Analysis of the Effectiveness of Leaders Based on Gender in Islamic-Based Non-Profit Organizations

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Abstract

The role of women in top management positions in companies or organizations is still less than the role of men, while in general the female population is higher than the male population. This phenomenon indicates that there is a problem in the role of women in occupying top management positions. The view of patriarchal culture in Indonesia and the inappropriate interpretation of the Qur'an cause limitations on the role of women outside the home, especially as leaders and increase discrimination against women. This study discusses the differences in perceptions of male and female leaders and the application of Islamic leadership in non-profit Islamic organizations. The research was conducted using a mix method that integrates quantitative and qualitative research at an Islamic educational institution in the city of Semarang. The conclusion of this study is that male leaders are perceived to have higher effectiveness than female leaders. Male leaders listen more effectively to subordinates and share tasks more fairly than female leaders. Leaders in educational institutions that are the object of research have also behaved in accordance with the five behaviors of Islamic leaders. As a result, the management of the company or organization can choose leaders according to the direction and needs of the organization.

I. Introduction

In a survey conducted by the World Bank on 135,000 companies in 139 countries, it was found that only 14.6% of companies are owned by women (Enterprise Survey, 2018). This shows that there is still little participation of women in the ownership of companies in the world. The existence of this phenomenon indicates a problem in the role of women in occupying top management positions.

In Indonesia as one of the developing countries, the culture and patriarchal mindset which states that women's affairs are only limited to kitchens, wells, and mattresses are still held by the residents. Women are considered to only have to control domestic affairs at home and should not interfere in matters of earning a living which in fact is a man's business. The patriarchal culture is also strengthened by the false religious views that live in society. Islam as the majority religion in Indonesia is often interpreted as a religion that dwarfs the role of women. The low role of women in traditional Middle Eastern culture is perceived as Islamic teachings that discriminate against women (Saleh, 1972).

Actually, Islam has never discriminated against women. After Islam came down, the command to glorify women developed. Several selected women whose names are immortalized in the holy book Al-Quran, one of them is Siti Maryam. Siti Maryam's glory is enshrined in the 66th letter, namely the letter At-Tahrim verse 12 (Al-Quran Mushaf Per

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Word Tajwid, 2010). At the time of the Prophet SAW, women were given rights and obligations according to their nature, women participated in public affairs. At that time women had more freedom than before (the jahiliyah era) or after. Looking at the history and facts, it can be said that the view that women in Islam are not equal to men is not true. This patriarchal view is not part of Islamic teachings, but part of cultural views, especially Middle Eastern culture. Women in Islam are allowed to play a role in the Muslim community in social, political and other fields. However, the role of women should not interfere with the main role of women as mothers and wives (Saleh, 1972).

Currently, some Muslim women occupy positions that are quite high even in organizations or companies in Islamic countries. In 2014, Wharton Business School released 35 women who changed business in the Arabian Peninsula. These women come from various industrial sectors, both for-profit and non-profit industries (Syeed & Zafar, 2014).

One of the non-profit organizations in Indonesia is the foundation. One of the foundations that are widely available in Indonesia is the foundation of Islamic educational institutions. Islamic educational institutions are places for educating Islamic teachings with a clear structure to achieve the goals of Muslims (Bafadhol, 2017).

The educational institution of the Bulan and Bintang Islamic Elementary School (SDI BB) Semarang is one form of educational institution under the auspices of the Al-Kairo Islamic Education Foundation. After being established for 31 years, SDI BB has only one female principal. The principal - the previous principal was always male.

Therefore, the role of women leaders in Islamic educational institutions needs to be investigated further because it combines the perception of subordinates on the leader himself and also religious elements. Subordinates or teachers are the right respondents to get correct information about the effectiveness and perceptions of Muslim female school principals.

Research on subordinates' perceptions of leaders and on the effectiveness of leaders is not something new. Several studies conducted in evaluating leaders based on gender have been carried out around the world with various methods but there has been no research that has examined Islamic educational institutions. Therefore, to cover this gap, this study examines Islamic educational institutions. In this study, the author uses a mix method in order to be able to reach research further but with a more in-depth analysis.

