

WOMEN, EDUCATION, AND SOCIAL WELFARE
VOL. 2 NO. 2 (2025)

ISSN: 3064-2469

Scientific Ethics and Al-Ghazali's Ethical Leadership for Gender-Responsive University Governance

Umi Zulfa*, Misbahus Surur, Nud'ah Rihadatul Azka, Dasep Nurjaman, and Syirotul Umami

To cite this article: U. Zulfa, M. Surur, N. R. Azka, D. Nurjaman, and S. Umami, "Scientific Ethics and Al-Ghazali's Ethical Leadership for Gender-Responsive University Governance," *Women, Educ. Soc. Welf.*, vol. 2, no. 2, pp. 129–143, 2025. https://doi.org/10.70211/wesw.v2i2.451

Published online: December 30, 2025

Submit your article to this journal

View crossmark data

Full Terms & Conditions of access and use can be found at
https://journal.wiseedu.co.id/index.php/jiswel/about

OPEN ACCESS

https://doi.org/10.70211/wesw.v2i2.451

Women, Education, and Social Welfare Vol 2 No 2 (2025)

Check for updates

Research Article

Scientific Ethics and Al-Ghazali's Ethical Leadership for Gender-Responsive University Governance

Umi Zulfa*, Misbahus Surur, Nud'ah Rihadatul Azka, Dasep Nurjaman, and Syirotul Umami

Received: June 21, 2025	Revised: July 15, 2025	Accepted: December 21, 2025	Online: December 30, 2025

Abstract

Universities face increasing demands for research integrity, accountable leadership, inclusive participation, and responsible institutional change. This article develops a conceptual framework linking scientific ethics and Al-Ghazali-inspired ethical leadership with gender-responsive university governance. Using an integrative conceptual review and normative synthesis informed by scholarly publications from 2020–2025, the analysis maps research-integrity obligations and leadership virtues onto six university-management domains. Three related mechanisms emerge: ethical direction grounded in justice and trusteeship; translation into transparent, inclusive, and contestable procedures; and cultural reinforcement through reflective oversight, fair recognition, and responsible innovation. The resulting Ethics-Driven University Management (EDUM) model identifies applications in recruitment and promotion, allocation of academic and care-related work, research integrity, student support, and digital governance. It also specifies process indicators through which institutional implementation could be evaluated. The framework contributes an operational account of how moral responsibilities may inform equitable university practices while maintaining academic freedom and consistent standards of research integrity. Its propositions have not been subjected to institutional field testing; further research is needed to assess feasibility and outcomes in different higher-education settings.

Keywords: Scientific Integrity; Ethical Leadership; Al-Ghazali; Women In Higher Education; Gender-Responsive Governance; Academic Equity

Publisher's Note:

WISE Pendidikan Indonesia stays neutral with regard to jurisdictional claims in published maps and institutional affiliations.

Copyright:

©

2026 by the author(s).

License WISE Pendidikan Indonesia, Bandar Lampung, Indonesia. This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY 4.0) license (https://creativecommons.org/licenses/by/4.0/).



INTRODUCTION

The legitimacy of university management now depends on more than publication output and administrative efficiency. Decisions about hiring, research supervision, recognition, technology, and campus services determine whose knowledge is produced, whose labour is acknowledged, and whose needs are supported. Indonesian scholarship on female academics has documented the interaction of professional expectations, unrecognized care responsibilities, and institutional workloads, while comparative higher-education research shows that gender disparities are shaped by organizational hierarchies and leadership pathways [1], [2], [3]. These concerns place the ethical quality of university governance at the centre of educational inclusion and social well-being.

Studies of Indonesian Islamic universities report structural and cultural obstacles to women's representation in senior leadership and identify strategies through which women create opportunities for institutional participation [4], [5]. International research on women university presidents emphasizes social justice, care, empowerment, and responsiveness to institutional crises, whereas qualitative studies in Indonesia describe the effects of stereotyped expectations on women seeking authority [6], [7]. Such evidence cautions against equating nominally neutral managerial procedures with equitable experiences and outcomes.

A growing body of work also demonstrates that gender-responsive leadership can be examined through practical governance mechanisms. Research in Indonesian Islamic colleges documents gender-responsive program policies [8], the contested meanings of gender in quality assurance [9], opportunities for equity-oriented quality management [10], and the relevance of locally grounded egalitarian leadership [11]. Studies of Islamic higher education further illustrate how women's leadership may be enacted through institutionally specific management practices [12]. These findings establish the need for an integrative account that connects moral reasoning to operational rules and safeguards rather than assuming that favourable leader characteristics automatically deliver equity.

