

Exploring women's leadership success in inclusive leadership in Islamic higher education: integrating Big Five personality and Islamic values

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ABSTRACT

This study integrates the dimensions of the Big Five personality traits with an Islamic perspective (*Shiddiq* or truthfulness; *Amanah* or trustworthiness; *Tabligh* or conveying; and *Fathonah* or wisdom) to explore the success of women's leadership. The main problem underlying this study is the lack of understanding of the influence of Islamic values on personality characteristics that support the success of women's leadership in Islamic higher education (IHE) through an inclusive leadership approach. The relevance of this study lies in the importance of identifying personality factors and religious values that can improve the effectiveness of women's leadership in Islamic educational environments. Quantitative research using a survey method with partial least squares-structural equation modelling (PLS-SEM) analysis on 111 respondents consisting of stakeholders in three IHEs in Indonesia using structured questionnaires as a data collection technique. The main findings indicate that Islamic values, such as *Shiddiq* and *Amanah* have a significant positive influence on personality characteristics such as conscientiousness (CON) and agreeableness (AGR), which have a direct impact on the success of women's inclusive leadership. The conclusion of this study underscores the importance of leadership training programs that focus on the integration of Islamic values and personality characteristics to strengthen women's inclusive leadership skills.

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1. INTRODUCTION

Women's leadership in higher education has become a crucial issue, this phenomenon arises due to global changes that encourage gender equality. Islamic higher education (IHE) has unique characteristics due to the influence of religious and cultural norms that can strengthen or hinder the role of women as leaders.

In this context, the success of women in leading in this institution is crucial to creating an inclusive and productive environment [1], [2]. In an increasingly inclusive and diverse era, women's leadership in IHE is expected to create an environment conducive to the development of individual potential regardless of gender. This situation demands in-depth research on the dimensions of women's leadership success, especially in the context of Islamic values and personality. These changes show the urgency to identify factors that can support the creation of effective and inclusive leadership [3], [4].

The success of women's leadership in IHE is important because they have a significant role in creating an inclusive and equitable educational transformation. IHE, as an institution based on Islamic values, faces challenges in accommodating the role of women in strategic positions. Increasing the involvement of women in leadership not only strengthens educational institutions but also provides opportunities to empower women in various social and professional aspects [5], [6]. This urgency is increasingly evident given the global push to increase the representation of women in leadership that is equal to men [7], [8]. However, so far, there has not been much research that reveals how the dimensions of women's leadership in IHE affect the overall success of the institution.

In the context of IHE, Islamic values such as *Shiddiq* (truthfulness), *Amanah* (trustworthiness), *Tabligh* (conveying), and *Fathonah* (wisdom) play an important role in shaping the character of inclusive leadership [9]. These four values are very relevant in creating leadership based on ethics and integrity [10]. Successful women leadership in IHE must be able to integrate these values to achieve success in leading inclusively. Although many studies have highlighted the importance of these values in Islamic leadership in general [10], [11], research on the role of Islamic values in women leadership in IHE environments is still limited. Therefore, this study is important to explore how these values can be internalized in women leadership practices.

The Big Five personality traits consist of conscientiousness (CON), agreeableness (AGR), extraversion (EXT), emotional stability (EMO), and openness to experience (OPE) which have been identified as important factors in influencing leadership success [12], [13]. In the context of women leadership in IHE, these five personality dimensions can be the foundation for bridging inclusive leadership roles. As leaders, women are faced with the challenge of not only leading effectively but also building an inclusive environment (INC) for all members of the organization [14], [15]. Previous studies have shown that the Big Five personality traits are correlated with various aspects of leadership, but are less specific in the context of IHE. This study attempts to fill this gap by examining the mediating role of personality in the success of inclusive women leadership.

