schools.

These regulations define the conditions and mechanisms for the selection of school principals as teachers. There is no difference in these laws between women and men who wish to become school principals, and it indicates that the policy contains no sign of sexism against women as representatives of leaders.

### **Understanding the Glass Ceiling Phenomenon among Women Leaders in Education**

According to the UNDP on Dzuhayatin (2020), the Women Empowerment Index's Indonesian ranking is 110th out of 188 nations. Because conventional male dominance has been mirrored in the practice of a crucial function, the selection of men to senior strategic roles is sometimes used, even though the country is regarded as the female characteristic "motherland" (McLaren, Star & Widianingsih, 2019). Threats surrounding women are often the misrecognition of their potential in the decision-making phase and the presence of 'Asian Ideals' to justify the existence of women in critical roles (Dzuhayatin & Edwards, 2010).

As it has been said by Informant no. 14 and Informant no. 7 on "Asian Value."

*"We also have to respect our husband even though our position is a leader in our job."*

*"Some people have indicated that I should not take the role of school principals, since leadership is for men, while women have more duty at home to take care of the family."*

This phenomenon has been proved by the World Bank in 2018 that Indonesian women have dealt with glass-ceiling (McLaren, Star & Widianingsih, 2019). Compared to the major power, for instance, the United States, the nation remains the status quo to place a woman in the top position, which shows a progressive movement to accept women leaders, for instance, vice-president. As a consequence, glass ceilings can potentially allow a breakthrough for developing nations, especially Indonesia.

The definition of the 'glass ceiling' illustrates the unseen obstacle that limits women's entry to the top – they can see where they want to go and see their male counterparts passing through (Singh, 2007). Similarly, the concept of a 'glass ceiling' defines the intangible, yet quite prominent, roadblock that prevents women's upward and forward advancement in the workplace (Galloway, 2013). Moreover, aware and

implicit barriers and gender discrimination play a significant role in prohibiting women from reaching senior and managerial positions (Burns et al., 2017).

In the background of Indonesia, the issue of restricted involvement by women is powerfully demonstrated. For instance, the previous research conducted by Citrawan (2013) found that women in the education field have frequently dealt with marginalization in the context of unequal opportunity for female teachers to become school principals. The number of female teachers is recently growing. In 2016 there were 569.2 thousand students, including 291 thousand female teachers (51.12 percent) and 278.2 thousand male teachers (48.88 percent) (MoNE, 2016). However, from 147 536 school principals, 39.86 percent of women were principals less than men, and 60.14 percent (MoNE, 2016).

It has been strengthened by Informant number 9, expressed that:

*"When I held a screening interview with school principals, the committee participants were all guys. So, I thought there was a disparity in the hiring process. As a result, there were just two female school principals out of 10 school principals in my batch".*

As a result, women leaders' presence in the public sector remains minimal, considering that women's involvement in education is more than men's participation due to the absence of leadership in men's Environment (Sunaryo et al . 2019).

### **Women as a Vulnerable Group and Measured by Blaikie's PAR Model**

There is no difference in credentials between men and women in public domain recruitment (Dzuhayatin, 2020). Their inherent bodily biology significantly weakens women due to the reproductive mechanism, such as giving birth, menstruation, breastfeeding, and pregnancy, gender-specific throughout physical characteristics (Buchely, 2012). Regarding this, women are classified through the physiological value of gender role as a mother, limiting their involvement in the public sphere (ICRC, 2007; Kucuksen, 2016), as it has been strengthened informant numbers 1, 5, and 15. Hence, women are classified as vulnerable groups under an intense outlining physical characteristics and psychological value.

*"Because we are women, when we are offered to take part in the training, we feel guilty about leaving the family for some time. Sometimes, we also skipped the training,"* said Informant No. 1, 5, and 15.

Furthermore, society has utilized the framing process to establish the politicizing agenda toward women with the stereotype and hesitation of becoming a leader, powerfully under cultural construction (Carpenter, 2005) as the two informants have said the 16 and 3.

*"Women remain stipulated to be in the top position due to doubt on our capability among society,"* said informant number 16.

*"Women are viewed as" weak "stereotyping and incompatible with being a leader while being a leader has many obligations,"* Reporter 3 said.

Another issue, the label of separation from marriage, is also influencing the negative stigma toward women in leadership as a shame in the social life (Parker & Creese, 2016), as it has also been mentioned by informant number 10.

*"Unfortunately, the stereotype of divorced status was unbenefited for us. Some people doubted women leaders' capacity due to the condition of marital status."*

The stigmatization of divorce has impacted the social phenomenon in many dimensions, especially economic (Kucuksen, 2016). The status of divorced women among school principals becomes a burden relating to custody and other financial issues due to the same credentials between men and women, as mentioned by informant number 2.