Scientific ethics provides one part of this account. Cross-national evidence on researchers' perceptions of integrity, studies connecting questionable research practices to organizational culture, and reviews of research culture associate responsible scholarship with systemic conditions and transparent expectations [13], [14], [15], [16]. Evidence linking supervisors' ethical leadership to postgraduate attitudes towards misconduct also suggests that the ethics of authority can matter for day-to-day research practice [17]. However, institutional integrity mechanisms and the distributional consequences of university policies are not always discussed together.

Al-Ghazali-inspired ethical leadership supplies a complementary moral vocabulary. Contemporary research draws on Islamic virtues—particularly justice, wisdom, trustworthiness, and moderation—in examining leadership effectiveness [18]. Recent readings of Al-Ghazali clarify the importance of qualified, morally accountable leadership and the relationship between knowledge and practical character [19], [20]. A recent integrative review of ethical leadership further indicates the need to specify mechanisms, organizational settings, and plausible outcomes rather than treating ethical leadership as a single undifferentiated trait [21].

This article examines how scientific ethics and Al-Ghazali-inspired ethical leadership may inform university governance and improve the conditions under which women and other underrepresented members of academic communities participate, gain recognition, and exercise institutional voice. The central question concerns the translation of moral principles into policies that can be examined and challenged in practice. To address it, the study develops the Ethics-Driven University Management (EDUM) framework as a gender-responsive conceptual model with identifiable management domains, safeguards, and propositions for empirical assessment. No claim is made that its institutional effects have already been established.

METHODS

Research Design

This study adopts an integrative conceptual review and normative synthesis. It combines scholarship on research integrity and higher-education governance with contemporary interpretations of Al-Ghazali's ethical leadership. An initial literature orientation covered the period 2018–2023 and consulted GARUDA (Garba Rujukan Digital), Google Scholar, the Directory of Open Access Journals (DOAJ), and Scopus. The final conceptual analysis draws on the cited studies published between 2020 and 2025. Because complete database search histories and eligibility records are not available, the review is presented as a purposive interpretive synthesis, rather than a systematic review with exhaustive coverage or reproducible screening counts.

Sources and Scope of the Review

The synthesis draws on scholarship addressing research integrity, Islamic ethical leadership, higher-education administration, women's academic employment, gender equity, and digital governance. Sources were considered for their conceptual relevance, identifiable publication information, and relevance to the institutional questions under examination. Differences in research design, setting, and population were taken into account when interpreting their implications. The analysis also develops the six university-management dimensions represented in the EDUM framework: governance, academic affairs, human resources, quality assurance, internationalization, and digital innovation. Because these heterogeneous sources are not pooled statistically, the review does not estimate effect sizes or prevalence.

Analytical Procedure

Three related interpretive steps organize the synthesis. First, the literature and normative concepts were grouped into research-integrity duties—truthfulness, objectivity, fair attribution, stewardship, protection, and transparency—and leadership virtues, including amanah (trusteeship), 'adl (justice), hikmah (wisdom), ikhlas (sincerity), shura (consultation), and muhasabah (self-examination). Second, these duties and virtues were mapped onto governance, academic affairs, human resources, quality assurance, internationalization, and digital innovation. Third, the resulting relationships were examined against evidence on gendered workload, exclusion, academic safety, and institutional support to specify possible policies and

indicators. The mappings represent reasoned interpretations of existing scholarship; their implementation and effectiveness have not been measured.

Ethical Considerations and Evidentiary Boundaries

The study considers published research and conceptual documents; it does not report new interviews, participant-level records, or institutional interventions. Accordingly, no participant recruitment, individual consent procedure, new research-ethics approval, or statistical test is reported. Observations attributed to the literature are distinguished from the framework's proposals, and field-based evaluation would require appropriate ethical review, institutional permission, and safeguards for confidential feedback.

RESULTS AND DISCUSSION

Results

The analysis distinguishes scientific ethics, which establishes obligations for responsible knowledge production, from ethical leadership, which shapes the responsible exercise of authority. Their practical intersection lies in institutional decisions about participation, resources, recognition, and accountability. The following results describe a conceptual alignment among these dimensions, not a measured relationship between leadership and institutional outcomes.

Scientific Ethics as an Institutional Practice

An ethics-oriented university needs more than formal prohibitions against research misconduct. Research transparency, dependable data stewardship, fair authorship recognition, protection from harm, and accountability in administrative decisions must be supported by workable procedures. Surveys of research integrity have examined the importance of supervision, organizational culture, and institutional policies [22], [23], [24]. These findings support a broader managerial emphasis on accessible reporting channels, fair supervisory practices, transparent incentives, and reviewable decisions. Table 1 outlines the implications of these duties for equitable university management.

