

**BUKTI KORESPONDENSI ARTIKEL  
PADA JURNAL INTERNASIONAL BEREPUTASI**

*Leadership is a sacred matter: Women leaders contesting and contextualising neoliberal meritocracy in the Indonesian academia*  
pada jurnal *Q1 Gender and Education*



**PENGUSUL**

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**NIP 198404292012122002**

**UNIVERSITAS NEGERI SEMARANG**

Yang terhormat  
Tim Penilai Usulan PAK

Bersama dengan surat ini, saya bermaksud menyertakan bukti-bukti korespondensi proses review artikel pada Jurnal Internasional dengan judul "Leadership is a sacred matter': Women leaders contesting and contextualising neoliberal meritocracy in the Indonesian academia" dimuat pada jurnal *Gender and Education*. DOI: [10.1080/14767724.2019.1583089](https://doi.org/10.1080/14767724.2019.1583089) ISSN 1476-7724.

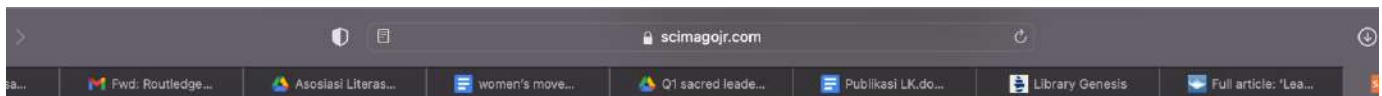
Adapun susunan kronologi bukti korespondensi terdiri dari beberapa poin pada table di bawah ini:

No	Tanggal	Aktivitas
1	7 November 2019	Submit manuscript pertama kali ke jurnal
2	7 November 2019	Pemberian nomor ID manuscript dari editor CGSE-2018-0005
3	28 Januari 2020	Pemberitahuan artikel telah direview dan mendapatkan revisi mayor.
4	18 Maret 2020	Mengirim balasan dan revisi pertama artikel pada jurnal CGEE-2019-0315.R1.
5	12 Juli 2020	Mengirim balasan dan revisi kedua artikel pada jurnal CGEE-2019-0315.R2.
6	17 Juli 2020	Pemberitahuan artikel telah direview dan diterima untuk publikasi
7	25 Juli 2020	Permintaan untuk proof artikel
8	3 Agustus 2020	Artikel telah published.


## Detail Artikel pada Jurnal Internasional Bereputasi

Judul Artikel	: 'Leadership is a sacred matter': Women leaders contesting and contextualising neoliberal meritocracy in the Indonesian academia
Jurnal	: Gender and Education
Volume	: 33
Nomor	: 7
Tanggal publikasi	: 2 Agustus 2020
ISSN	: 1360-0516
Halaman	: 930-945
DOI	: <a href="https://doi.org/10.1080/09540253.2020.1802407">10.1080/09540253.2020.1802407</a>
Penerbit	: Taylor and Francis, Routledge
SJR	: 2.081 (2020)
Quartile	: Q1 (Scopus)
Penulis	: Teguh Wijaya Mulya & Zulfa Sakhiyya

Bukti Indexing Jurnal:

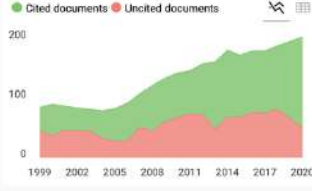
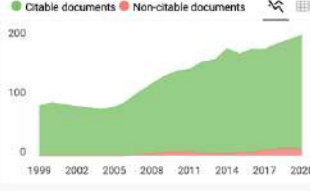
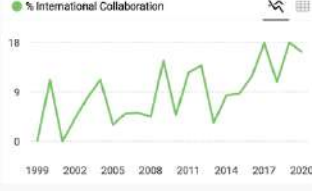
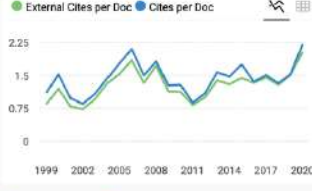
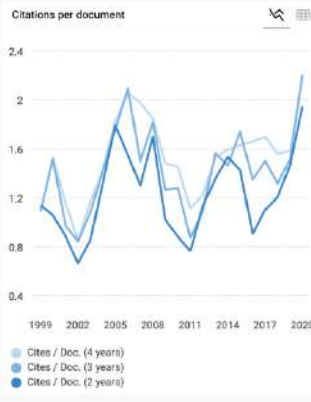
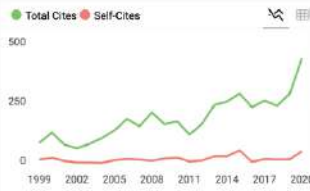
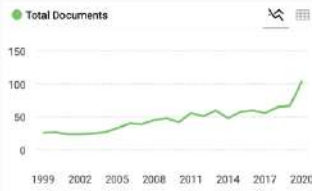
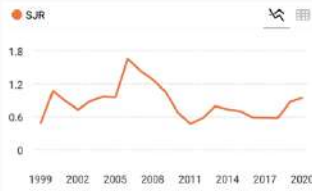


### Gender and Education

<b>COUNTRY</b> United Kingdom  Universities and research institutions in United Kingdom	<b>SUBJECT AREA AND CATEGORY</b> Social Sciences Education Gender Studies	<b>PUBLISHER</b> Routledge	<b>H-INDEX</b> <b>62</b>
<b>PUBLICATION TYPE</b> Journals	<b>ISSN</b> 09540253, 13600516	<b>COVERAGE</b> 1989-2020	<b>INFORMATION</b> <a href="#">Homepage</a> <a href="#">How to publish in this journal</a> <a href="mailto:S.Gannon@westernsydney.edu.au">S.Gannon@westernsydney.edu.au</a>

#### SCOPE

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SJR 2020: 0.95

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**2018 Impact Factor 1.170**

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**2018 CiteScore 1.41 - values from Scopus**

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- **2.582 (2020)** 5 year IF
- **3.1 (2020)** CiteScore
- **Q1 (2020)** CiteScore Best Quartile
- **1.714 (2020)** SNIP
- **0.951 (2020)** SJR