*"Especially for my marital status, we still have no gender-sensitive policy to have credit to the bank that I still have to ask the agreement from men. Also, because my child custody is with my husband, even I have to invest my one-third salary for them."*

Moreover, gender blind policy's intervention spots marginalization and discrimination so that women are unprotected from social harm of building resilience on a career under the gender-stereotype areas (Dzuhayatin & Edwards, 2010). It is also mentioned by the informant's numbers 11 and 13.

*"We felt that there is no gender-sensitive policy when we become school principals, e.g., policy protection or a friendly environment for women if women work late."*

The word "vulnerable" under the definition of The Universal Declaration of Human Rights and the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) in 1992 has limited to some groups, such as 1) ethnic minority women; 2) women with disabilities; 3) women in detention and prison; 4) lesbian and bisexual women, and transgender people; 5) women engaged in prostitution; 6) 5) women from rural and remote areas; 7) women who suffered from sexual violence; 8) garment, domestic and migrant workers; 9) women victims of trafficking; and 10) women with HIV (UNDP, 2014). In other words, the further consideration for further research for the governmental policy must vigorously promote equality on equal obligation regardless of social status, political tendency, gender, and others. Consequently, wherever women are in society, women are overwhelmingly vulnerable due to lack of resources, gendered-norms work, accountability for childcare, and social service exclusion (Browne, 2015).

The glass-ceilings fundamental problems that paralyze women into vulnerability have not been allocated into social dimension classification yet. The variables towards women's glass-ceiling ought to determine that formulates vulnerability under the social dimension, such as social, political, and economic (Achberger, 2015). Moreover, social vulnerability measurement is important to identify the existing problem and build resilience skills for women facing future disruption (Yumarni et al., 2014; Agha, 2005). Therefore, the Pressure and Release (PAR) model's measurement model reflects a 'progression of vulnerability to analyze the technical solutions and deep-rooted vulnerability (Matyas & Pelling, 2012).

The Pressure and Release (PAR) model attempts to discover the paradigm of social cause for any disruption or disturbance (Cyr, 2005). The problem of women's leadership results from the societal, political, and economic climate (Blaikie et al., 2003). Many social environment facets are categorized into social discrimination, such as ethnicity, social classes, health, and social security (Blaikie et al., 2003). As a consequence, collective intervention impacts the social cause of women's leadership toward risks.



In the PAR Model of Blaikie (2003), there are three elements, as follows 1) root causes related to less power over the sociopolitical and physical environments, 2) dynamics pressure referred to the processes and activities that 'translate' the effects of root causes, e.g., ethical standards in government on establishing equal opportunities, and 3) unsafe conditions related to human action or inaction which can create unsafe conditions, e.g., dependence upon the initial level of well-being of the people, and how this level varies between regions, micro-regions, households, and individual.

### **Women Empowerment in Educational Leadership on SDGs Attainment**

Sustainable Development Goals (SDGs) have 17 points, which quality of education (SDGs 4) and gender equality, especially women empowerment (SDGs 5), are the priority agendas. As aforementioned, empowering women to participate in the public domain can decrease society as SDGs 4 (UNDP, 2018). Women are recognized as transformative leaders, and empowering women to become leaders is also a way to achieve sustainability. Likewise, Perez, Sanchez, and Cabrero (2019) have pointed out that gender equity is one of the Education for Sustainable Development Goals (ESDGs) where women leaders are more likely to seek interpersonal or transformational leadership. To achieve the SDGs agenda, including preparing future leaders to be change agents in society, women's leadership style relies on the interpersonal approach (Filho et al., 2020). Therefore, women leaders are potential on the SDGs' agenda attainment.

The sustainability concept defines environmental conservation and climate change adaptation, whereby women leaders show more significant dedication to environmental sustainability (Cook & Ingersoll, 2015). Additionally, according to Cook & Ingersoll (2015), in leadership, women exhibit a higher commitment to environmental sustainability and are more inclined to support ecologically-friendly activities even when they require increased personal expenditures. Furthermore, women are regarded to be more usually "other-oriented," which as a consequence leads to a higher degree of knowledge and care for the linkages between environmental degradation and human well-being, which has produced a tendency in current studies that women might be better leaders for sustainability, than males (Cameron & Tainio, 2019). In a survey by Filho et al. in 2020, 68 percent of the overall study accepted woman leaders being more successful sustainability leaders than men, provided that women being sensitive to the needs and preference for sustainability while developing the strategy and purpose of the organization, and that the sustainability atmosphere leads to the quality of the learning situation. Moreover, the interpretation of SDGs 4 Quality of Education is defined as "efficiency in meeting the objectives set, relevance to human and environmental needs and conditions and "something more" in the pursuit of excellence and human improvement" (Allam, 2017) which the skills of managing human and environment belonged to women leaders. Another evidence reported by Gill and Singh (2019) is that transformative skills contribute to the quality of education in which the women's leadership style is transformative. Hence, appointing women to be school principals is able to achieve two SDGs, such as number 4 quality of education and number 5 gender equality.