Table 1. Scientific-ethics duties and their implications for equitable university management

Scientific duty	Institutional application	Equity-sensitive safeguard
Truthfulness and integrity	Verifiable research records, responsible publication and accurate assessment	Clear reporting routes for students and staff
Objectivity and fairness	Transparent criteria for promotion, grants and research evaluation	Comparable opportunity and workload adjustments
Credit and intellectual-property respect	Documented authorship, acknowledgement and ownership decisions	Recognition of collaborative and otherwise invisible labour
Transparency and accountability	Accessible policy explanations, review and appeals	Auditable representation in committees and selections

Scientific duty	Institutional application	Equity-sensitive safeguard
Human dignity and non-maleficence	Confidential handling of complaints and research participation	Safeguards against harassment and retaliation
Responsible data and digital conduct	Data minimization, secure storage and traceable AI use	Assess disparate impacts and accessibility
Beneficence and stewardship	Public-serving teaching, research and resource distribution	Inclusion, care-sensitive services and community benefit

Equity is integral to integrity when institutional rules shape who can participate in academic work and whose contributions receive recognition. Publication totals, for example, are not interchangeable measures of merit across academic disciplines and career stages [25]. Similarly, the literature on academic work–life balance questions apparently uniform performance expectations that neglect unequal care and service obligations [26]. These concerns warrant assessment criteria that remain rigorous while making relevant contextual conditions visible.

Al-Ghazali's Virtues as Leadership Responsibilities

Al-Ghazali's ethical vocabulary offers a way to examine the responsibilities associated with institutional authority. Taqwa and ikhlas emphasize moral restraint and sincerity; amanah requires stewardship; ‘adl calls for just treatment; ‘ilm and hikmah emphasize knowledge and sound judgment; shura entails consultation; and muhasabah calls for continuing scrutiny of one's decisions. These concepts are interpreted here as normative responsibilities rather than as validated psychological measures. They are also framed as resources for ethical reflection, not as religious requirements imposed on members of a plural university community. Table 2 translates these responsibilities into illustrative mechanisms of managerial accountability.

Table 2. Al-Ghazali-inspired leadership virtues translated into accountable management actions

Virtue	Managerial expression	Illustrative accountability mechanism
Amanah (trust)	Responsible use of delegated authority	Transparent budgets, role descriptions and conflict declarations
‘Adl (justice)	Non-discriminatory treatment and procedural equity	Published and appealable appointment criteria
Hikmah and ‘ilm (wisdom and knowledge)	Competence and use of relevant evidence	Expert review and impact assessments
Ikhlas (sincerity)	Preference for public benefit over personal recognition	Independent scrutiny of resource allocation
Shura (consultation)	Meaningful participation in decision-making	Representative academic and student forums
Tawadhu‘ (humility)	Receptivity to critique	Protected feedback and response mechanisms

Virtue	Managerial expression	Illustrative accountability mechanism
Muraqabah and muhasabah (self-monitoring)	Ongoing ethical scrutiny and improvement	Routine internal audit and reflective review
Rahmah (compassion)	Safeguarding and attention to vulnerability	Accessible assistance and care-sensitive support
Anti-israf (non-waste)	Responsible management of resources	Evidence-based resource and technology evaluation

These principles matter institutionally only when they constrain arbitrary power. Consultation, for instance, has limited value if affected groups cannot influence decisions; justice requires transparent criteria and avenues for appeal; and compassion must be reflected in concrete safeguards for people facing exclusion or disproportionate demands. Such correspondences remain normative propositions requiring contextual interpretation and subsequent evaluation.

Institutional Integration and Gender-Responsive Applications

Governance, academic affairs, human resources, quality assurance, internationalization, and digital innovation provide the principal arenas for operationalizing EDUM. Evidence of unequal workloads and interrupted careers among women academics highlights why the proposed safeguards are relevant [27], [28], [29]. Survey findings on care responsibilities and research time further illustrate these pressures [30]. Although this evidence supports the need for gender-responsive policy, it does not establish the effectiveness of EDUM. Table 3 brings together the proposed decision rules, applications, and monitoring practices.

Research also reports stress among female and racialized academics, unequal distribution of care-related academic labour, and precarious career trajectories [31], [32], [33]. These findings challenge approaches that treat women as an undifferentiated group. Promotion, research support, and leadership-development policies should consider unequal access to research time, mentoring, professional networks, and decision-making opportunities without presuming identical circumstances across institutions.