II. Review of Literature

2.1 Leadership

The definition of leadership itself has several versions. According to (Rivai, 2004), leadership is broadly defined as the process of influencing in determining and organizing activities, and motivating the behavior of followers to achieve the organizational goals that have been set. From this definition, there are three implications that can be drawn, namely:
1. Leadership involves more than one person
2. Leadership involves the distribution of power from superiors to subordinates in an appropriate and balanced manner.
3. The ability to use different forms of power to influence the behavior of subordinates.

Leaders are divided into formal and informal leaders (Rivai, 2004). Formal Leaders are individuals who are officially appointed to occupy positions as leaders. The individual will occupy a pre-determined leadership position in the official organizational structure. Meanwhile, informal leaders are usually NGO leaders, teachers, community leaders, and

religious leaders. Informal leaders are selected based on their qualities as someone who is capable of the psychological condition and behavior of a particular group. Formal leaders have no formal reference or legitimacy because they are not in a formal organization.

Price Perception

Many studies on leadership have been conducted with inconsistent results. The difference in the results obtained is allegedly due to differences in approaches to leadership theory. Approaches to leadership are divided into three, namely:

1. Approach based on the general personality traits of leaders compared to the general personality traits of non-leaders.
2. Based on how the leader behaves.
3. Situational or probability-based approach.
4. Approach back to the nature or characteristics of a different perspective that is trying to identify a set of characteristics of leaders who become a reference for other individuals (Rivai, 2004).

The development of leadership theory itself started from 1700 to 2000. Starting with trait theory to the latest approach as follows:

1. Trait Theory
2. Behavioral Personality Theory
3. Situational Leadership Theory
4. New Approaches to Leadership

2.2 Leadership and Islam

The main role of the leader is as a servant and protector. The first role of the leader is servant. Leaders must seek and seek welfare for their followers and guide them to the right path. Leaders also act as protectors for their environment or community against tyranny and oppression (Beekun & Badawi, 1999). To follow the teachings of Islam properly, Muslim leaders must act according to the commands of Allah and the Messenger of Allah, and must also develop the moral character of Islam. The moral character of Islam is reflected in the increasing belief in Allah through the following four stages of spiritual development:

1. Faith; faith implies belief in one God and the apostleship of the Prophet Muhammad.
2. Islam; Islam means the attainment of peace with Allah and His creation through the will to submit to Him.
3. Taqwa; when a person has been imbued with taqwa, his thoughts, emotions and desires will reflect Islam.
4. Ihsan; Ihsan means love of Allah.

Based on the four stages of moral character, a leader must behave according to the five keys in Islamic behavior as follows:

1. Justice
2. Trust
3. Truth
4. Striving for Self-improvement
5. Keep Promises

Leader Effectiveness

From studies on leader effectiveness, to assess the effectiveness of leaders can be grouped into two major things, namely managerial traits and managerial abilities.

1. Managerial Traits

There are several traits or personalities that can be studied to show how effectively leaders work, including energy levels and tolerance for pressure or stress, self-

confidence, ability to control, emotional maturity, personal integrity, ability to channel motivation, achievement-oriented, independent.
2. Managerial Skills.
   Technical skills and conceptual skills are two things that are of concern if you want to see the effectiveness of leaders from their managerial skills.

III. Research Method

This research will be conducted using a mixed method which is a type of research method by integrating closed-ended quantitative data and open-ended qualitative data. The two data are integrated by merging, connecting, and embedding each data (Creswell, 2014). In this study, explanatory sequential mixed methods will be used, which is a type of mixed method that is carried out sequentially. Quantitative research will be conducted first. In order to find a more in-depth explanation of the results obtained from quantitative research, qualitative research will then be carried out.
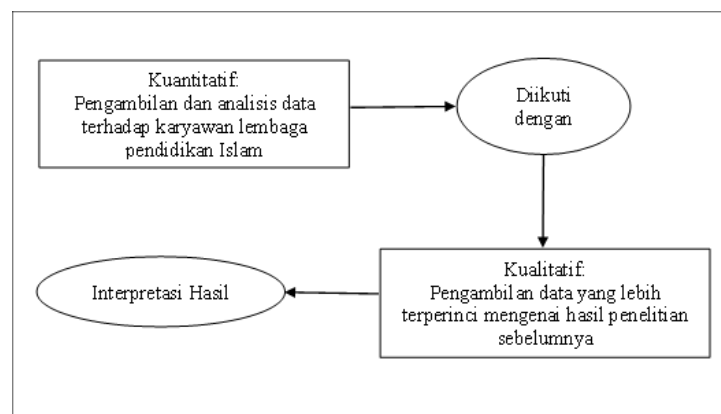

Figure 1. Explanatory Sequential Mixed Methods

This study will conduct quantitative research first with a questionnaire tool that will be distributed to employees of Islamic educational institutions who meet predetermined criteria. After all data has been collected, quantitative analysis will be carried out with different tests. The results of the different tests will be examined more deeply with qualitative research.