Meanwhile, women leaders might surround the glass ceiling; the SDGs' implementation is also threatened, particularly Indonesian women. In fact, the phenomenon has occurred in the educational realm in which women have dealt with

the glass ceiling deriving from root causes on power and structure. Meanwhile, dynamic pressures are knowledge dissemination and the unsafe condition on economic imbalances and discrimination on welfare and social protection, which becomes a sustainable threat and negatively affects the 2030 Agenda for Sustainable Development on Priority number 4 Quality of Education and number 5 Gender Equality.

### Discussions

Referring to informants' knowledge, women have suffered and faced barriers to leadership in culture, as they have leveraged patriarchal dominants in the political and hierarchical structure. The Blaikie's Pressure and Release (PAR) model is described below to examine the innuendo of women's leadership in the Indonesian educational sector below:

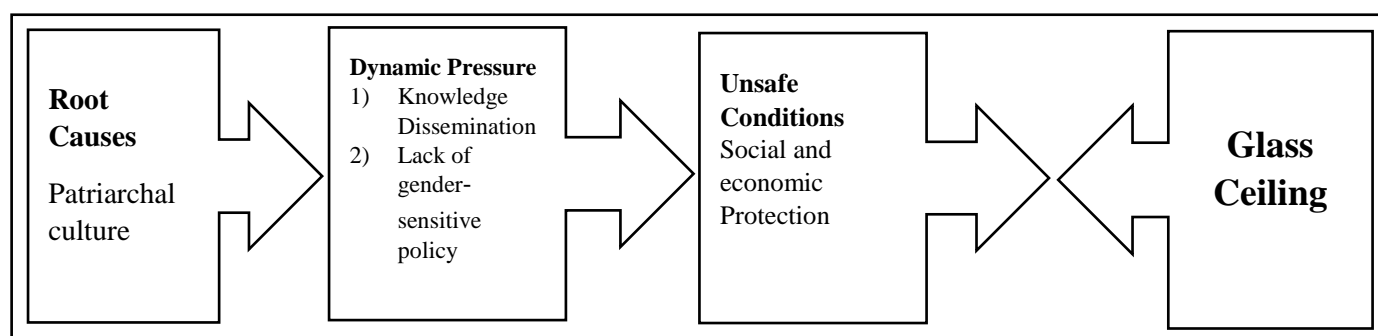


Figure 2. PAR Model from Blaikie (2003)

The PAR model illustrates the root factors, dynamic pressure, and unsafe conditions. In the sense of root factors, evidence from reporters 16, 3, 9, and 7 is regarded by patriarchal society as motivated by faith. It was strengthened that most religious scholars prohibit women from representing the public domain (Rohmatullah, 2017). It is also correlated with the culture of Javanese, "*Wanita implies Wani ditata*" or submissive character (Yulianti et al., 2018), while Sundanese culture stresses "*Nyalindung ka Gelung*" by referring to "motherhood" or "*Tbu-ism*" (Surya, 2010). According to Suryakusuma (2015), women have been constructed to be mothers since the New Order established the state system's doctrine. The New Order government has also taught the principle that "there is a successful husband without a wife." Therefore, it implies that women are obliged to become mothers to preserve the reproduction process's domestic pillar to maintain the state pillars as it has mentioned that especially in rural West Java, society is strongly influenced by hierarchical patriarchy.

Besides, women leaders expressed by informants 1, 5, 15, and 13 have encountered other obstacles. In reality, women's families have the highest preference for culturally ingrained carriers, and women are directed to expend all the resources and time on families and infants. As a consequence, woman officials tend to be unprofessional. In the event of a shortage of women in training, it enhances the diffusion of their information. Women officials are also unwilling to maintain hold of knowledge efficiently. In addition, the informants claimed that there is no gender-sensitive plan to protect women in the workplace, particularly the development of a women-friendly atmosphere among men's world leaders. Therefore, the situations were categorized as dynamic pressure.

Continuously, the knowledge from reporters' numbers 14, 2, and 10 implies; even though their status is a leader, it remains to be traced back to their disposition as a woman with a submissive character and a strain on family management. Especially for the widow faced negative stereotyping that contributed to the bigotry characterizing murder on trust grounds. In addition, following divorce, particularly female principals as public workers, are expected to pay one-third of their salaries for custody of their children and ex-husband, which places them in unsafe conditions.