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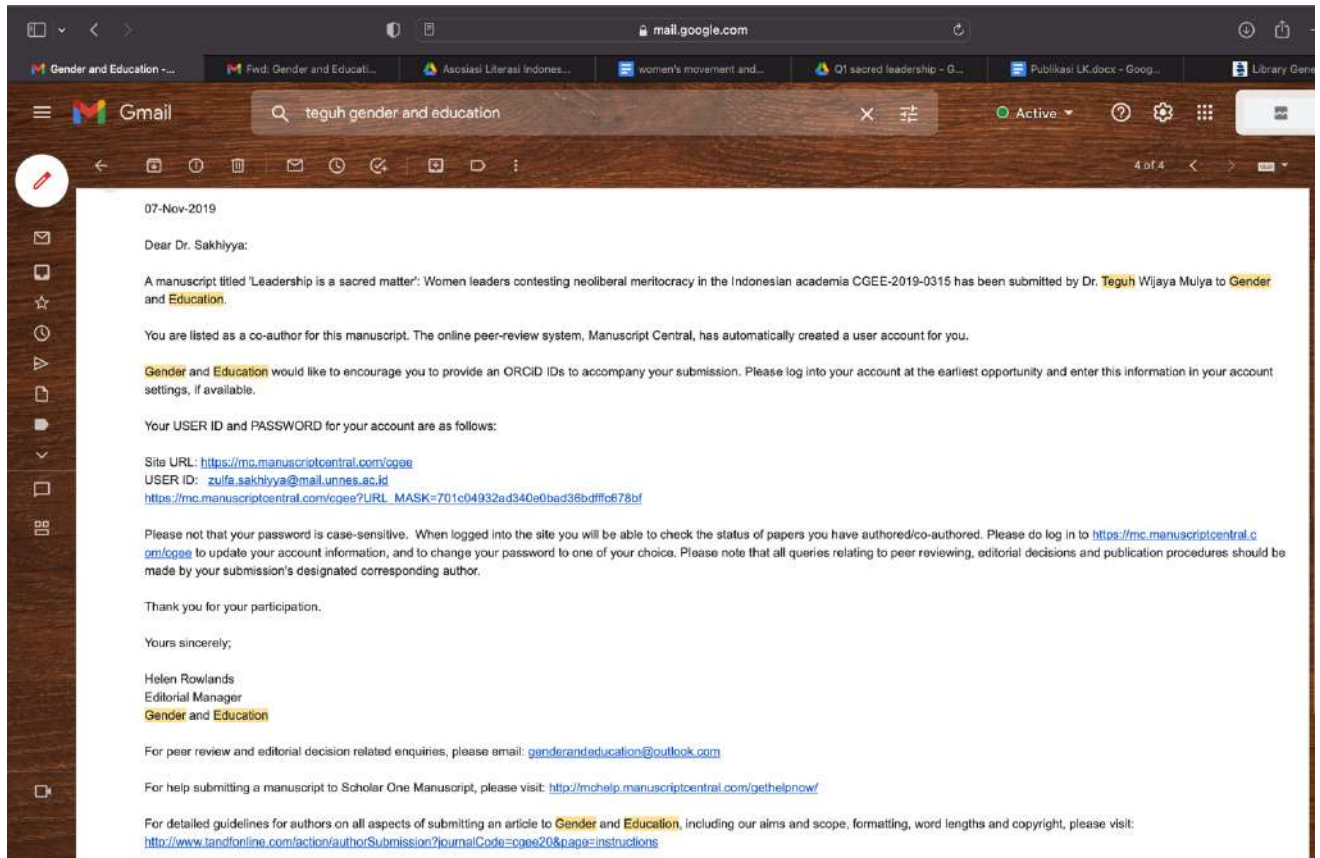
'Leadership is a sacred matter': women leaders contesting and contextualising neoliberal meritocracy in the Indonesian academia >