3.1 Population and Sample

The population of this study were teachers from Islamic educational institutions with the provisions based on Table 3.1 regarding the criteria of the research population, the sample selection for quantitative research was carried out using a census at 1 Islamic educational institution in Semarang.

Table 1. Research Population Criteria

Research Population Criteria
a. Have you ever been led by a male or female leader
b. Have a working period of more than 2 years

The number of informants in qualitative phenomenological research does not have to be large to avoid distortion. The number of participants who are generally used in phenomenological research ranges from 1-10 participants (Starks & Trinidad, 2007). Based on these reasons, 6 informants were selected by purposive sampling technique consisting of 3 men and 3 women to avoid gender bias.

3.2 Data collection technique

In this study, two sources of data were used. Sources of data used are primary data and secondary data. The primary data in this study were obtained from both research methods, namely quantitative and qualitative. While secondary data is obtained from journals, data reported by previous institutions, and other libraries.

Primary data obtained from quantitative research is the results of the Essential Behavioral Leadership Qualities (EBLQ) questionnaire which will be distributed to each predetermined sample. And the qualitative research used in this study aims to clarify the results obtained from previous quantitative research. Primary data collection from this qualitative research will be carried out by in-depth interviews or in-depth interviews using a list of previously prepared questions.

3.3 Data Processing Techniques
a. Quantitative Research

Before processing the data, the quality of the data obtained from distributing the questionnaires must be ensured first. If quality testing is not carried out, it can happen that the data we have is biased and will also bias the results of our research.

1. Reliability Test

Through reliability testing, we can determine the consistency of the data collected. A data can be said to be reliable if it has a Cronbach's alpha number of > 0.5 (Indriantoro & Supomo, 2009).

2. Validity test

A measurement tool or instrument is declared valid if it has a Component Inter-Item Correlation Matrix value greater than or equal to 4 (Indriantoro & Supomo, 2009).

b. Quantitative Research

In order to ensure the validity of the results of qualitative research, it is necessary to carry out four tests of the validity of research data, namely credibility, transferability, dependability, and confirmability tests.

1. Credibility Test

Good research is research with credible or trustworthy results. In this study, the credibility test was used in the form of member-checking. (Lincoln & Guba, 1985).

2. Transferability Test

Transferability test is a way to get validity externally. The transferability test used in this study is a thick description (Lincoln & Guba, 1985).

3. Dependability Test

The dependability test aims to determine whether the accuracy of the output is supported by the available data or not. The dependability test used in this study is an external audit (Lincoln & Guba, 1985).

4. Confirmability Test

Confirmability test is used to test the level of sterility of a study from the bias, motivation, and interests of the researcher. In this study will use a confirmatory test in the form of Raw Data (Lincoln & Guba, 1985)**.**

IV. Result and Discussion

4.1 Effectiveness Perception of Male and Female Leaders at SDI BB
a. Research Instrument Test
1. Validity test

The results of the validity test for the perception scale of male leaders and female leaders are as follows:

Table 2. Validity Test KMO dan Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.557
Bartlett's Test of Sphericity	Approx. Chi-Square	1,869.265
	df	630
	Sig.	.000

Based on the results in table 7, it is found that the Kaiser-Meyer-Olkin (KMO) value is 0.557 > 0.5 and the significance value of Bartlett's Test of Sphericity is 0.000 < 0.05 so that the constructs of both variables are valid.

2. Reliability Test

The reliability test was carried out by looking at the Cronbach Alpha value as follows:

Table 3. Reliability Test

No	Indicator	Nilai Alpha	Nilai Cut Off	Info
1	Male Lead	0,809	0,5	Reliabel
2	Woman Lead	0,762	0,5	Reliabel

Based on the table above, it can be seen that each variable has an alpha value exceeding the cut off value of 0.5. So it can be concluded that the results of the reliability test on all of these variables are reliable.

