

The Influence of Female Leadership and Organizational Culture on the Quality of Education at STAI Al Utsmani Bondowoso

Rodiatul Hasanah¹, Suheri², Miftahus Salam³

Institut Agama Islam At-Taqwa Bondowoso, Indonesia

rodiatulhasanah696@gmail.com¹, suheri.lpd@gmail.com²,

miftahus01@gmail.com³

Abstract: This study aims to analyze the influence of female leadership and organizational culture on the quality of higher education in Bondowoso Regency, East Java. This study employs a quantitative design using a survey procedure, distributing questionnaires to participants selected through stratified random sampling. Instrument validity was examined using Pearson's correlation, while reliability was assessed via Cronbach's Alpha; model suitability was evaluated through tests for normality, multicollinearity, and heteroscedasticity. Data were processed using multiple linear regression analysis. The results indicate that female leadership has a significant effect on educational quality ($t = 3.468$; Sig. = 0.001; $\beta = 0.392$), as does organizational culture ($t = 3.530$; Sig. = 0.001; $\beta = 0.420$). Together, these two variables have a significant effect ($F = 40.873$; Sig. = 0.000) with a 49.6% contribution ($R^2 = 0.496$). These results emphasize that value-oriented female leadership and a strong organizational culture are strategic factors in improving the quality of education. The implications of this study offer a theoretical contribution through the formulation of the Leadership Harmony Model, which is viewed as the integration of leadership values and organizational systems in strengthening institutional quality.

Keywords: Women's Leadership, Organizational Culture, Quality Of Education, Higher Education.

Introduction

Leadership is the most important factor determining the success or failure of an organization.¹ This serves as the cornerstone of all organizational activities, as other aspect such as structure, culture, vision, mission, strategy, and the work environment are heavily dependent on the quality of leadership.

² According to Peter, leadership is not merely the ability to direct, but the

¹ Fuad Alfaridzi Setiawan and Sopiah, 'Master of Management Program, Faculty of Economics and Business, Universitas Negeri Malang, Indonesia 1*', 19.1 (2026), pp. 1-3, <https://doi.org/10.35508/jom.v19i1.16023>.

² Ine Sinthia, Pauzan Haryono, and Diyah Yuli Sugiarti, 'The Influence of Transformational Leadership on Organizational Performance: A Bibliometric Analysis', 9.November (2024), pp. 99-118, <https://doi.org/10.14421/manageria.2024.92-07>.

effort to influence others to move toward a mutually agreed-upon goal.³ In the context of modern management, effective leadership is key to driving change, fostering innovation, and enabling organizations to adapt to the dynamics of the external environment.⁴ It is also emphasized that leadership style directly influences motivation, performance, and job satisfaction among organizational members. Over time, leadership has shifted away from being dominated by a single gender and has begun to transform into a more inclusive model, recognizing women's leadership as a crucial element for organizational progress in the modern era.

Women's leadership has now become a major topic in management studies, not only in relation to gender equity but also to organizational effectiveness. Diversity in leadership has been shown to improve organizational performance by broadening perspectives and enriching the decision-making process.⁵ Organizations that provide equal opportunities for women tend to achieve higher levels of job satisfaction, greater innovation, and better talent attraction.⁶ Globally, women's participation in the social, economic, and political sectors continues to grow, strengthening their position in leadership. In the field of education, women's leadership is becoming increasingly relevant as educational institutions serve as agents of social change that uphold equality and justice. However, women leaders still face structural and cultural challenges that differ from those faced by men, including issues of access, social perceptions, and the legitimacy of their roles.

