

---

## FEAR OF SUCCESS AMONG MUSLIM WOMEN IN ISLAMIC ORGANIZATION X IN MAROS REGENCY

**Andi Mahdi Sahdani**

Department of Psychology, International Open University, Indonesia

Email : info@andimahdisahdani.com

---

---

### ABSTRACT

---

This study aims to analyze the dynamics of *fear of success* among Muslim women who are actively involved in Islamic Organization X in Maros Regency, South Sulawesi. *Fear of success* is understood as a tendency to restrain oneself from achievement because success is perceived as potentially producing unpleasant social, psychological, and relational consequences (Amelia et al., 2025). This issue is important in the context of Muslim women because women's success in Islamic organizations is not only related to individual competence, but also to norms of piety, social propriety, family relations, organizational culture, and the expectations of religious communities (Jati et al., 2024). This study employed a descriptive qualitative approach because *fear of success* tends to appear through hesitation, discomfort, refusal of responsibility, and reluctance to appear publicly (Creswell & Creswell, 2023). Data were collected through in-depth interviews, observation, and documentation involving Muslim women who were active in Islamic Organization X. The informants were selected purposively, particularly those who had experience accepting, rejecting, or negotiating organizational responsibilities. The data were analyzed through data reduction, data display, and thematic conclusion drawing (Miles et al., 2020). The findings indicate that *fear of success* among Muslim women may appear in the form of refusing leadership positions, avoiding public roles, minimizing personal achievements, fearing being perceived as ambitious, and hesitating to accept strategic responsibilities. The factors influencing this condition include family-organization role conflict, insufficiently supportive organizational culture, previous social experiences, limited female mentoring figures, and religiously framed concerns about women's success. This study recommends strengthening Muslim women's leadership mentoring, ensuring fairer distribution of responsibilities, developing a healthy culture of appreciation, and reframing success as a socio-religious responsibility.

#### **Keywords:**

Fear of success; Muslim women; Islamic organization; role conflict; women's leadership; Maros

---

### INTRODUCTION

The involvement of Muslim women in Islamic organizations is an important part of socio-religious life in Indonesia. Muslim women are not only present as participants in religious activities, but also act as cadre developers, community educators, social service organizers, family-strengthening agents, da'wah activists, and program managers. This role shows that women's piety is not always located in the private sphere, but may also be expressed through concrete social participation in society (Jati et al., 2024).

The development of Muslim women's movements in Indonesia shows that Muslim women are increasingly entering public spaces while maintaining a strong religious identity. Contemporary Muslim women do not only seek to preserve religious values, but also build personal capacity, manage communities, organize social activities, and express religious ideas in more visible ways. This condition indicates that Muslim women's identity is not

singular because women may be pious, active, educated, productive, and empowered at the same time (Beta, 2024).

Although spaces for participation have become more open, Muslim women who are active in Islamic organizations may still face psychological and social pressures. These pressures appear when women must negotiate the expectation to contribute with the demand to remain polite, non-dominant, non-ambitious, and socially appropriate. In such situations, success is not always experienced as entirely positive because success may also produce anxiety about social judgment (Amelia et al., 2025).

This phenomenon can be explained through the concept of *fear of success*. Classically, *fear of success* refers to a psychological conflict in which individuals desire achievement, but at the same time fear the social consequences of that achievement (Horner, 1972). This concept is relevant in women's studies because women's success is often not assessed neutrally, but is linked to gender stereotypes, femininity, social acceptance, and expectations of domestic roles (Horner, 1972).

In later psychological studies, *fear of success* is also understood as a tendency to avoid or reject success because success is believed to bring negative consequences. These consequences may include social rejection, loss of recognition, increasing demands, relational conflict, or changes in how others perceive the successful individual (Amelia et al., 2025). Thus, *fear of success* differs from fear of failure because the main focus of anxiety lies in what may happen after success is achieved (Zuckerman & Allison, 1976).

Studies in Indonesia show that *fear of success* has been widely discussed in the context of working women. Lestari found that dual-role conflict and hardiness were related to *fear of success* among working women (Lestari, 2017). Zuraida also found a positive relationship between dual-role conflict and *fear of success* among married working women (Zuraida, 2020). Amelia, Ama, and Awali found that dual-role conflict was associated with *fear of success* among Javanese women working in the government sector (Amelia et al., 2025).