Most previous studies on women's leadership in IHE have focused more on gender aspects or structural challenges faced by women in achieving leadership positions [2], [16], [17]. However, studies that integrate the perspectives of personality and Islamic values in the context of inclusive leadership are still very limited. Several studies [3], [18] only touch on general personality aspects without exploring how each personality dimension can mediate the success of women's leadership. This gap is the main reason this study was conducted, to answer the gap related to the relationship between personality, Islamic values, and the success of inclusive leadership in IHE.

This study offers a new framework that combines two major approaches between Islamic values (*Shiddiq*, *Amanah*, *Tabligh*, and *Fathonah*) and the Big Five personality traits in analyzing the success of women's leadership in inclusive leadership in IHE using the partial least squares-structural equation modelling (PLS-SEM) method. The PLS-SEM model used provides a new methodological contribution to inclusive leadership research, which is expected to provide deeper insight into the factors that influence the success of women's leadership in this context. The purpose of this study is to identify key factors that mediate and influence the success of women's leadership in this context. This study contributes to the academic literature on inclusive leadership and the concept of leadership in Islam. Practically, the results of this research are expected to help women leaders in IHE improve their leadership abilities oriented towards effectiveness and inclusiveness.

2. METHOD

A quantitative method with the PLS-SEM approach is used in this study. This approach was chosen because it can simultaneously process complex data and test structural relationships between variables [19], [20]. The criteria for respondents in this study are women leaders who hold important positions in IHE, such as female rectors, vice-rectors, senior lecturers, and stakeholders who understand the concept of women's leadership. The research sample was taken using the probability method with a purposive sampling technique, where respondents have experience and understanding related to the leadership selected to participate.

The sample size is determined based on the PLS-SEM rules, which generally recommend a sample of at least 10 times the number of indicators in the structural model [21], [22]. In the case of the PLS-SEM

model, this study has a maximum of 4 arrows leading to the dependent variable. Therefore, this study used around 111 respondents to ensure the feasibility of statistical analysis. Table 1 shows the demographics of respondents on the success of women's leadership in inclusive leadership in IHE. These characteristics provide a comprehensive understanding of the demographic profile of respondents, which consists of leaders and stakeholders who have important roles in advancing women's leadership in IHE in Indonesia.

Table 1. Demographics of research respondents (N=111)

Characteristic	Category	N	%	Characteristic	Category	N	%
Gender	Male	45	40.541	Level of education	Masters	54	48.649
	Female	66	59.459		Doctorate	57	51.351
Age group	30-40 years	28	25.225	Position	Rectors	3	2.703
	41-50 years	41	36.937		Vice-Rectors	9	8.108
	51-60 years	36	32.432		Senior Lecturers	73	65.766
	>60 years	6	5.405		Stakeholders	26	23.423
Work experience	<10 years	25	22.523	IHE	Universitas Islam Negeri Kiai Ageng Muhammad Besari Ponorogo	40	36.036
	10-20 years	50	45.045		Universitas Islam Negeri (UIN) Imam Bonjol Padang	35	31.532
	>20 years	36	32.432		Sekolah Tinggi Agama Islam Negeri (STAIN) Majene	36	32.432

Overall, four main dimensions are integrated with Islamic values, five personality characteristics, and women's leadership variables in inclusive leadership. First, the four main dimensions integrated with Islamic values were developed and adapted from several literatures [9], [23]–[26]. The *Shiddiq* (SHI) dimension includes indicators related to views on subordinates, leadership by example, and performance management. Furthermore, the *Amanah* (AMA) dimension consists of indicators that emphasize transparent policies, fulfillment of commitments, trust in carrying out tasks, and integrity in trust, the *Tabligh* (TAB) dimension focuses on opportunities to express opinions, equal rights to speak, space for different views, and discrimination against opinions. The *Fathonah* (FAT) dimension includes support for new ideas, coordination in implementation, and implementation of innovation.