Table 3. EDUM policy crosswalk for gender-responsive and socially responsible university governance

Management domain	Ethical decision rule	Illustrative implementation and monitoring
Governance	Amanah, ‘adl, shura	Disaggregate committee participation; document appeal and consultation processes
Academic affairs	Honesty, fairness, rahmah	Transparent assessment, inclusive supervision and accessible student support
Human resources	‘Adl, ikhlas, tawadhu‘	Audit recruitment/promotion criteria; account for care and service workload

Management domain	Ethical decision rule	Illustrative implementation and monitoring
Quality assurance	Objectivity, muhasabah	Review complaints, equity gaps and corrective actions alongside compliance
Internationalization	Shura, respect, reciprocity	Equitable partnership roles, credit allocation and mobility support
Digital innovation	Amanah, competence, non-maleficence	Privacy protection, AI-use guidelines, accessibility and bias checks

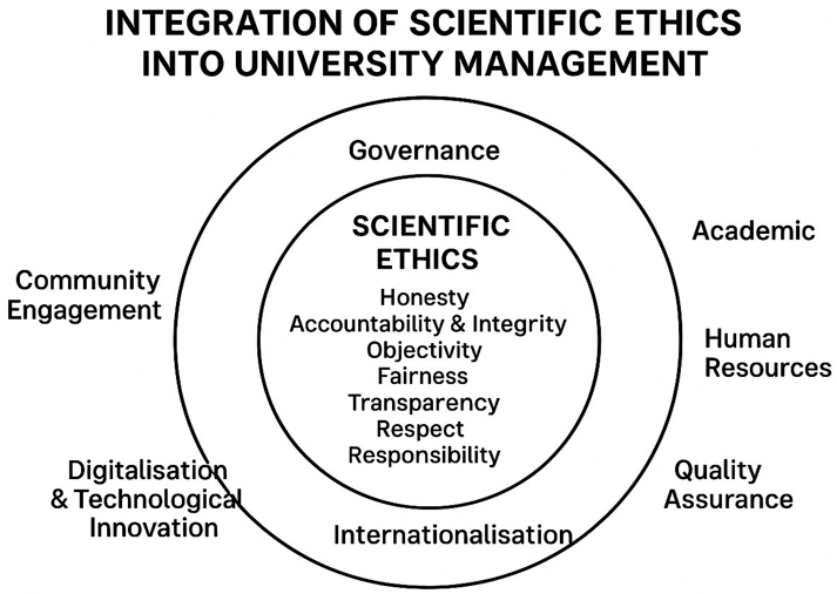


Figure 1. Conceptual map of scientific ethics across university-management functions.

Figure 1 locates scientific ethics within academic and administrative functions, extending responsibility beyond the conduct of individual researchers to the institutional conditions that shape scholarship and service. The policy applications associated with these functions are summarized in Table 3.

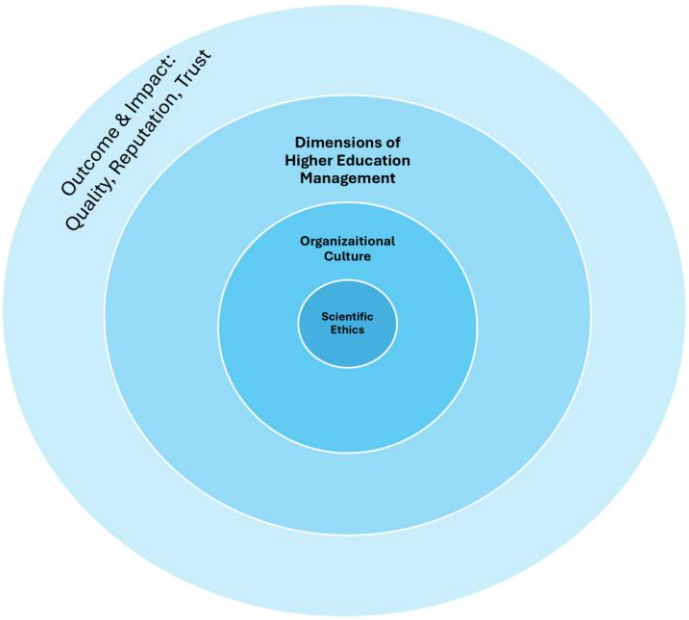


Figure 2. Concentric model connecting scientific ethics, organizational culture, and higher-education management.

Figure 2 organizes the proposed relationship between individual ethical commitments, organizational culture, and institutional practice. Its outer categories indicate anticipated areas of improvement, not outcomes observed in a university setting.



Figure 3. Al-Ghazali-inspired ethical leadership across university-management domains.

Figure 3 situates the leadership virtues within university-management responsibilities. The diagram offers a conceptual basis for considering gender-responsive policy in those areas; it should not be interpreted as a tested causal model.