These findings are important to bring into the context of Islamic organizations. Organizational activities are indeed different from formal employment, but both may create time demands, responsibilities, social evaluation, and performance expectations. Muslim women who receive organizational responsibilities may experience pressures similar to those experienced by working women, especially when the responsibility requires public presence, leadership, decision-making, and the management of relationships with many parties (Lisawardhani & Herdiana, 2024).

In Islamic organizations, such pressure can become more specific because Muslim women's success is not only measured through competence. Success may also be interpreted through adab, piety, propriety, family relations, and community perceptions. A study on women's leadership in Indonesian Islamic philanthropic institutions shows that women's involvement in leadership structures may still be constrained by conservative religious views, patriarchal culture, limited human resources, and low awareness of women's participation in institutional spaces (Piliyanti & Alwiyah, 2025).

Maros Regency is a relevant location for this study because the region's social life is influenced by community structures, religious activities, and local development dynamics. The publication *Maros Regency in Figures 2025* presents general information on geography, government, population, labor, social conditions, economy, and regional development in Maros (Badan Pusat Statistik Kabupaten Maros, 2025). This local context is important because Muslim women's psychological experiences cannot be separated from the social environment in which they interact.

More broadly, women's participation is also related to the gender development agenda in Indonesia. Statistics Indonesia states that the publication *Women and Men in Indonesia 2024* presents data on women and men according to population composition, health,

education, and household socio-economic status (Badan Pusat Statistik, 2024). Statistics Indonesia also reported that Indonesia's Gender Inequality Index in 2024 decreased to 0.421, indicating an improvement in gender equality (Badan Pusat Statistik, 2025).

However, improvements in macro indicators do not automatically remove micro-level barriers experienced by women in families, communities, and organizations. At the organizational level, barriers often appear in the form of unwritten work culture, social comments, repeated role allocation, and judgments toward women who are considered too visible. In the context of Muslim women, these barriers may be hidden behind moral language, such as fear of not being humble, fear of lacking sincerity, fear of neglecting the family, or fear of taking a space perceived as inappropriate (Jati et al., 2024).

Based on this background, this study focuses on *fear of success* among Muslim women in Islamic Organization X in Maros Regency, South Sulawesi. The organization is referred to as "X" to protect the confidentiality of the institution and the informants. This study is directed by four research questions: how *fear of success* appears among Muslim women, what factors influence it, how it affects organizational participation, and what strategies can be implemented to help Muslim women develop without fear of their own success.

## **METHOD**

This study used a descriptive qualitative approach. This approach was selected because *fear of success* is not only a phenomenon that can be measured numerically, but also an experience that appears through stories, hesitation, discomfort, decisions to refuse responsibilities, and the ways individuals interpret success. A qualitative approach is appropriate when researchers aim to understand the meaning of social experiences from the participants' perspectives (Creswell & Creswell, 2023).

The research site was Islamic Organization X in Maros Regency, South Sulawesi. The name of the organization was anonymized to protect institutional confidentiality, informant comfort, and research neutrality. In qualitative research, protecting participant identity and research context is important to ensure that the data are collected ethically and do not create social risks for the research subjects (Creswell & Creswell, 2023).

The informants were selected using purposive sampling. This technique was used because the researcher needed informants who had direct experience with the phenomenon being studied. The main informants were Muslim women who were active in the organization, had received organizational responsibilities, had been asked to become committee members or leaders, had rejected certain opportunities, or had experienced hesitation in accepting organizational responsibilities. Selecting informants based on relevant experience is a key characteristic of qualitative research (Patton, 2015).

Supporting informants may include organizational administrators, advisors, senior female members, or other members who understand the pattern of Muslim women's cadre development. The involvement of supporting informants is needed to examine whether Muslim women's personal experiences are related to broader organizational culture. The use of various data sources helps researchers understand the phenomenon more comprehensively and avoid dependence on a single point of view (Patton, 2015).