In the context of the Big Five personality traits, the development of indicators was obtained from several literatures [12]–[14], [27], [28] and additions from us. CON dimension includes indicators such as accuracy in decision-making, management of detailed ideas, and carefulness in assessing subordinates. The AGR dimension emphasizes a friendly working atmosphere, moral support, and leader accessibility. Meanwhile, the EXT dimension includes the level of communication and social interaction, the ability to build networks and relationships, and inspiration and motivation to others. The EMO dimension focuses on the approach to subordinate courage, subordinate involvement in decision-making, and emotional calm. Finally, the OPE dimension includes accommodation of innovation, acceptance of criticism, and support for change. Indicators in the variable women's leadership in inclusive leadership were developed from several literatures [2], [16], [17], [29], [30]. The INC dimension in the context of inclusive women's leadership emphasizes the importance of creating fair opportunities in policies, gender equality in decision-making, no discrimination against views, and an inclusive atmosphere for all (INC4). Furthermore, the objective decision-making (OBJ) dimension focuses on the application of objectivity in all aspects of decision-making, without gender bias, and fair performance appraisal. These indicators emphasize the importance of decisions based on facts and data, and an OBJ process.

The collected data will be analyzed using the PLS-SEM technique. This method is considered very suitable for complex research and involves many independent and dependent variables [22]. In the context of this study, PLS-SEM is used to model the interaction between Islamic values, Big Five personality traits, and the success of women's leadership in inclusive leadership. Data analysis includes three stages, namely the outer model test to assess the validity and reliability of the construct, the inner model test for the structural model, and finally testing the hypothesis and evaluating the relationship between latent variables [21], [22], [31]. This study formulates hypotheses consisting of 22 hypotheses from direct influences and 259 hypotheses from indirect influences which are summarized into 21 indirect hypotheses which alternatively have an effective and significant impact on the success of women's leadership in inclusive leadership in IHE.

3. RESULTS

3.1. Evaluation of measurement model

Factor loading (FL) is used to assess the extent to which an indicator measures the latent construct it represents. Based on the results of the study, all FL values exceeded the threshold of >0.70, indicating that

each indicator makes a significant contribution to the latent variable. The indicator with the highest loading value is "objective decision making" (OBJ5) with an FL of 0.941, indicating a very strong relationship with its latent variable. Conversely, the lowest FL was recorded in the indicator "opportunity to express opinions" (TAB1) of 0.720, but still above the acceptable threshold. The highest average variance extracted (AVE) was recorded in "OBJ" with a value of 0.946, while the lowest AVE was "FAT" with a value of 0.863. Internal consistency reliability shows how consistent the indicators are in measuring a latent construct. The two measures used to assess this are Cronbach's alpha and composite reliability, with values >0.70 . Thus, these results indicate that the indicators used in this study consistently measure the constructs they represent. Figure 1 shows a visualization of the evaluation results of the measurement model.