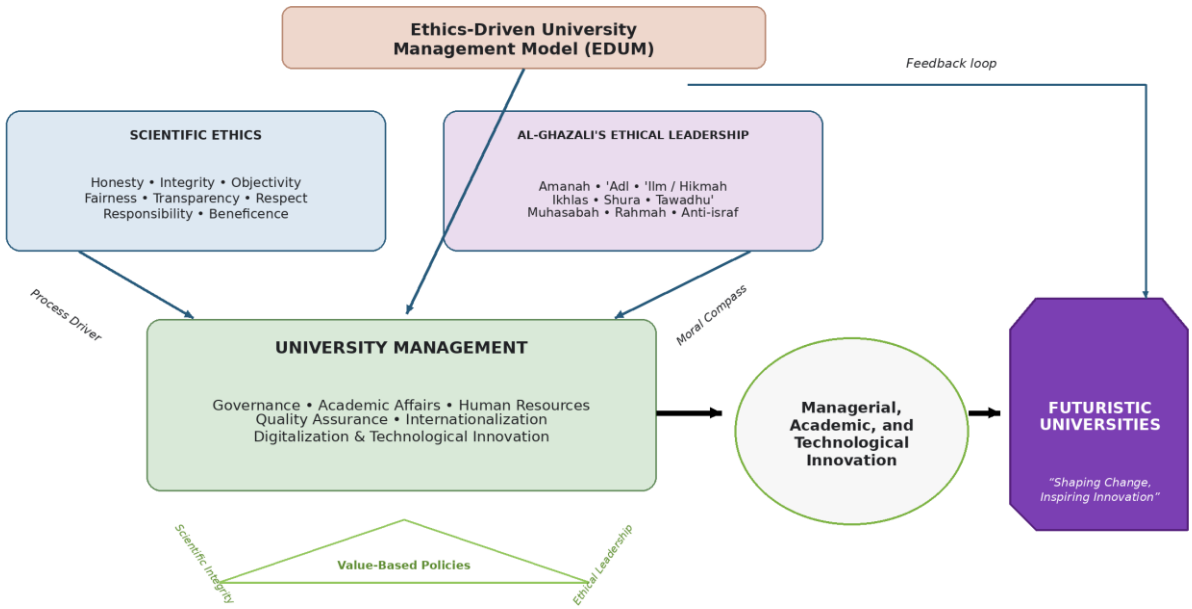


Figure 4. Ethics-Driven University Management (EDUM) framework and feedback process.

Figure 4 combines research-integrity duties and ethical leadership with university-management functions and a feedback process. The proposed safeguards for procedural fairness, care-sensitive management, and equitable participation provide points at which the framework could be evaluated. The figure does not report institutional impact estimates.

Discussion

Procedural Justice and Accountable Leadership

The framework identifies three related but distinct requirements: moral credibility, procedural integrity, and fair distribution of opportunities. A university can adopt ethical rules while leaving reporting channels inaccessible; it can invite consultation without giving junior scholars or women meaningful influence; and it can reward productivity without accounting for uneven care or service obligations. For this reason, ethical commitments acquire institutional force through transparent decisions, protection against retaliation, meaningful participation, and mechanisms for review and correction. EDUM therefore connects leadership conduct with the quality of the procedures through which authority is exercised.

Digital Governance, Safety, and Well-being

Digital governance provides an important test of this connection. Analyses of university guidance on generative artificial intelligence (AI) identify the need for clear institutional expectations concerning research integrity and technology use [34]. Student studies similarly

report uncertainty around AI-supported assessment, while cross-cultural research emphasizes responses that combine academic standards with proportionate guidance [35], [36]. Research on digital information literacy in Indonesian Islamic higher education offers a related example of institutionally supported capacity building [37]. The framework consequently calls for transparent AI-use policies, accessible training, privacy safeguards, and review of potential disparate effects.

Digital systems may also shift workloads and demands unevenly. Research on digital stress among female teachers and on the readiness of pre-service language teachers in Asian settings draws attention to gender-related experiences and institutional support [38], [39]. Because these studies investigate populations other than university staff, their findings cannot be transferred directly. They nevertheless suggest pertinent evaluative questions: who bears additional digital work, whose accessibility needs are met, who receives training, and how are personal data protected?

Leadership, Institutional Voice, and Innovation

The connection between ethical leadership and innovation should be treated as a proposition rather than an established outcome of EDUM. Organizational research identifies psychological safety, employee voice, and work engagement as possible pathways to innovative behaviour [40], [41]; education-sector evidence also examines the association of moral leadership with teachers' innovative practices [42]. These studies do not test Al-Ghazali-inspired university governance. In the present framework, participation and procedural fairness may create conditions that support innovation, but the strength and direction of any effects require empirical investigation.