Data were collected through in-depth interviews, observation, and documentation. In-depth interviews were used to explore Muslim women's experiences when receiving appreciation, responsibilities, positions, public tasks, or opportunities to lead. The interviews also explored fear, guilt, anxiety about social comments, family support, and their experiences in negotiating organizational and personal roles. In-depth interviews are suitable for revealing personal meanings that are not always visible through surface-level observation (Kvale & Brinkmann, 2009).

Observation was conducted during organizational activities, meetings, cadre forums, religious gatherings, training sessions, or social activities involving Muslim women. Observation aimed to examine role distribution, speaking patterns in forums, who frequently made decisions, how members responded to visible Muslim women, and whether there was a safe space for women to express ideas. Observation is important because social experience does not only appear in speech, but also in actions and everyday interactions (Creswell & Creswell, 2023).

Documentation was conducted by reviewing organizational structures, committee lists, activity reports, program archives, publication documents, and other records that showed Muslim women's involvement in the organization. Documentation helped the researcher identify whether Muslim women were more often placed in technical roles or also involved in strategic roles. Documentary data were also useful for comparing informants' narratives with available institutional evidence (Creswell & Creswell, 2023).

Data analysis used the model developed by Miles, Huberman, and Saldaña, which consists of data reduction, data display, and conclusion drawing. Data reduction was conducted by selecting data related to fear of success, role conflict, organizational culture, family support, social experiences, and religious interpretations of success. Data display was presented in thematic narratives to clarify the relationship between phenomena (Miles et al., 2020).

Thematic analysis was used to identify patterns of meaning emerging from interviews, observation, and documentation. In thematic analysis, researchers do not only search for repeated words, but also interpret meanings behind experiences, language choices, and participants' social situations. This approach is appropriate for understanding subtle psychosocial phenomena such as *fear of success* (Braun & Clarke, 2021).

The trustworthiness of the data was maintained through source triangulation, technique triangulation, and re-examination of findings. Source triangulation was carried out by comparing information from members, administrators, advisors, and organizational documents. Technique triangulation was conducted by comparing interview results, observations, and documentation. Triangulation strategies help improve the credibility of qualitative findings (Lincoln & Guba, 1985).

## **RESULTS AND DISCUSSION**

### **Fear of Success as Fear of the Social Consequences of Achievement**

*Fear of success* among Muslim women in Islamic Organization X does not always appear as a direct statement that one is afraid to succeed. It is more often visible through subtle actions, such as hesitation in accepting responsibilities, refusal of strategic positions, avoidance of speaking spaces, or the choice to remain behind the scenes. This pattern is consistent with the understanding that *fear of success* is a tendency to reject achievement in order to avoid negative consequences imagined to emerge after success is achieved (Amelia et al., 2025).

In the context of Islamic organizations, success may carry a double meaning. On the one hand, success is understood as the ability to carry out responsibilities, provide benefits, and strengthen the organization. On the other hand, success may create social visibility, especially when Muslim women begin to appear as leaders, speakers, decision-makers, or representatives of the organization. When visibility is perceived as risky, success is no longer interpreted merely as achievement, but also as a source of social pressure (Horner, 1972).

Fear of social consequences may appear as anxiety about being perceived as too ambitious. Active and high-achieving Muslim women may feel the need to distance themselves from praise in order not to be seen as seeking attention. They may accept responsibilities informally, but reject formal positions because formal positions make them

more visible. This pattern shows that barriers to success do not always come from lack of ability, but from the social calculations surrounding success (Zuckerman & Allison, 1976).

At this point, *fear of success* needs to be distinguished from humility. Humility is an ethical attitude that prevents individuals from using success to degrade others. In contrast, *fear of success* pushes individuals to reduce themselves excessively because they fear the social consequences of achievement. This distinction is important because in Islamic organizations, the language of humility may sometimes overlap with fear of accepting recognition in a healthy way (Jati et al., 2024).

### **The Conflict Between Self-Actualization and Socio-Religious Expectations**

Muslim women who are active in Islamic organizations generally have the desire to learn, contribute, and provide benefits. This desire can be understood as part of self-actualization and social service. However, self-actualization does not always proceed easily because Muslim women also face socio-religious expectations regarding how women should appear, speak, lead, and limit themselves in public spaces (Beta, 2024).