Men tend to adopt a transactional leadership style that emphasizes control and rewards for results, while women are more collaborative and transformational.⁷ Women's inclusive leadership style has been shown to encourage participation and strengthen workplace relationships. However, Ananda found that gender stereotypes remain a major barrier preventing women from assuming leadership positions due to social constructs that

³ Peter G Northouse, *Leadership: Theory and Practice 8th Ed.* (Sage publications, 2021). <https://doi.org/10.1353/csd.2020.0023>

⁴ A Literature Review and Across Different, 'Pengaruh Kepemimpinan Transformasional Terhadap Kinerja Organisasi : Tinjauan Pustaka Di Berbagai Sektor The Effect of Transformational Leadership on Performance of Organizations ', 06.1 (2024), pp. 1-9, <https://doi.org/10.55732/unu.gnk.2024.06.1.1>.

⁵ L Mursyidah and N Nofi, 'Evaluating SIKS-NG's Performance in Jabon District Social Welfare', *Indonesian Journal of Cultural and Community Development*, 15.3 (2024), <https://doi.org/10.31004/jptam.v7i2.9123>.

⁶ Reni Eka Putri, 'Transformational Leadership Boosts Employee Performance in Indonesia Kepemimpinan Transformasional Meningkatkan Kinerja Karyawan Di Indonesia', *Indonesian Journal of Cultural and Community Development*, 15.2 (2024), DOI:10.21070/ijccd.v15i2.1045.

⁷ Alice H Eagly, Mary C Johannesen-Schmidt, and Marloes L Van Engen, 'Transformational, Transactional, and Laissez-Faire Leadership Styles: A Meta-Analysis Comparing Women and Men.', *Psychological Bulletin*, 129.4 (2003), p. 569, [doi:10.1037/0033-2909.129.4.569](https://doi.org/10.1037/0033-2909.129.4.569).

position men as dominant figures and women as subordinates.⁸ In the context of Islamic higher education, the issue of women's leadership has become increasingly significant because these institutions manage not only academic and administrative aspects but also moral and spiritual dimensions. Leadership in Islamic higher education requires a balance between managerial professionalism and a deep understanding of Islamic values.

One of the biggest challenges facing Islamic educational institutions is establishing a high-quality and sustainable education system. According to Edward,⁹ The quality of education is measured not only by students' academic achievements but also by the quality of management, faculty professionalism, the learning process, leadership, and organizational culture. Thus, the quality of education is the result of synergy between strong leadership, a healthy organizational culture, and professional human resource management. In this context, women's leadership is believed to foster a more harmonious, participatory, and innovative work environment. Female leaders in Islamic educational institutions often exhibit democratic and charismatic characteristics that encourage member participation and preserve the continuity of Islamic educational traditions while adapting to social changes.¹⁰

However, in Indonesia, leadership in Islamic educational institutions remains dominated by men, influenced by patriarchal cultural norms that place men in strategic positions with stronger social and religious legitimacy. In recent decades, the role of women in Islamic higher education has expanded significantly. They no longer serve merely as lecturers but have begun to hold strategic positions such as deans, program directors, and institutional leaders.¹¹ This phenomenon reflects a paradigm shift: leadership is not the exclusive domain of a particular gender but rather the result of competence, integrity, and vision. However, challenges such as gender stereotypes, the double burden of domestic and professional responsibilities, and limited structural support remain significant obstacles. Some conservative viewpoints even reject women's leadership by citing hadiths, "A nation will not prosper if it entrusts its affairs to a woman." However,

⁸ Northouse, Peter G. *Leadership: Theory and Practice*, 8th ed. (Thousand Oaks, CA: SAGE Publications, 2021).

⁹ Nuril Furkan and Adi Apriadi Adiansha, 'School Management and Organizational Culture towards Teachers performance: The Perspective of Educational Transformation', *Journal of Educational Management and Instruction (JEMIN)*, 4.1 (2024), pp. 41–57, doi:<https://doi.org/10.22515/jemin.v4i1.9102>.

¹⁰ Yusnia Binti Kholifah and Muthia Umi Setyoningrum, 'Women ' s Transformational Leadership in Educational Institutions from A Gender Perspective', 09.04 (2025), pp. 1370–81, doi:<http://doi.org/10.33650/al-tanzim.v9i4.12043>.