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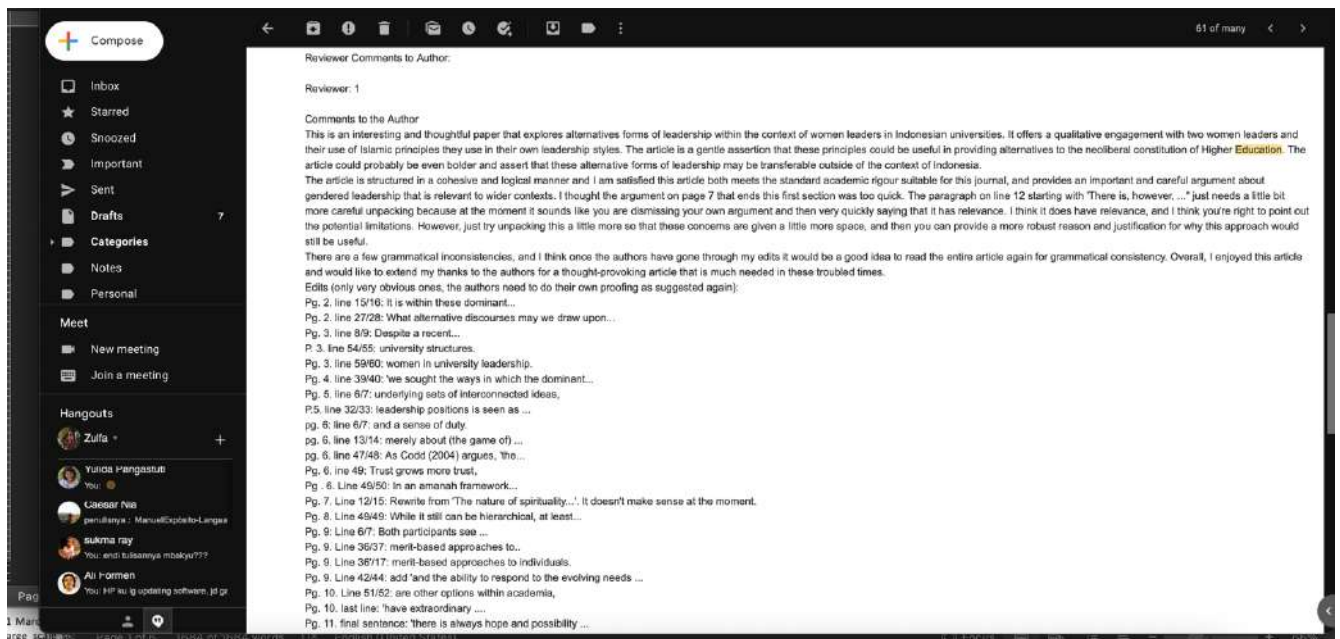
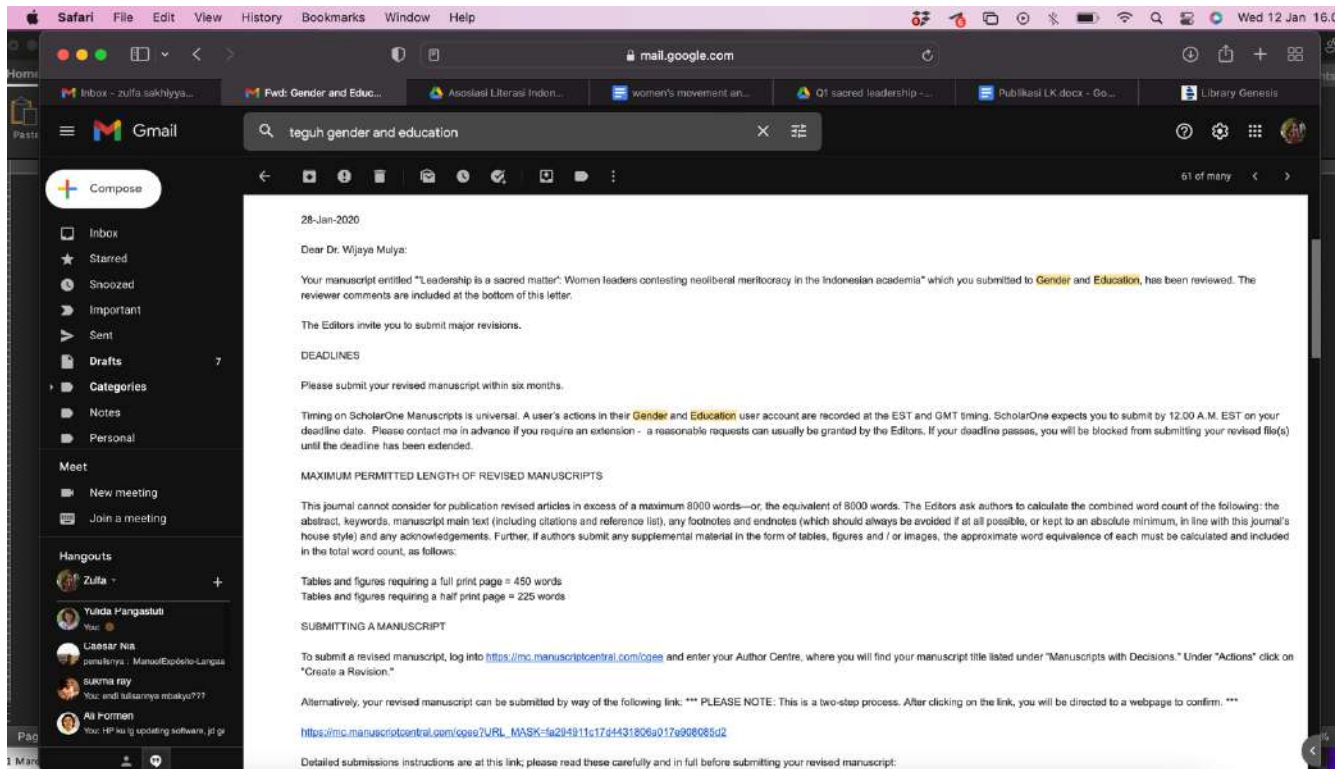
Gender and Education, Volume 33, 2021 - Issue 7