These social expectations do not always appear as direct prohibitions. They may emerge through casual comments, subtle criticism, repeated task allocation, or the assumption that women should not be too dominant. In this situation, Muslim women may learn to read the unwritten boundaries within the organization. They know when to speak, when to remain silent, when to appear, and when to reduce the intensity of their presence in order to remain accepted (Jati et al., 2024).

The conflict between self-actualization and socio-religious expectations can strengthen *fear of success*. A Muslim woman may have the capacity to lead, but worry that her success will be interpreted as personal ambition. She may have good ideas, but choose to hold them back in order not to be seen as too vocal. She may be trusted by many members, but still reject leadership because she fears that her relationships with others will change after she receives a position (Amelia et al., 2025).

This dilemma shows that *fear of success* is not merely an individual psychological problem. The phenomenon emerges from the relationship between individuals, families, organizations, and socio-religious norms. If the social environment sends the message that successful women may risk losing acceptance, then success will be perceived as something that must be negotiated carefully (Horner, 1972).

### **Family-Organization Role Conflict**

Role conflict is an important factor in the dynamics of *fear of success* among Muslim women. Muslim women who are active in organizations do not only carry the identity of organizational members. They also carry roles as daughters, wives, mothers, sisters, community members, or members of religious communities. When organizational responsibilities increase, demands on time, energy, and social responsibility also increase (Greenhaus & Beutell, 1985).

Role conflict may arise when organizational demands collide with family expectations. Evening meetings, weekend activities, intensive communication, event preparation, and leadership responsibilities may make Muslim women feel that they must continuously divide their attention. Under certain conditions, success in an organization is perceived not simply as appreciation for ability, but as the beginning of heavier burdens (Zuraida, 2020).

Studies on working women show that dual-role conflict is related to *fear of success*. Women who experience tension between work and family may feel that success will increase responsibility, enlarge expectations, and create tension in domestic relationships. This finding is relevant to the experience of Muslim women in organizations because organizational responsibilities may also generate time pressure and responsibility similar to the world of work (Lestari, 2017).

In the context of Muslim women, role conflict does not always appear as explicit family prohibition. It may appear as guilt because they feel they spend too much time outside the home. It may also appear as concern that organizational activities will be perceived as reducing attention to the family. Such guilt may lead Muslim women to reject opportunities that they are actually capable of carrying out (Lisawardhani & Herdiana, 2024).

Family support is therefore highly important. Muslim women who receive trust from their families tend to feel calmer when accepting organizational responsibilities. In contrast, Muslim women whose activities are constantly questioned may experience greater hesitation when offered strategic roles. In this situation, organizational success is not only a matter of personal ability, but also a matter of relational support that enables women to feel safe to grow (Zuraida, 2020).

### **Fear of Being Perceived as Ambitious and Insufficiently Humble**

In Islamic organizations, the values of humility, sincerity, adab, and responsibility hold an important position. These values provide an ethical foundation so that organizational work does not turn into a space for seeking popularity. However, good values can become sources of pressure when they are interpreted narrowly. Women who appear confidently may be perceived as overconfident, women who are assertive may be seen as harsh, and women who accept positions may be considered ambitious (Jati et al., 2024).

Fear of being perceived as ambitious leads some Muslim women to choose safer strategies. They continue to work, but do not want to be seen as central figures. They develop ideas, but do not want to present those ideas in forums. They assist in decision-making, but do not want their names included in formal structures. This strategy allows Muslim women to keep contributing, but their contribution is not always visible or institutionally recognized (Beta, 2024).

In the short term, choosing to remain behind the scenes may preserve social comfort. In the long term, however, this choice can hinder the regeneration of Muslim women's leadership. The organization loses the opportunity to develop female figures who are mature, confident, and capable of making decisions. As a result, Muslim women's potential remains active behind the scenes without developing into more strategic leadership (Piliyanti & Alwiyah, 2025).