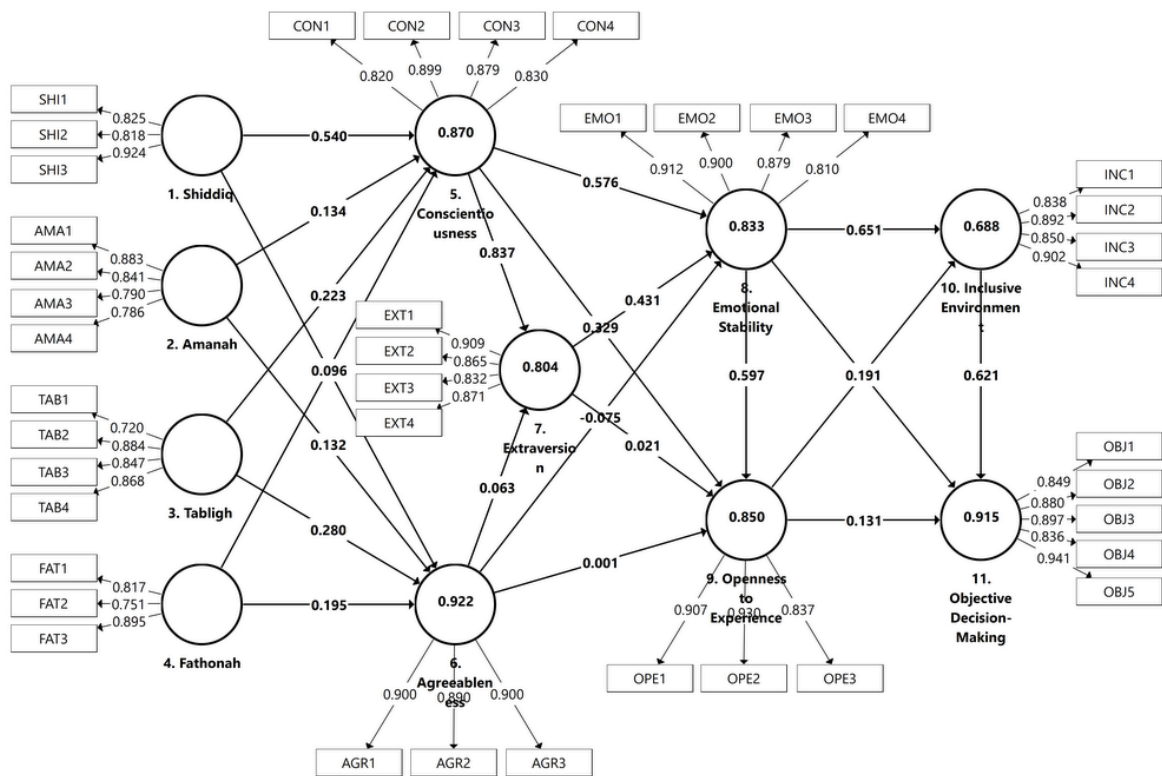


Figure 1. Evaluating measurement model

3.2. Evaluation of structural model

R^2 is a measure that describes how much the independent variable explains the variance of the dependent variable. The highest R^2 value is found in "AGR" ($R^2=0.922$), which means that the independent variable substantially explains the variance in inclusive leadership. Conversely, the lowest R^2 value was recorded in "INC" ($R^2=0.688$), which although lower, is still included in the substantial category. This shows that the model has strong predictive power for the success of women's leadership in creating an INC. Effect size (f^2) measures how much influence the independent variable has on the dependent variable. Based on effect size analysis, "OBJ" has the largest f^2 value of 1.425, indicating a very large influence from the INC variable that measures. Overall, most of the variables in this model show a medium effect size, which means that the contribution of the independent variables to the dependent variable is significant and relevant.

3.3. Hypothesis testing

The results of direct effects hypothesis testing on several paths show that to accept or reject the hypothesis, we need to pay attention to the threshold value used in PLS-SEM. For an accepted hypothesis, the $T\text{-statistics} > 1.96$ and the $p\text{-value} < 0.05$. In Table 2, the first path analyzed is H-DIR₁ (SHI \rightarrow CON), which tests the effect of SHI on CON. The $\beta\text{-value}=0.540$, $T\text{-statistics}=4.772$, and $p\text{-value}=0.000$ indicate that this hypothesis is accepted, indicating a significant effect between SHI and CON. This means that the higher the SHI value, the higher the CON value observed in women leaders in IHE. On the other hand, the hypothesis H-DIR₁₃ (AGR \rightarrow EMO) which tests the effect of AGR on EMO gives insignificant results with a $\beta\text{-value}=-0.075$, $T\text{-statistics}=0.488$, and $p\text{-value}=0.626$, this hypothesis is rejected. Furthermore, H-DIR₁₆ (EXT \rightarrow OPE) which tests

the effect of EXT on OPE is also rejected with $T_{\text{statistics}}=0.302$ and $p\text{-value}=0.762$. Finally, the H-DIR₂₂ hypothesis (INC→OBJ) which tests the effect of INC on OBJ is accepted with a $\beta\text{-value}=0.621$, $T_{\text{statistics}}=9.540$, and $p\text{-value}=0.000$, indicating that inclusive leadership has a strong and significant effect on the ability to make objective decisions.