Published Online: 02 Aug 2020

**Submit manuscript pertama kali ke jurnal 7 November 2019**  
**Pemberian nomor manuscript ID dari editor CGEE-2019-0315.**



## Pemberitahuan artikel telah direview dan mendapatkan revisi mayor (28 Januari 2020)





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61 of many

Comments to the Author

This is a very interesting article offering critical insights into the notions and practices of gendered leadership in higher education institutions. The authors have clearly articulated the conceptual framing of the article through explaining the neoliberal paradigms that continue to shape higher education institutions all over the world. Despite the prevalence of this model of efficiency and productivity, the analysis highlights the presence and workings of models that may counter these neoliberal modalities in the higher education contexts. The authors have done a good job of explaining how the participants approached institutional leadership in terms of their responsibility towards God and family.

This article has the potential of making excellent contributions to the scholarship that, on the one hand, critically examines the problematic impact of neoliberal reforms and interventions on higher education institutions in different parts of the world. On the other hand, this scholarship also shows how these limitations come with new form of opportunities and possibilities. For example, these two participants were able to approach the notions of accountability and efficiency in ways that made sense to them.

In this context, the important question is if the participants are in fact offering an alternative model of leadership that counters the neoliberal sensibilities OR have they developed a version that fuses the global neoliberal model with localized ways of thinking? The analysis offers evidence that seems to support both the scenarios. For example, the analysis shows how the participants approached leadership and problem-solving from the perspective of relationships rather than the need to meet external goals. At the same time, the authors also shared how the participants continued to embrace and strive to meet market-oriented goals. Is it possible that the participants embracing the neoliberal model in some cases while rejecting or changing it in other cases? It seems that the authors are approaching the data as an evidence of the existence of an alternative model of leadership. It would, however, be more useful to situate the model in the experiences, perceptions, and actions of the participants that seem to show a more fluid and complex engagement with the neoliberal subjectivities and sensibilities. This alternative model seems much more flexible with the capacity to embrace, reject, and change neoliberal ideas in relation to different issues/contexts.

There is also a need to provide a more extensive and in-depth articulation of how and why the institutional context has allowed for this alternative model of leadership to exist. The authors have briefly explained how the teaching nature of these institutions made it possible for that to happen. However, that does not answer how these leaders are able to mobilize this model of leadership in an that is informed by the neoliberal paradigm.

There are number of important questions that are left unanswered by the authors. For example, the authors recognized the gendered nature of the family model that the participants adopted to explain their roles as institutional leaders. However, despite this acknowledgment this understanding was surprisingly not integrated into the analysis at all. This is particularly important as the gendered roles within family, despite the emphasis on relationality, are very much aligned with the neoliberal paradigm. The leaders, thus, could be employing such family model to embrace and make sense of, rather than rejecting, the neoliberal notions of leadership. Similarly, focus on accountability to God may be a way to translate the accountability model into local ways of thinking.