Fear of being perceived as lacking humility may also make Muslim women uncomfortable with appreciation. Appreciation that could function as psychological reinforcement may instead be experienced as a moral burden. Muslim women may feel that they must immediately reject praise or transfer success to others in order to appear humble. This attitude is not always wrong, but it becomes problematic when it prevents women from acknowledging their abilities in a healthy way (Amelia et al., 2025).

Organizations need to distinguish between personal ambition and willingness to carry responsibility. Personal ambition is centered on self-interest, whereas responsibility is centered on accountability and benefit. If this distinction is not explained clearly, Muslim women may continue to associate leadership with moral risk. As a result, they may choose to restrain their potential rather than face the possibility of being suspected (Jati et al., 2024).

### **Organizational Culture and Muslim Women's Leadership Space**

Organizational culture determines whether Muslim women feel safe to develop. If the organization provides speaking space, leadership opportunities, clear guidance, and reasonable appreciation, Muslim women are more likely to accept responsibilities without excessive fear. Conversely, if the organization places Muslim women only in technical roles, female members may absorb the message that strategic spaces are not meant for them (Piliyanti & Alwiyah, 2025).

Repeated task allocation can shape perceptions of who is considered suitable to lead. If women are continuously assigned to consumption, administration, guest reception, or

technical implementation, while strategic decisions are held by certain groups, Muslim women may feel that they are not sufficiently appropriate to enter decision-making spaces. This pattern may occur without written rules, but its impact is strong in shaping organizational confidence (Piliyanti & Alwiyah, 2025).

The absence of female mentoring figures may also strengthen *fear of success*. Young Muslim women who do not see examples of women leading may feel unfamiliar when given the opportunity to lead. They may feel that they are entering a space that does not feel familiar. They may also doubt themselves not because they lack competence, but because they lack leadership models close to their social experience (Beta, 2024).

An unsafe organizational culture also makes members reluctant to take social risks. In organizational studies, psychological safety is understood as a condition in which members feel safe to speak, ask questions, admit mistakes, and take interpersonal risks without fear of being humiliated. A psychologically safe environment has been shown to be important for learning, performance, and members' willingness to contribute (Edmondson & Bransby, 2023).

In Islamic Organization X, psychological safety can be translated into a space where Muslim women may learn, make mistakes, ask questions, lead, and receive appreciation without suspicion. Such a space does not mean eliminating organizational adab. Instead, a safe space helps adab become an ethic that nurtures, not a tool that silences women's potential (Edmondson & Bransby, 2023).

#### **Forms of Fear of Success Among Muslim Women**

The first form of *fear of success* is refusing strategic responsibilities. This refusal is often expressed through seemingly reasonable statements, such as not being ready, believing that others are more deserving, fearing inability to carry responsibility, or not wanting to become the center of attention. These reasons may be objectively true, but they may also function as subtle ways to avoid social visibility after receiving a position (Amelia et al., 2025).

The second form is minimizing personal achievement. Muslim women who successfully run programs may quickly transfer praise to others or state that their success was merely coincidental. Humility is indeed important, but continuous self-minimization may indicate discomfort with achievement. This discomfort is related to concern that social recognition may turn into negative judgment (Horner, 1972).

The third form is avoiding speaking spaces. Some Muslim women choose silence in meetings even though they have relevant ideas. Silence does not always mean lack of understanding. Silence can be a strategy to avoid criticism, avoid appearing dominant, or maintain relationships with other members. In this context, the organization may lose many important ideas because female members do not feel safe enough to express them (Edmondson & Bransby, 2023).

The fourth form is rejecting self-development. Muslim women may avoid training, advanced cadre programs, opportunities to become speakers, or chances to participate in external forums. This refusal may arise because increased capacity is perceived as leading to new demands. In the pattern of *fear of success*, success does not stop at achievement, but is imagined to open heavier burdens, responsibilities, and expectations (Zuckerman & Allison, 1976).

The fifth form is continuously choosing behind-the-scenes roles. Behind-the-scenes roles are not a problem when they are chosen consciously and healthily. However, this choice becomes problematic when Muslim women choose it because they do not feel safe to appear, lead, or receive recognition. If many potential Muslim women hide from strategic spaces, the organization will experience weak regeneration of female leadership (Piliyanti & Alwiyah, 2025).