¹¹ Margiyono Suyitno and others, *Isu-Isu Kontemporer Pendidikan Islam* (Sada Kurnia Pustaka, 2023).

according to Amin Farih¹², The historical and interpretive contexts of this hadith are diverse and cannot be used as an absolute basis for rejecting women's public roles. In modern Islamic education, such a textual approach must be reevaluated to ensure it aligns with the principles of justice and the public interest.

Beyond leadership, organizational culture is also a key factor in determining leadership effectiveness and the quality of education. Organizational culture is the system of values and norms that shapes the behavior of members.¹³ A positive culture that is open to innovation and learning will enhance collective performance, whereas a rigid and hierarchical culture can hinder adaptation to change. In Islamic educational institutions, organizational culture is shaped by academic and religious values such as sincerity, trust, brotherhood, and consultation. These values uphold work ethic and integrity, but when not managed adaptively, they can hinder institutional transformation. Therefore, leaders are needed who can harmonize tradition and modernity and balance spirituality with managerial professionalism.

The phenomenon of women's leadership in Islamic universities reflects new dynamics in shaping organizational culture. Female leaders generally demonstrate a leadership style that emphasizes collaboration, open communication, and empathy. These values have the potential to strengthen a participatory and quality-oriented organizational culture, provided they are supported by a cultural structure that upholds equality and professionalism.¹⁴ Islamic leadership based on spiritual values can foster a culture of excellence within Islamic educational institutions.¹⁵ Islamic leadership demonstrates that a collaborative and religious organizational culture fosters an academic environment conducive to improving quality.¹⁶ In addition, the study found that effective managerial leadership reinforces a quality-oriented organizational culture, enabling Islamic educational institutions to excel and remain competitive.

¹² Amin Farih, *Kepemimpinan Perempuan Dalam Islam*, ed. by Ahmad syifaul Anam (walisongo press, 2010).

¹³ Subiyantoro, 'Leadership Cadre in Madrasah: Strategies for Finding The Ideal Leader in Islamic Educational Institutions', 06.01 (2022), pp. 1-11, doi:<http://doi.org/10.33650/al-tanzim.v6i1.3239>.

¹⁴ Milya Sari and others, 'Transformational Leadership In Islamic Education Institution Through Social Media Engagement', 10.2 (2024), pp. 336-49, doi:[doi:10.15575/jpi.v10i2.40221](https://doi.org/10.15575/jpi.v10i2.40221).

¹⁵ Mohamad Mustari, 'Kontribusi Budaya Organisasi Islami Dalam Upaya Meningkatkan Kinerja', 2.2 (2022), pp. 167-76, doi:<https://doi.org/10.15575/jis.v2i2.17244>.

¹⁶ Aprizal Wahyudi Dibrata, Maisah, and Fadlilah, 'Pengaruh Mutu (Kebijakan, Kepemimpinan, Infrastruktur) Terhadap Pembangunan Pendidikan Tinggi Islam', *Jurnal Ilmu Multidisiplin*, 2.2 (2023), pp. 226-32, doi:[doi:10.38035/jim.v2i2.349](https://doi.org/10.38035/jim.v2i2.349).

However, empirical studies examining the relationship between women's leadership, organizational culture, and the quality of education at Islamic universities remain limited. Most studies examine these variables separately, whereas in educational management systems theory, all organizational components interact and contribute to institutional success.¹⁷ This research gap highlights the need for studies that integrate the influence of women's leadership and organizational culture on the quality of education. This study is expected to bridge this gap and provide a comprehensive understanding of how women leaders adapt and exert a positive influence within the traditional structures of Islamic higher education institutions.

The novelty of this study lies in its integrative approach, which combines two key variables—women's leadership and organizational culture—to analyze their impact on the quality of education at Islamic universities. This approach reinforces the concept of transformative leadership grounded in Islamic values and gender equality. Theoretically, this study contributes to the development of Islamic educational management theory that emphasizes quality and gender equity. Practically, these findings are expected to serve as a foundation for Islamic educational institutions in formulating quality improvement strategies through strengthening the role of women and building an organizational culture that is adaptive, collaborative, and competitive.