As a result, the glass ceiling is regarded as a risk for women in the highest spot. The disorder categorized by root causes, dynamic strain, and unsafe conditions gives rise to the risk type. The stereotyping, marginalization, and double pressure (carriers and families) materialized from male supremacy's paternalistic ideologies have structurally contributed to less control insecurity.

In conclusion, according to PAR Model-identification, women leaders are categorized as a vulnerable group in the social dimension, and women are blocked from getting access to take power due to the patriarchal culture establishment. Again, the glass ceiling among women is a hazard leading to vulnerability. Therefore, this study's new analysis is found that although women with leadership positions remain to have social vulnerability.

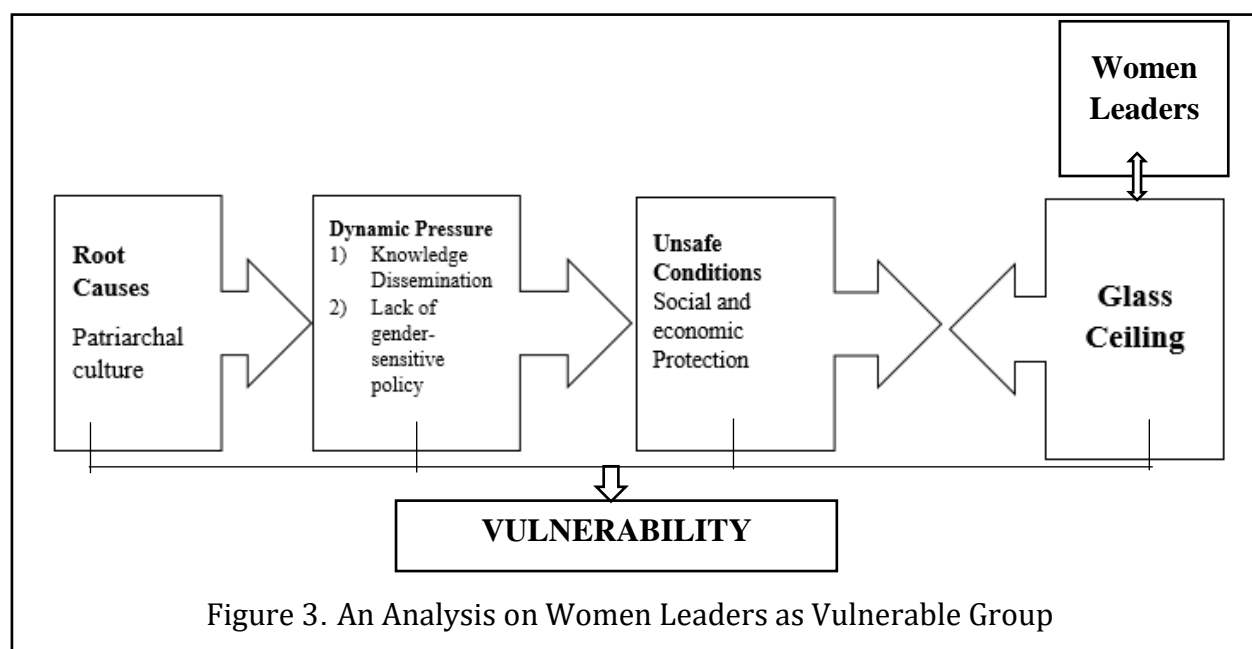


Figure 3. An Analysis on Women Leaders as Vulnerable Group

### Conclusions

While women leaders are recognized as revolutionary leaders, women are still suffering. The glass ceiling is recognized as an unseen roadblock for women in the highest spot. Even though the rules on school principals' appointments have no discrimination on the gender question, it has leveraged bias-gender when it comes to the appointment process for school principals governed by the Men's Committee. Based on the Pressure and Release (PAR) model on glass ceilings among women leaders in Indonesian education, patriarchal culture is the root cause that leads to dynamic

pressure on disseminating information and a lack of gender-sensitive policies. Eventually, it brings women into an unsafe condition even though the number of women school principals is increasing gradually.

On the other side, women leaders are classified as vulnerable groups because they derive from social inequality, particularly women who have less control due to double pressures (carriers and families). Accordingly, women leaders' stereotyping has increased the danger that women feel unsafe to be leaders.

Many researchers have found that women executives are theoretically under-represented on the SDG's agenda due to glass ceilings. If gender equity under the SDG priority 4 is not attainable, there would also be little continuity and standard of education under the SDGs priority 5. It means that glass ceilings are a challenge to the achievement of SDGs priority 4 and 5.

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