Similarly, the authors mentioned a number of other important questions in the last paragraph of the article but did not address them in their analysis. The authors stated

There are several limitations to this analysis. Since one may draw on competing discourses in the constitution of their subjectivity, both participants - while disrupting the discourse of neoliberal meritocracy in their leadership - also pursued market-driven university rankings and accreditation status for their respective institutions. Understanding the university as a family can also be a slippery slope towards paternalism. Readers are advised to be cautious in considering the transferability of this analysis. After all, the article is not intended to be an example to be followed, but to demonstrate that there are always hope and possibilities to resist neoliberal meritocracy by drawing on available alternative discourses within the specific contextuality of our academia

## Mengirim balasan dan revisi pertama artikel pada jurnal (18 Maret 2020)

18-Mar-2020

Dear Dr. Wijaya Mulya:

Your manuscript entitled "Leadership is a sacred matter: Women leaders contesting and contextualising neoliberal meritocracy in the Indonesian academia" has been successfully submitted online and is presently being given full consideration for publication in Gender and Education.

Your manuscript ID is CGEE-2019-0315.R1.

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Thank you for submitting your manuscript to Gender and Education.

Yours sincerely,

Helen Rowlands  
Editorial Manager  
Gender and Education

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Gender and Education is edited by Carol Taylor, Susanne Gannon, Jayne Osgood and Kathryn Scantlebury, and is published by Routledge

## Tabel Revisi

### Responses to Reviewers' Feedback

Reviewers' comments	Authors' responses	Revision
<b>Reviewer 1</b>		
This is an interesting and thoughtful paper that explores alternatives forms of leadership within the context of women leaders in Indonesian universities. It offers a qualitative engagement with two women leaders and their use of Islamic principles they use in their own leadership styles. The article is a gentle assertion that these principles could be useful in providing alternatives to the neoliberal constitution of Higher Education.	Thank you for your constructive feedback.	
The article could probably be even bolder and assert that these alternative forms of leadership may be transferable outside of the context of Indonesia.	Yes, we agree. A sentence is now added in the Conclusion section	See Conclusion section (track changes)
The article is structured in a cohesive and logical manner and I am satisfied this article both meets the standard academic rigour suitable for this journal, and provides an important and careful argument about gendered leadership that is relevant to wider contexts.	Thank you	
I thought the argument on page 7 that ends this first section was too quick. The paragraph on line 12 starting with "There is, however, ..." just needs a little bit more careful unpacking because at the moment it sounds like you are dismissing your own argument and then very quickly saying that it has relevance. I think it does have relevance, and I think you're right to point out the potential limitations. However, just try unpacking this a little more so that these concerns are given a little more space, and then you can provide a more robust reason and	Yes, we agree. This part is now unpacked a bit more	See Findings section (track changes)

<p>justification for why this approach would still be useful.</p>		
<p>There are a few grammatical inconsistencies, and I think once the authors have gone through my edits it would be a good idea to read the entire article again for grammatical consistency.</p> <p>Edits (only very obvious ones, the authors need to do their own proofing as suggested again):</p> <p>Pg. 2. line 15/16: It is within these dominant...</p> <p>Pg. 2. line 27/28: What alternative discourses may we draw upon...</p> <p>Pg. 3. line 8/9: Despite a recent...</p> <p>P. 3. line 54/55: university structures.</p> <p>Pg. 3. line 59/60: women in university leadership.</p> <p>Pg. 4. line 39/40: 'we sought the ways in which the dominant...</p> <p>Pg. 5. line 6/7: underlying sets of interconnected ideas,</p> <p>P.5. line 32/33: leadership positions is seen as ...</p> <p>pg. 6: line 6/7: and a sense of duty.</p> <p>pg. 6. line 13/14: merely about (the game of) ...</p> <p>pg. 6. line 47/48: As Codd (2004) argues, 'the...</p> <p>Pg. 6. ine 49: Trust grows more trust,</p> <p>Pg . 6. Line 49/50: In an amanah framework...</p> <p>Pg. 7. Line 12/15: Rewrite from 'The nature of spirituality...'. It doesn't make sense at the moment.</p> <p>Pg. 8. Line 49/49: While it still can be hierarchical, at least...</p> <p>Pg. 9: Line 6/7: Both participants see ...</p> <p>Pg. 9. Line 36/37: merit-based approaches to..</p> <p>Pg. 9. Line 36'/17: merit-based approaches to individuals.</p> <p>Pg. 9. Line 42/44: add 'and the ability to respond to the evolving needs ...</p> <p>Pg. 10. Line 51/52: are other options within academia,</p> <p>Pg. 10. last line: 'have extraordinary ....</p>	<p>Thank you for this detailed corrections.</p>	<p>Revisions are now made throughout the manuscript (track changes)</p>