Method

This study employs a quantitative approach with a field research design and utilizes an analytical survey method. This approach was chosen to assess the influence of women's leadership and organizational culture on the quality of education at the Al-Utsmani Islamic College (STAI) in Bondowoso.

The study population consisted of 605 individuals, including faculty members, staff, and students at STAI Al-Utsmani Bondowoso. From this population, the researcher determined the sample size using the Slovin formula with a 10% margin of error, resulting in 86 respondents who were considered representative of the population. The sampling technique applied was stratified random sampling, in which samples were selected at random from different strata or groups within the population to ensure proportional representation.

Data were collected using several methods, including questionnaires, observation, interviews, and documentation. The primary instrument used in this study was a questionnaire based on a five-point Likert scale (1–5), where a score of 1 represents the lowest level of disagreement and a score of 5

¹⁷ Nadhifa Salsabila, 'Pengaruh Kepemimpinan Transformasional , Budaya Organisasi , Disiplin Kerja , Dan Komitmen Organisasional Terhadap Kinerja Karyawan Perusahaan Kontraktor', 7 (2023), pp. 23088–108, doi:<https://doi.org/10.31004/jptam.v7i3.10260>.

indicates the highest level of agreement with the given statements. The validity of the instrument was tested using Pearson's product-moment correlation, whereby an item is considered valid if the calculated r value exceeds the critical r value in the table. The reliability of the instrument was assessed using Cronbach's Alpha, with the instrument considered reliable when the α value is greater than 0.60.

Before conducting regression analysis, classical assumption tests were applied to ensure that the data met the requirements for parametric statistical analysis. Normality was assessed using the Kolmogorov-Smirnov test, with data considered normally distributed if the significance value (Sig.) was greater than 0.05. Multicollinearity was examined through the Tolerance and Variance Inflation Factor (VIF) values, where no indication of multicollinearity was present if Tolerance > 0.1 and VIF < 10 . Heteroscedasticity was tested using the Glejser method, with no heteroscedasticity indicated when the significance value (Sig.) > 0.05 .

The data were analyzed using multiple linear regression to identify the simultaneous and partial effects of women's leadership and organizational culture on the quality of education. The regression equation used in this study is $Y = \alpha + \beta_1 X_1 + \beta_2 X_2 + e$, where Y represents the quality of education as the dependent variable, X_1 denotes women's leadership, and X_2 refers to organizational culture. Meanwhile, α represents the constant, β_1 and β_2 are regression coefficients, and e denotes the error term. Hypothesis testing was conducted using a t -test to assess the partial effects of each independent variable on the dependent variable and an F -test to evaluate the simultaneous effects of both independent variables on the quality of education. Both tests were conducted at a 5% significance level ($\alpha = 0.05$).

The degree to which the independent variables contribute to the dependent variable is measured using the coefficient of determination (R^2), which indicates the proportion of variation in educational quality that can be jointly explained by female leadership and organizational culture. All data analyses were conducted using the Statistical Package for the Social Sciences (SPSS), which facilitates accurate and objective hypothesis testing.

Results and Discussion

Result

This study aims to analyze the influence of female leadership and organizational culture on the quality of education at STAI Al-Utsmani Bondowoso. Data were collected through questionnaires, interviews, observations, and documentation, and were then analyzed using multiple linear regression after the instruments were found to be valid and reliable.

Based on the validity test using Pearson's product-moment correlation, all items in the variables of women's leadership, organizational culture, and educational quality showed calculated r values greater than the r -table value (0.213), indicating that all instruments are valid. According to the reliability

test using Cronbach’s Alpha, the α values for the three variables exceeded 0.60, specifically 0.928, 0.924, and 0.929, indicating that all instruments are reliable. Therefore, the analysis can proceed to the testing of prerequisites.