Implementation Measures and Contextual Limits

An initial institutional assessment could prioritize observable processes: published criteria for senior appointments, gender-disaggregated promotion and committee participation, transparent distribution of teaching and service workloads, confidential complaint procedures, responsible research-data management, equitable access to student and staff support, and accessibility checks for new technologies. Quantitative indicators should be interpreted alongside interviews and protected feedback from affected groups. Institutional mission, legal requirements, available resources, and religious diversity would shape how these measures are implemented and interpreted.

Normative commitments also have limits. References to moral purpose or blessing express values, not measurable welfare outcomes. Ethical role modelling cannot substitute for enforceable safeguards against harassment, discrimination, or retaliation. Any implementation of EDUM would therefore need independent scrutiny, meaningful opportunities to contest leadership decisions, protection of academic freedom, and evaluation of unintended exclusions. This distinction allows the framework to draw on Al-Ghazali's moral thought while remaining intelligible and accountable in diverse institutional contexts.

CONCLUSION

Scientific ethics and Al-Ghazali-inspired ethical leadership can inform university governance when moral obligations are translated into transparent and reviewable institutional rules. The proposed EDUM framework connects responsible scholarship and stewardship with fair appointments, recognition of academic and care-related work, safe participation, inclusive consultation, and accountable digital innovation. Its contribution is a gender-responsive conceptual structure with identifiable governance mechanisms and potential assessment indicators, not a demonstration of institutional effectiveness. Future research should examine its feasibility and outcomes across universities with differing organizational and social conditions.

LIMITATIONS

The study is a purposive integrative conceptual review, not a systematic review with a complete screening record or a longitudinal institutional investigation. The absence of a fully retrievable search log limits reproducibility and claims of comprehensive coverage. Its interpretation of Al-Ghazali relies on the conceptual literature considered here rather than a new critical edition of primary classical sources. EDUM's gender-responsive applications have not been assessed through stakeholder co-design, institutional observation, or causal evaluation. Because the supporting studies involve different settings and populations, their findings inform design choices but do not estimate policy effects. Further work should validate indicators with affected stakeholders, examine feasibility, and undertake comparative or mixed-method evaluations with appropriate ethical safeguards.

AUTHOR INFORMATION

Corresponding Author

Umi Zulfa – Universitas Nahdlatul Ulama Al Ghazali Cilacap (Indonesia);
orcid.org/0000-0002-7858-7812
Email: umi.zulfa21@unugha.id

Authors

Umi Zulfa – Universitas Nahdlatul Ulama Al Ghazali Cilacap (Indonesia);
orcid.org/0000-0002-7858-7812
Misbahus Surur – Universitas Nahdlatul Ulama Al Ghazali Cilacap (Indonesia);
orcid.org/0000-0002-9370-5004
Nud'ah Rihadatul Azka – Universitas Islam Negeri Walisongo Semarang (Indonesia);
orcid.org/0009-0001-8843-8052
Dasep Nurjaman – Universitas Nahdlatul Ulama Al Ghazali Cilacap (Indonesia);
orcid.org/0009-0000-1365-6306
Syirotul Umami – Universitas Nahdlatul Ulama Al Ghazali Cilacap (Indonesia);
orcid.org/0009-0009-5442-4953

AUTHOR CONTRIBUTIONS

U.Z., M.S., N.R.A., D.N., and S.U. are the authors associated with the conceptual analysis and preparation of this manuscript. The individual CRediT roles require confirmation by the corresponding author prior to publication.

CONFLICT OF INTEREST

The authors declare no conflict of interest.

DECLARATION OF USE OF AI IN SCIENTIFIC WRITING

Generative AI tools, including ChatGPT, were used to assist with language editing, structural organization, and reference formatting. The authors are responsible for verifying all sources, arguments, and editorial changes and for approving the final manuscript.

REFERENCES

[1] Z. Sakhiyya et al., "Indonesian female academics and the pandemic: the challenges of COVID-19 and academic work," *Journal of Higher Education Policy and Management*, 2023. https://doi.org/10.1080/1360080X.2023.2191169

[2] A. M. Górska et al., "Deepening inequalities: What did COVID-19 reveal about the gendered nature of academic work?," *Gender, Work & Organization*, 2021. https://doi.org/10.1111/gwao.12696

[3] V. Kohtamäki, G. Zheng, and N. Jinia, "Gender inequality in academic leadership: Bangladesh, China and Finland," *Higher Education Quarterly*, 2024. https://doi.org/10.1111/hequ.12447

[4] Z. Abidin et al., "Why Does Women's Underrepresentation Transpire in the Leadership of Indonesian State Islamic Universities?," *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, 2023. https://doi.org/10.33650/al-tanzim.v7i3.5914