Pg. 11. final sentence: 'there is always hope and possibility ...		
Overall, I enjoyed this article and would like to extend my thanks to the authors for a thought-provoking article that is much needed in these troubled times.	Thank you once again. It is our mission to keep identifying resources of hope in these troubled times.	
<b>Reviewer 2</b>		
<p>This is a very interesting article offering critical insights into the notions and practices of gendered leadership in higher education institutions. The authors have clearly articulated the conceptual framing of the article through explaining the neoliberal paradigms that continue to shape higher education institutions all over the world. Despite the prevalence of this model of efficiency and productivity, the analysis highlights the presence and workings of models that may counter these neoliberal modalities in the higher education contexts. The authors have done a good job of explaining how the participants approached institutional leadership in terms of their responsibility towards God and family. This article has the potential of making excellent contributions to the scholarship that, on the one hand, critically examines the problematic impact of neoliberal reforms and interventions on higher education institutions in different parts of the world. On the other hand, this scholarship also shows how these limitations come with new form of opportunities and possibilities. For example, these two participants were able to approach the notions of accountability and efficiency in ways that made sense to them.</p>	<p>Thank you for your helpful and critical feedback. They really improved our analysis.</p>	
In this context, the important question is if the participants are in fact offering an alternative model of leadership that counters the neoliberal sensibilities OR	Thank you for pointing out this important blind spot! We agree that the second scenario is more	Revisions are made throughout the article (track changes), but the place we intently discussed

<p>have they developed a version that fuses the global neoliberal model with localized ways of thinking? The analysis offers evidence that seems to support both the scenarios. For example, the analysis shows how the participants approached leadership and problem-solving from the perspective of relationships rather than the need to meet external goals. At the same time, the authors also shared how the participants continued to embrace and strive to meet market-oriented goals. Is it possible that the participants embracing the neoliberal model in some cases while rejecting or changing it in other cases? It seems that the authors are approaching the data as an evidence of the existence of an alternative model of leadership. It would, however, be more useful to situate the model in the experiences, perceptions, and actions of the participants that seem to show a more fluid and complex engagement with the neoliberal subjectivities and sensibilities. This alternative model seems much more flexible with the capacity to embrace, reject, and change neoliberal ideas in relation to different issues/contexts.</p>	<p>accurate. We revised the manuscript accordingly, and toned down our hopeful tone throughout the manuscript (although still hinting and highlighting such hope, as the other reviewer wanted to see it). This feedback is really important so we even tweak the title and abstract to accommodate this revision.</p>	<p>this is in the Findings section (track changes)</p>
<p>There is also a need to provide a more extensive and in-depth articulation of how and why the institutional context has allowed for this alternative model of leadership to exist. The authors have briefly explained how the teaching nature of these institutions made it possible for that to happen. However, that does not answer how these leaders are able to mobilize this model of leadership in an that is informed by the neoliberal paradigm.</p>	<p>More extensive articulations of the institutional contexts relevant to the analyses, such as their neoliberal and Islamic characters, and also traditional form of job security, are now added in the manuscript.</p>	<p>See 'Post-authoritarian Indonesia' section and Findings section (track changes)</p>
<p>There are number of important questions that are left unanswered by the authors. For example, the authors recognized the gendered nature of the family model that the participants</p>	<p>Yes, this is an important point. We now add new paragraphs in the Finding section which specifically addresses gendered</p>	<p>See Findings section (track changes)</p>