Table 1. Results of the Normality Test
One-Sample Kolmogorov-Smirnov Test

		Non-Standard Residue
N		86
Normal Parameter, ba	Jaringan	,0000000
	Std. Deviationa	8,24126423
Differences in Mosta Extrema	Mutlak	,072
	Positif	,044
	Negatif	-,072
Statistical Tests		,072
Asymp. Sig. (2)		.200c,d

The asymptotic value of $0.200 > 0.05$ indicates that the residual data are normally distributed. Thus, the data for the variables of women’s leadership, organizational culture, and educational quality satisfy the assumption of normality.

Table 2. Multicollinearity Test Coefficients

Model		Statistics on Collinearity	
		Tolerance	VIFa
1	Women's Leadership	,509	1,963
	Organizational Culture	,509	1,963

A tolerance value greater than 0.10 and a VIF value less than 10 indicate that there are no signs of multicollinearity among the independent variables.

Table 3. Heteroscedasticity Test Coefficient

Model				Standard Coefficient	t	Sig.
		B	Standard Error	Betaa		
1	(Konstanta)	1,416	4,824		,294	,770
	Women's Leadership	-,072	,073	-,150	-,988	,326
	Organizational Culture	,123	,077	,242	1,597	,114

A p-value greater than 0.05 indicates the absence of heteroscedasticity, meaning that the data are homogeneous and the regression model is appropriate for use.

Table 4. Results of Multiple Linear Regression Analysis Coefficients

Model		Non-Standard Coefficient		Standard Coefficient	T	Sig.	Correlation		
		B	Standard Error	Versi beta			Urutan nol	Sebagian	Bagikan
1	(Konstanta)	14,974	7,480		2,002	,049			
	Women's Leadership	,392	,113	,379	3,468	,001	,648	,356	,270
	Organizational Culture	,420	,119	,385	3,530	,001	,651	,361	,275

The resulting regression equation is: $Y = 14.974 + 0.392X_1 + 0.420X_2$. Both female leadership (X_1) and organizational culture (X_2) have a positive and significant effect on the quality of education (Y).

Based on the results of the t-test, female leadership (X_1) yielded a t-value of 3.468 with a significance level of $0.001 < 0.05$, indicating that, to some extent, female leadership has a positive and significant effect on the quality of education. Organizational culture (X_2) showed a t-value of 3.530 with a significance level of $0.001 < 0.05$, indicating that, to some extent, organizational culture also has a positive and significant effect on the quality of education. Thus, the better the female leadership and the stronger the organizational culture, the higher the quality of education.

Table 5. Results of the F-Test (Simultaneous Test) New York

Model		Jumlah kuadratsa	Df	Kuadrat	F	Sig.
1	Regresi	5685,817	2	2842,908	40,873	000b
	Sisa	5773,067	83	69,555		
	Jumlah	11458,884	85			

The calculated F-value of 40.873, with a significance level of $0.000 < 0.05$, indicates that female leadership and organizational culture together have a significant effect on the quality of education.

Table 6. Results of the Coefficient of Determination (R^2) Test
Model Summary

Modela	R	R SquareA	R Squarea yang Disesuaikan	Standard Error of the Estimate	Durbin-Watson
1	.704a	,496	,484	8,33997	2,444

The coefficient of determination (R^2) of 0.496 indicates that 49.6% of the variation in educational quality can be explained by female leadership and

organizational culture, while the remaining 50.4% is influenced by other factors not examined in this study.

Discussion

The findings of this study reveal that women's leadership and organizational culture have a positive and significant impact on the quality of education at STAI Al-Utsmani Bondowoso. These findings support the theory of transformational leadership proposed by Peter, which posits that effective leadership fosters positive organizational change through vision, empathy, and motivation.¹⁸ Women's leadership is often characterized by collaboration, communication, and empathy¹⁹, which strengthens organizational performance and improves the quality of education.