3. Test Description

Based on the answers of male and female respondents to the perceptions of male and female leaders, the following results were obtained:

Table 4. Cross Tabulation of Respondents' Gender with Respondents' Perceptions of Male Leaders

			Gender		Total
			Male	Female	
Male Lead	Moderate	Count	3	14	17
		% of Total	6.8%	31.8%	38.6%
	High	Count	14	13	27
		% of Total	31.8%	29.5%	61.4%

| Total | Count | 17 | 27 | 44 |
| | % of Total | 38.6% | 61.4% | 100.0% |

Table 4 reveals that the majority of female respondents have a perception of the effectiveness of male leaders in the medium category while the majority of male respondents have a perception of the effectiveness of male leaders in the high category.

Table 5. Cross Tabulation of Respondents' Gender with Respondents' Perceptions of Female Leaders

			Male	Female	Total
			Gender		
Female Lead	Moderate	Count	5	14	19
		% of Total	11.3%	31.8%	43.1%
	High	Count	12	13	27
		% of Total	27.3%	29.6%	56.9%
Total		Count	17	27	44
		% of Total	38.6%	61.4%	100.0%

Table 5 reveals that most female respondents have a perception of the effectiveness of female leaders in the medium category, while the majority of male respondents have a perception of the effectiveness of female leaders in SDI BB in the high category as many as 12 people or 27.3%.

b. Different Test

Based on the results of the normality test which stated that the data was normal, then the different test was carried out by using the t-test difference test.

Table 6. Different Test
Independent Samples Test

| | | Levene's Test for Equality of Variances | | t-test for Equality of Means | | | | | 95% Confidence Interval of the Difference | |
		F	Sig.	T	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
Pers epsi	Equal variances assumed	4.308	.041	-4.056	86	.000	-12.29545	3.03130	-18.32148	-6.26943
	Equal variances not assumed			-4.056	78.891	.000	-12.29545	3.03130	-18.32923	-6.26168

Based on the results of the study, it was found that the significance value was 0.041 so that it was known that there were differences in respondents' perceptions of the effectiveness of male and female leaders in SDI BB with the perception of male leaders getting a higher score with an average of 98 and women getting a score of 85.7.

4.2 Differences in the Effectiveness of Male and Female Leaders at SDI BB

Based on research using quantitative methods, it is known that there are several different indicators of effectiveness in male and female leaders; namely communication skills, interpersonal skills, vision of the future, delegate power, problem solving, innovative, and creative.

a. Communication Skills

Male and female leaders can convey ideas well and clearly. However, according to Informant 6, there are differences in the communication skills of male and female leaders that should be noted. "Female leaders are influenced by their friends when giving directions, while male leaders are more independent", female leaders tend to be influenced by other parties when giving directions, while male leaders tend to be more independent in conveying direction.

b. Interpersonal Skills

There are differences in interpersonal abilities, namely male leaders involve their subordinates in carrying out tasks according to their respective abilities so that subordinates who have the ability will be given a greater opportunity to advance. Male leaders also encourage active subordinates who are passive to be able to show their abilities. While female leaders usually prefer to involve their subordinates who have the same vision as the leader. Often women leaders already have special people who are often involved in certain occasions. There is also an opinion from informant 5 which reads "Male leaders are more objective, while female leaders appoint subordinates who agree with the leader."

1. **Looking to the Future and Delegating Power**
   Male leaders have a more optimistic outlook on the future. In the ability to delegate tasks, male leaders also pay more attention to the abilities or competencies of subordinates before assigning tasks that are the responsibility of subordinates. Male leaders also tend to be able to give equal assignments to all employees so that they can improve the capabilities of all HR in the organization. The conclusion was obtained from the words of informants 1, 4 and 6 where Informant 1 said "Male leaders are more neutral in placing subordinates, adjusted to their respective abilities. Female leaders more often place subordinates with the same vision as the leader.

2. **Problem Solving, Innovative and Creative**
   Male leaders who have a broader view and will effectively use deliberation to be able to discuss and invite employees to be able to solve existing problems together. As stated by Informant 1 "Male leaders often use deliberation and try to get opinions from subordinates," and Informant 2 who expresses his opinion with the sentence "Male leaders are calmer and less panicked, leaders are more often invited to gather for discussion" and are strengthened reinforced by the argument of Informant 5 who said "The logic of male leaders is strong so that they are more objective and have a wider view."