<p>adopted to explain their roles as institutional leaders. However, despite this acknowledgment this understanding was surprisingly not integrated into the analysis at all. This is particularly important as the gendered roles within family, despite the emphasis on relationality, are very much aligned with the neoliberal paradigm. The leaders, thus, could be employing such family model to embrace and make sense of, rather than rejecting, the neoliberal notions of leadership. Similarly, focus on accountability to God may be a way to translate the accountability model into local ways of thinking.</p>	<p>family roles and neoliberalism, and the ways neoliberalism may fuse with local ways of thinking.</p>	
<p>Similarly, the authors mentioned a number of other important questions in the last paragraph of the article but did not address them in their analysis. The authors stated</p> <p>There are several limitations to this analysis. Since one may draw on competing discourses in the constitution of their subjectivity, both participants - while disrupting the discourse of neoliberal meritocracy in their leadership – also pursued market-driven university rankings and accreditation status for their respective institutions. Understanding the university as a family can also be a slippery slope towards paternalism. Readers are advised to be reflexive in considering the transferability of this analysis. After all, the article is not intended to be an example to be followed, but to demonstrate that there are always hope and possibilities to resist neoliberal meritocracy by drawing on available alternative discourses within the specific contextuality of our academia</p>	<p>Yes, we agree. These critical issues are now embedded and further discussed in the analysis</p>	<p>See Findings section (track changes)</p>

<p>These are not limitations but rather critically important questions that need to be addressed in the conceptualization of the issue and analysis of the data. The complexity and depth of this issue can only be addressed by engaging with these issues.</p>		
<p>Finally, the methodology section needs to be further developed as it is missing some critical information. For example, the authors need to explain how and why these two specific participants were selected, approached, and recruited for this study. Is this study a part of a larger project? What is the relationship of the author to the study context and to the participants? It would also be helpful to provide more details about the kind of data that was collected with the participants and the process of analyzing this data.</p>	<p>Methodological details are now revised as suggested.</p> <p>This is not a part of a larger study, but a small exploratory project which we hope may develop into a larger study.</p>	<p>See Methodology section (track changes)</p>



## Mengirim balasan dan revisi kedua artikel pada jurnal CGEE-2019-0315.R2. (12 Juli 2020)

12-Jul-2020

Dear Dr. Wijaya Mulya:

Your manuscript entitled "Leadership is a sacred matter: Women leaders contesting and contextualising neoliberal meritocracy in the Indonesian academia" has been successfully submitted online and is presently being given full consideration for publication in Gender and Education.

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Yours sincerely,

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Gender and Education

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## Pemberitahuan manuscript diterima untuk publikasi 17 Juli 2020

The screenshot shows a Gmail interface with a search bar containing "gender and education". The left sidebar lists folders like Compose, Inbox, Starred, Snoozed, Important, Sent, Drafts (7), Categories, Notes, Personal, Meet, and Hangouts. The main content area displays an email dated 17-Jul-2020, addressed to Dr. Wijaya Mulya. The email subject is "Ref: 'Leadership is a sacred matter': Women leaders contesting and contextualising neoliberal meritocracy in the Indonesian academia". The body text states that the Gender and Education Editors are pleased to accept the article for publication. It provides instructions for submitting a final manuscript, including requirements for proofreading, affiliations, and tracked changes. It also includes links to Taylor & Francis resources for electronic artwork and third-party material. The email concludes with a note about the proofreading process and the responsibility of the author.

17-Jul-2020

Dear Dr. Wijaya Mulya:

Ref: "Leadership is a sacred matter": Women leaders contesting and contextualising neoliberal meritocracy in the Indonesian academia

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