These findings are consistent with research by Ying Hu, which shows that transformational leadership among school principals significantly influences the implementation of innovative school-based management.²⁰ The participatory and humanistic leadership styles commonly practiced by women strengthen academic collaboration and foster a work environment conducive to improving quality.²¹

Organizational culture has also been shown to play a significant role in improving the quality of education. In line with the findings of Nurus's research²², that organizational culture is a system of values that shapes the behavior, commitment, and work ethic of the academic community. A strong culture promotes professionalism, discipline, and a focus on quality.²³ This is further supported by Amin²⁴, which emphasizes that organizational culture

¹⁸ Peter G. *Leadership: Theory and Practice*, 8th ed. (Thousand Oaks, CA: SAGE Publications, 2021).

¹⁹ Amelia Rizki Rhamadan and others, 'Komunikasi Kepemimpinan Perempuan Pada Organisasi Nirlaba Satu Interaksi Charity', Vol. 5 No. (2025), p. Hal: 811-818, doi:<https://doi.org/10.29313/bcscm.v5i2.19314>.

²⁰ Ying Hu, 'Influence of School Administrators' Transformational Leadership on the Innovation Ability of University Teachers', 7.2 (2024), doi:<https://doi.org/10.54097/bmt8jx37>.

²¹ Dwi Yanti and others, 'Pengaruh Kepemimpinan Perempuan Terhadap Partisipasi Dan Kolaborasi Dalam Diskusi Kelas Teori Administrasi Publik Departemen Ilmu Administrasi Negara Tahun Masuk 2023', 9 (2025), pp. 3692-3700, doi:<https://doi.org/10.31004/jptam.v9i1.26256>.

²² MIS Nurus and others, 'Strategi Implementasi Nilai Bilai Budaya Organisasi (Studi Kasus Di', 6 (2022), pp. 13437-43, doi:<https://doi.org/10.31004/jptam.v6i2.4581>.

²³ Rita Karnela, 'The Influence of Organizational Culture and Work Discipline on Teacher's Professionalism', 3.3 (2022), pp. 283-92, doi:<https://doi.org/10.52690/jswse.v3i3.402>.

²⁴ Muhammad Amin and Nur Khozim, 'Peran Budaya Organisasi Dalam Membangun Kualitas Pendidikan', 6.3 (2024), pp. 357-65, doi:<https://doi.org/10.52005/belaindika.v6i3.259>.

in educational institutions serves as a social mechanism that guides members' behavior to improve the quality of learning and academic governance.

The R^2 value of 0.496 not only demonstrates a strong statistical relationship between women's leadership and organizational culture on the quality of education, but also indicates a mutually reinforcing mechanism between these two variables in institutional practice. In other words, improvements in the quality of education at STAI do not occur in isolation through leadership alone or organizational culture alone, but rather through the simultaneous and purposeful interaction of both.

This model makes it clear that the synergy between women's leadership and organizational culture is not merely a conceptual integration of values, but has formed an operational framework that can be practically applied in the management of STAI. The model reveals a systematic process: women's leadership serves as a source of values (morality, empathy, humanism, exemplary conduct, and firmness), Meanwhile, organizational culture serves as a system that institutionalizes these values into work rules, patterns of interaction, collective habits, and academic governance. When these values and systems converge, a synergistic force is created that drives the transformation of educational quality from a state that falls short of expectations to one of excellence and sustainability.

Thus, the Leadership Harmony Model can be understood as a practical guide on how leadership values are translated into a work culture, and how that work culture directly impacts the quality of education. This model is relevant for implementation at STAI because it provides clear implementation guidelines: strengthening women's leadership behaviors at the level of values and character, while simultaneously strengthening the organizational culture at the level of systems and structures, so that together they serve as the driving force behind improvements in educational quality. This relationship is illustrated in the Leadership Harmony Model in the following diagram.

Figure 1. Conceptual Model of the Synergy Between Leadership and Organizational Culture



This conceptual model illustrates that improvements in educational quality result from the synergy between values-based leadership and a strong organizational culture. This synergy forms the Leadership Harmony model, which represents the alignment between values and structure in promoting excellence and sustainability in Islamic education.