[5] A. Wardatun, S. Haeri, and S. Nurjanah, "Female leaders creating stepping ladders: Exercising strategic agency in religiously affiliated universities of Indonesia and the USA," *Al-Ahwal: Jurnal Hukum Keluarga Islam*, 2023. https://doi.org/10.14421/ahwal.2023.16203

[6] S. Schiffecker and J. McNaughtan, "Leading the way—Understanding women's university leadership during crisis through a feminist educational leadership lens," *Frontiers in Education*, 2022. https://doi.org/10.3389/feduc.2022.982952

[7] N. Gaus et al., "Understanding the emergence of females as leaders in academia: The intersections of gender stereotypes, status and emotion," *Higher Education Quarterly*, 2023. https://doi.org/10.1111/hequ.12426

[8] A. Meria et al., "Women leadership model in Islamic Religious College (PTKIN) in implementing gender responsive program policies," *Gender Equality: International Journal of Child and Gender Studies*, 2022. https://doi.org/10.22373/equality.v8i2.13224

[9] R. L. Isnaini et al., "Gender-based leadership in quality assurance development: A phenomenological study," *Cogent Education*, 2023. https://doi.org/10.1080/2331186X.2023.2255078
[10] R. L. Isnaini, F. Hanum, and L. D. Prasojo, "Quality Management Development through Gender Equality Based Leadership in Nahdlatul Ulama Universities," *The Qualitative Report*, 2021. https://doi.org/10.46743/2160-3715/2021.4877
[11] Marno et al., "Leading with cultural wisdom: Egalitarian women's leadership at three universities in Malaysia and Indonesia," *Cogent Education*, 2024. https://doi.org/10.1080/2331186X.2024.2372196
[12] A. Fuadi et al., "Women's Leadership Management Model in Islamic Higher Education Institution," *Cendekia: Jurnal Kependidikan dan Kemasyarakatan*, 2024. https://doi.org/10.21154/cendekia.v22i2.9843
[13] N. Allum et al., "Researchers on research integrity: A survey of European and American researchers," *F1000Research*, 2023. https://doi.org/10.12688/f1000research.128733.1
[14] R. Brooker and N. Allum, "Investigating the links between questionable research practices, scientific norms and organisational culture," *Research Integrity and Peer Review*, 2024. https://doi.org/10.1186/s41073-024-00151-x
[15] A. J. Blatch-Jones, K. Lakin, and S. Thomas, "A scoping review on what constitutes a good research culture," *F1000Research*, 2024. https://doi.org/10.12688/f1000research.147599.3
[16] E. Tikhonova and L. Raitskaya, "The Culture of Research: A Systematic Scoping Review," *Journal of Language and Education*, 2024. https://doi.org/10.17323/jle.2024.21526
[17] G. Zhang et al., "Supervisors' ethical leadership and graduate students' attitudes toward academic misconduct," *PLOS ONE*, 2023. https://doi.org/10.1371/journal.pone.0283032
[18] H. Zaim, A. Demir, and T. Budur, "Ethical leadership, effectiveness and team performance: An Islamic perspective," *Middle East Journal of Management*, 2021. https://doi.org/10.1504/MEJM.2021.111991
[19] S. Arifin, "The Concept of Ideal Leader in Al-Ghazali's Thought," *Indonesian Journal of Interdisciplinary Islamic Studies*, 2020. https://doi.org/10.20885/ijiis.vol4.iss1.art5
[20] N. I. Maharani, A. Muzakki, and S. Islam, "Kriteria Pemimpin Perspektif Imam Al-Ghazali Dalam Kitab Ihya' Ulumuddin," *Jurnal Keislaman*, 2024. https://doi.org/10.54298/jk.v7i1.251
[21] C. Chaiyasat et al., "An Integrative Literature Review of Ethical Leadership Studies and Future Research Agenda: Insights from Empirical Research Between 2020–2024," *Public Integrity*, 2025. https://doi.org/10.1080/10999922.2025.2525727
[22] E. Abdelkreem et al., "Perceptions of the Research Integrity Climate in Egyptian Universities: A Survey Among Academic Researchers," *Journal of Empirical Research on Human Research Ethics*, 2024. https://doi.org/10.1177/15562646241273097
[23] M. Malički et al., "Transparency in conducting and reporting research: A survey of authors, reviewers, and editors across scholarly disciplines," *PLOS ONE*, 2023. https://doi.org/10.1371/journal.pone.0270054

[24] S. De Peuter et al., "Mismatch in perceptions of the quality of supervision and research data management as an area of concern: Results from a university-wide survey of the research integrity culture at a Belgian university," *Accountability in Research*, 2024. https://doi.org/10.1080/08989621.2024.2318245