Table 2. Hypothesis testing: analysis of direct effects

Hypothesis	Path analysis	$\beta\text{-value}$	T-statistics (>1.96)	p-value (<0.05)	Decision
H-DIR ₁	SHI→CON	0.540	4.772	0.000	Accepted
H-DIR ₂	SHI→AGR	0.426	1.030	0.000	Accepted
H-DIR ₃	AMA→CON	0.134	1.861	0.063	Rejected
H-DIR ₄	AMA→AGR	0.132	2.404	0.017	Accepted
H-DIR ₅	TAB→CON	0.223	2.261	0.024	Accepted
H-DIR ₆	TAB→AGR	0.280	3.973	0.000	Accepted
H-DIR ₇	FAT→CON	0.096	1.030	0.304	Rejected
H-DIR ₈	FAT→AGR	0.195	1.774	0.077	Rejected
H-DIR ₉	CON→EXT	0.837	4.753	0.000	Accepted
H-DIR ₁₀	CON→EMO	0.576	3.139	0.002	Accepted
H-DIR ₁₁	CON→OPE	0.329	2.474	0.014	Accepted
H-DIR ₁₂	AGR→EXT	0.063	0.340	0.734	Rejected
H-DIR ₁₃	AGR→EMO	-0.075	0.488	0.626	Rejected
H-DIR ₁₄	AGR→OPE	0.001	0.008	0.993	Accepted
H-DIR ₁₅	EXT→EMO	0.431	4.438	0.000	Accepted
H-DIR ₁₆	EXT→OPE	0.021	0.302	0.762	Rejected
H-DIR ₁₇	EMO→INC	0.651	6.704	0.000	Accepted
H-DIR ₁₈	EMO→OBJ	0.253	2.027	0.002	Accepted
H-DIR ₁₉	EMO→OPE	0.597	6.248	0.000	Accepted
H-DIR ₂₀	OPE→INC	0.191	2.027	0.043	Accepted
H-DIR ₂₁	OPE→OBJ	0.131	2.189	0.029	Accepted
H-DIR ₂₂	INC→OBJ	0.621	9.540	0.000	Accepted

4. DISCUSSION

Islamic values, such as SHI and AMA, show a positive and significant influence on the Big Five personality traits, especially in the context of women leadership in IHE. This is in line with previous research findings showing that Islamic moral and ethical values play an important role in shaping the personality of an inclusive leader [26], [30]. SHI, which means honest, and AMA which means trustworthy, strengthen a personality that is consistent with CON and AGR. Women leadership that prioritizes honesty and moral responsibility has positive implications for stakeholder engagement and success in managing an INC [11], [32]. Honesty and responsibility, which are represented in these two Islamic values, contribute to the formation of leaders who are conscientious, responsible, and trustworthy [9], [10], [33]. The novelty of this study is the integration of these two concepts into the Big Five personality model, strengthening the argument that spiritual values as taught in Islam have a direct influence on personality that supports effective leadership, especially in IHE. This fills a gap that was previously less discussed in other studies that rarely connect Islamic values with modern personality theories.

In this study, TAB showed a significant positive effect on the Big Five personality traits, while FAT showed a positive but insignificant effect. TAB, which means communication, is related to the ability of women leaders to communicate effectively and transparently, reflecting the traits of EXT and AGR [24], [34]. However, FAT, which reflects intelligence and wisdom, although having a positive effect, did not show a significant relationship. This could be due to the perception that intelligence is not always directly reflected in a personality that encourages inclusiveness in leadership [23], [34]. This suggests that effective communication (TAB) is more important in encouraging aspects of open and extroverted personality, which helps in creating a more inclusive leadership environment [11]. The novelty of this finding is the emphasis on the role of communication in strengthening personality dimensions that support inclusivity, while intelligence (FAT) does not directly impact this personality dimension. This finding introduces a new view that communication competence is more crucial than intellectual intelligence in the context of women's leadership in IHE, which has rarely been highlighted in previous studies.