In this model, women's leadership plays a crucial role in instilling moral, spiritual, and humanistic values such as honesty, empathy, respect for human dignity, justice, social responsibility, and a commitment to developing individual potential. These values not only shape the character of leaders but also serve as an ethical force that guides behavior, decision-making, and interactions within educational institutions.

Meanwhile, a strong organizational culture is characterized by core values that are understood, believed in, and consistently practiced by all members of the institution. Such a culture is reflected in a clear vision and mission, deeply ingrained institutional traditions, and work rules that are applied fairly and transparently. In the context of Islamic education, this culture also encompasses collective discipline, a strong work ethic, solidarity, integrity, and a commitment to educational service. A structured governance system, effective internal communication, and quality-oriented work practices further strengthen this culture.

When these elements operate in harmony, organizational culture serves not only as a guide for behavior but also as a driving force that ensures stability, enhances professionalism, and supports the sustainability of educational quality. Together, they strike a balance between humanistic values and managerial professionalism, laying the foundation for improving the quality of Islamic education in Islamic boarding schools and Islamic universities throughout Indonesia.

To deepen understanding of this model, it is important to note that each element of Leadership Harmony is operationalized through measurable indicators as outlined in the research instrument. Women's leadership is not understood in abstract terms but is broken down into four main dimensions: The Mother (maternal), reflected in empathy, care, and emotional support for members; The Pet (relational closeness), evident in the warmth of relationships, personal attention, and the ability to create a friendly work atmosphere; Source of Inspiration (inspirational), evident in exemplary behavior, a clear vision, and encouragement for self-development; and The Iron Maiden (firmness), manifested through strong principles, professionalism, and decisiveness in decision-making.

Organizational culture in this model is also described through concrete indicators, namely innovation and a willingness to take risks, attention to detail, a focus on measurable results, a people-oriented approach, a focus on teamwork, a proactive attitude, and stability in work processes and decision-making. These indicators demonstrate how the values embodied by leaders

are institutionalized into collective habits that govern the way the organization operates.

The quality of education resulting from this synergy is measured through three groups of indicators: the academic community's satisfaction with the learning process; the alignment of instruction with the curriculum, needs, and advancements in the field; and quality assurance that minimizes deficiencies in the areas of course materials, assessment, facilities, and academic governance. With these indicators, the Leadership Harmony Model becomes more than just a concept; it is a framework that can be practically applied in the management of education at STAI.

Conclusion

This study concludes that women's leadership and organizational culture have a positive and significant influence on the quality of education at STAI Al-Utsmani Bondowoso. The statistical results show that, in part, women's leadership ($t = 3.468$; $\text{Sig.} = 0.001$) and organizational culture ($t = 3.530$; $\text{Sig.} = 0.001$) each have a significant effect on the quality of education, while simultaneously both variables contribute strongly, as indicated by the F-value of 40.873 ($\text{Sig.} = 0.000$). The coefficient of determination (R^2) of 0.496 indicates that 49.6% of the variance in educational quality can be explained by these two variables.

In essence, women's leadership contributes through an empathetic, collaborative, and values-oriented leadership style, while organizational culture reinforces the value system and work ethic among academic staff. The integration of these two dimensions results in the Leadership Harmony model, which represents the synergy between Women's Leadership and Organizational Culture in jointly improving the quality of education.

The theoretical contribution of this study lies in the development of the concept of women's leadership in the context of Islamic education management, particularly in fostering synergy between spiritual values and managerial systems. In practical terms, these findings can serve as a guide for Islamic higher education institutions to strengthen inclusive, collaborative, and adaptive leadership, as well as to build an organizational culture that is sustainably oriented toward quality improvement.

Future research is recommended to expand the scope of the study to other Islamic educational institutions by including additional variables such as work motivation, organizational commitment, or managerial innovation, in order to gain a more comprehensive understanding of the determinants of educational quality in the context of women's leadership and organizational culture.

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