3. **Application of Islamic Leadership Principles at SDI BB**
   Indicators of leadership effectiveness in the application of Islamic leadership principles at SDI BB according to respondents' perceptions will be analyzed based on indicators that are suitable for measuring leader effectiveness, quality is identical to Muslim leaders, cultural and Islamic elements and current leaders' success. Based on a suitable measure used to measure the effectiveness of leaders at SDI BB, it can be seen that effective leaders need to be able to communicate well with their subordinates. The

communication carried out by the leader is done by clearly communicating the ideas and decisions he makes to his subordinates and showing that the decisions he made are correct in solving problems so that they can work together to achieve organizational goals.

Based on the qualities that are identical with Muslim leaders at SDI BB, respondents stated that leaders are trustworthy and enforce worship in carrying out their duties as leaders of institutions. Leaders need to imitate the nature of the Prophet, namely "Fathonah", leaders want to continue to learn and listen to the ideas of their subordinates. In addition, the application of Islamic teachings in interpreting the work he does as part of worship is something that is needed to be able to lead at SDI BB. Based on the elements of culture and Islam, the leader at SDI BB, the leader has included Javanese culture in his leadership. Javanese culture is close to Islamic culture, Javanese culture makes Javanese people known for their politeness such as the culture of respecting elders in a respectful way, then when dealing with other people such as guardians of students, leaders need to remain polite in their behavior and respect them because they have entrusted their children to institutions to educate their children.

Based on the success of the current leader, five respondents are currently assigned lead by male leaders. The success of male leaders can be seen from the achievement of organizational goals, guidance with directed directions and always encouraging the improvement of the capabilities of each HR in supporting every job. Respondents led by female leaders also stated that leadership can run well and leaders are able to provide solutions to existing problems.

4.3 Discussion

Aquantitative research show that there are significant differences in the effectiveness of male and female leaders. Respondents perceive male leaders to be more effective than female leadersv in SDI BB. This finding is in line with the results of research conducted by Rhee & Sigler (2015), Mendez & Busenbark (2015), and De Hoogh et al (2013).

Based on the main character of the leader, respondents considered that male leaders can judge things objectively because they use logic in deciding problems, while female leaders often judge subjectively. This makes male leaders faster in finding solutions to problem solving and the implementation of these solutions can be carried out better, quickly and precisely. Female leaders tend to take longer to make decisions because they are more careful and more considerate.

Male leaders are also willing to discuss with all subordinates while respondents stated that female leaders already have special people who are often involved in certain occasions. Although on the one hand it means that female leaders have reliable subordinates, this condition will make passive subordinates less likely to get a chance to stand out because female leaders tend to judge from their closeness to the leader.

In the ability to delegate tasks, male leaders also pay more attention to the abilities or competencies of subordinates before assigning tasks that are the responsibility of subordinates. Male leaders also tend to be able to give equal assignments to all employees so that they can improve the capabilities of all HR in the organization.

On the other hand, the ability of female leaders in terms of financial knowledge can be one of the highlights where respondents stated that female leaders are more reliable in financial knowledge. While male leaders are more knowledgeable in legal matters, this is in accordance with the argument that men have better legal skills. Meanwhile, women are seen as more conscientious when doing work that makes them more suitable for work that requires high knowledge and thoroughness, such as finance (Al-Mutawa, 2020).

V. Conclusion

The results of the analysis in the study "Analysis of the Effectiveness of Leaders Based on Gender in Islamic-Based Non-Profit Organizations" have been explained in the previous chapter. Based on these results, the following conclusions can be drawn:

1. Male leaders are perceived to be significantly more effective than female leaders in an Islamic-based non-profit organization, namely SDI BB which is the object of research.
2. Male leaders are more precise in judging something than women because they tend to make judgments objectively using logic. Male leaders listen to their subordinates more effectively than female leaders and respond to subordinates' ideas more directly. Male leaders delegate tasks to subordinates more evenly than female leaders who tend to choose only reliable people.
3. Leaders at SDI BB have behaved in accordance with the five keys in Islamic behavior, namely justice, trust, truth, striving for self-improvement, and keeping promises.

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