[25] L. P. Nygaard, D. W. Aksnes, and F. N. Piro, "Identifying gender disparities in research performance: The importance of comparing apples with apples," *Higher Education*, 2022. https://doi.org/10.1007/s10734-022-00820-0

[26] R. Rosa, "The trouble with work–life balance in neoliberal academia: A systematic and critical review," *Journal of Gender Studies*, 2022. https://doi.org/10.1080/09589236.2021.1933926

[27] C. Walters et al., "The impact of the pandemic-enforced lockdown on the scholarly productivity of women academics in South Africa," *Research Policy*, 2022. https://doi.org/10.1016/j.respol.2021.104403

[28] J. P. Andersen et al., "COVID-19 medical papers have fewer women first authors than expected," *eLife*, 2020. https://doi.org/10.7554/eLife.58807

[29] F. Squazzoni et al., "Gender gap in journal submissions and peer review during the first wave of the COVID-19 pandemic: A study on 2329 Elsevier journals," *PLOS ONE*, 2021. https://doi.org/10.1371/journal.pone.0257919

[30] T. Deryugina, O. Shurchkov, and J. Stearns, "COVID-19 Disruptions Disproportionately Affect Female Academics," *AEA Papers and Proceedings*, 2021. https://doi.org/10.1257/pandp.20211017

[31] J. C. Davis et al., "Are we failing female and racialized academics? A Canadian national survey examining the impacts of the COVID-19 pandemic on tenure and tenure-track faculty," *Gender, Work & Organization*, 2022. https://doi.org/10.1111/gwao.12811

[32] C. F. Manchester, "Amplifying the gender gap in academia: "Caregiving" at work during the pandemic," *Industrial Relations: A Journal of Economy and Society*, 2023. https://doi.org/10.1111/irel.12326

[33] C. Walters, A. Bam, and P. Tumubweinee, "The precarity of women's academic work and careers during the COVID-19 pandemic: A South African case study," *South African Journal of Science*, 2022. https://doi.org/10.17159/sajs.2022/13176

[34] H. Wang, A. Dang, Z. Wu, and S. Mac, "Generative AI in higher education: Seeing ChatGPT through universities' policies, resources, and guidelines," *Computers and Education: Artificial Intelligence*, 2024. https://doi.org/10.1016/j.caeai.2024.100326

[35] J. H. Gruenhagen et al., "The rapid rise of generative AI and its implications for academic integrity: Students' perceptions and use of chatbots for assistance with assessments," *Computers and Education: Artificial Intelligence*, 2024. https://doi.org/10.1016/j.caeai.2024.100273

[36] A. Yusuf and N. Pervin, "Generative AI and the future of higher education: A threat to academic integrity or reformation? Evidence from multicultural perspectives," *International Journal of Educational Technology in Higher Education*, 2024. https://doi.org/10.1186/s41239-024-00453-6

[37] R. Masykur et al., "Developing and Validating E-Learning Module for Islamic Higher Education Digital Literacy in Preventing Hoax (EMODILPH)," *Tadris: Jurnal Keguruan dan Ilmu Tarbiyah*, 2023. https://doi.org/10.24042/tadris.v8i2.14549

[38] A. K. Nisa, M. Aridan, Marzuki, and M. S. Bhatti, "Navigating Digital Stress: A Rasch Analysis of Social Media Impact and Psychological Readiness among Female Teachers in Islamic Schools," *Women, Education, and Social Welfare*, 2024. https://doi.org/10.70211/wesw.v1i2.243

[39] M. Aridan et al., "Pre-Service Language Teachers' Readiness for Deep Learning Approaches: Insights from a Cross-Regional Study in Asia," *LLT Journal: A Journal on Language and Language Teaching*, 2025. https://doi.org/10.24071/llt.v28i2.12274

[40] X. Liu et al., "How Ethical Leadership Cultivates Innovative Work Behaviors in Employees? Psychological Safety, Work Engagement and Openness to Experience," *Sustainability*, 2023. https://doi.org/10.3390/su15043452

[41] X. Jin, C. Qing, and S. Jin, "Ethical Leadership and Innovative Behavior: Mediating Role of Voice Behavior and Moderated Mediation Role of Psychological Safety," *Sustainability*, 2022. https://doi.org/10.3390/su14095125

[42] J. Chen, W. Zheng, and B. Jiang, "The impact of moral leadership on physical education teachers' innovation behavior: The role of identification with leader and psychological safety," *Frontiers in Psychology*, 2022. https://doi.org/10.3389/fpsyg.2022.1030245