The Big Five personality traits were shown to mediate the relationship between Islamic values (SHI, AMA, TAB, FAT) and the success of women's leadership in IHE. This mediation suggests that the application of Islamic values in individuals can be strengthened through the personality traits that are formed. Leaders who consistently practice SHI tend to have a more conscientious personality, which ultimately increases the effectiveness of inclusive leadership [25], [26]. These findings demonstrate the importance of integrating spiritual values in the development of a leader's personality, especially in the context of higher education that focuses on inclusivity and diversity. The novelty of this finding is that the integration of Islamic values into the

Big Five personality model can strengthen the relationship between personality and leadership success. Thus, this study makes an important contribution to explaining how spiritual values can be operationalized and measured in the context of modern personality, which is rarely discussed in previous literature [35], [36].

An INC plays an important role in encouraging OBJ among women leaders in IHE [3], [29]. This finding confirms that inclusivity creates a space where all stakeholders can be involved in the decision-making process without discrimination or bias so that decisions are made more transparent and fairer. Women leaders who operate in an INC tend to be more open to diverse input, which ultimately improves the quality of decision-making [18], [37]. The implications of this study emphasize the importance of creating an inclusive culture in IHE to strengthen fair and objective leadership. The novelty of this finding is that an INC can encourage a more transparent and bias-free decision-making process. Inclusive leadership not only considers diverse perspectives but also creates conditions where decision-making is based on objective considerations, which has an impact on the effectiveness and sustainability of the institution. This finding provides important implications for the policy of developing women leaders in IHE, namely the importance of building an inclusive work environment to improve the quality of decisions and participation of all stakeholders.

5. CONCLUSION

The main findings of this study highlight that *Shiddiq* (truthfulness) and *Amanah* (trustworthiness) as Islamic values have a significant influence on two Big Five personality traits, namely conscientiousness and friendliness. Both of these traits support the effectiveness of inclusive female leadership in IHE. This study makes an important contribution by integrating the Big Five model and Islamic values, creating a new perspective that is relevant to the study of female leadership within a cultural and religious framework. Thus, the results of this study have broad relevance, both for academics, policymakers, and practitioners, in creating more inclusive strategies and policies, as well as facilitating an environment that supports the development of women's roles as leaders in institutions.

Based on the findings of this study, the first strategic recommendation is that policymakers in IHE institutions should strengthen the dimensions of personality that support inclusive leadership by strengthening Islamic values in the process of developing women leaders. Thus, institutions need to develop leadership development programs that focus on strengthening Islamic character and personality dimensions that support emotional stability and openness to new experiences. Second, this study also emphasizes the importance of building an inclusive work environment to support objective and effective decision-making. Institutions need to create an inclusive work environment, where every individual feel heard and valued, to encourage objective and fair decision-making. Finally, collaboration with international institutions is also recommended to explore cross-cultural comparisons in women's leadership in IHEs. In the future, further studies can explore the influence of a broader educational environment in supporting women's leadership.

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AUTHOR CONTRIBUTIONS STATEMENT

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C : **C**onceptualization

M : **M**ethodology

So : **S**oftware

Va : **V**alidation

Fo : **F**ormal analysis

I : **I**nterpretation

R : **R**esources

D : **D**ata Curation

O : **O**riginal Draft

E : **E**diting

Vi : **V**isualization

Su : **S**upervision

P : **P**roject administration

Fu : **F**unding acquisition

CONFLICT OF INTEREST STATEMENT

Authors state no conflict of interest.

DATA AVAILABILITY

The data that support the findings of this study are available on request from the corresponding author [MG]. The data, which contain information that could compromise the privacy of research participants, are not publicly available due to certain restrictions.




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