## **The Impact of Fear of Success on the Organization**

*Fear of success* does not only affect individuals, but also the organization. At the individual level, Muslim women may lose opportunities to develop capacity, expand experience, and build self-confidence. At the organizational level, the potential of female cadres may not develop optimally because they do not enter leadership and decision-making spaces (Piliyanti & Alwiyah, 2025).

Another impact is unequal distribution of workload. If only a few people are willing to appear, strategic responsibilities will rotate among the same figures. As a result, regeneration becomes slow and the organization struggles to prepare new leaders. This pattern may also reinforce the assumption that only certain people are suitable to lead, while other members remain implementers (Miles et al., 2020).

The organization may also lose women's perspectives in program planning. Muslim women have important social experiences in issues of family, education, community da'wah, economic empowerment, and social service. If these perspectives do not enter decision-making spaces, organizational programs may become less sensitive to the needs of women and families (Badan Pusat Statistik, 2024).

In a broader context, barriers to Muslim women's participation may slow the strengthening of women's leadership in religious institutions. Women's involvement in Islamic institutions is important because women are not only beneficiaries, but also actors who are capable of designing, implementing, and evaluating socio-religious programs. Low participation of women in strategic structures may cause organizations to lose strong human resources (Piliyanti & Alwiyah, 2025).

### **Protective Factors: Family, Mentors, and the Meaning of Responsibility**

Family support is an important protective factor in reducing *fear of success*. Muslim women who receive permission, trust, and emotional support from their families tend to feel calmer when accepting organizational responsibilities. Family support helps reduce guilt and strengthens the belief that organizational activities do not necessarily conflict with family responsibilities (Zuraida, 2020).

Mentoring is also a strong protective factor. Senior female figures can help young Muslim women understand that success, leadership, and piety can go hand in hand. Mentors do not only provide technical direction, but also help younger members interpret social pressure in a healthier way. The presence of mentors prevents Muslim women from feeling alone when facing visibility or hesitation (Beta, 2024).

The meaning of success as responsibility also needs to be strengthened. In Islamic organizations, success should not be understood as a personal stage, but as an opportunity to expand benefit. If success is interpreted as responsibility, Muslim women may more easily accept strategic roles without guilt. This meaning is important so that the value of humility does not become a reason to suppress one's own potential (Jati et al., 2024).

A healthy culture of appreciation also plays an important role. Healthy appreciation does not turn individuals into objects of personal glorification, but it also does not suspect those who succeed. Healthy appreciation helps members understand that one person's success can become collective energy. When the organization can appreciate without exaggeration and criticize without humiliation, members will be more willing to develop (Edmondson & Bransby, 2023).

## **CONCLUSION**

This study concludes that *fear of success* among Muslim women in Islamic Organization X in Maros Regency is a psychosocial phenomenon shaped by personal experience, family-organization role conflict, organizational culture, family support, and socio-religious norms. The phenomenon does not always appear as explicit fear of achievement. Instead, it is more

often expressed through subtle forms of self-restraint, such as refusing organizational responsibilities, avoiding leadership roles, minimizing personal achievements, remaining silent in forums, rejecting self-development opportunities, or continuously choosing behind-the-scenes roles.

The findings show that Muslim women's hesitation to accept success is not necessarily caused by lack of competence. In many cases, the hesitation emerges from concern about the consequences of being visible, being judged as ambitious, being perceived as insufficiently humble, or being seen as neglecting family and social expectations. Success, therefore, is not experienced only as recognition of ability, but also as a possible source of social pressure. This condition indicates that *fear of success* should not be understood merely as an individual psychological weakness, but as a result of interaction between individual agency, family expectations, organizational structures, and socio-religious interpretations of women's roles.

The study also highlights that organizational culture plays an important role in either strengthening or reducing *fear of success*. When Muslim women are repeatedly placed in technical or supportive roles while strategic decision-making spaces remain limited, they may internalize the idea that leadership is not a natural or appropriate space for them. Conversely, when the organization provides trust, mentoring, fair role distribution, psychological safety, and healthy appreciation, Muslim women are more likely to accept responsibility and develop their leadership capacity without excessive fear of social judgment.

The practical implication of this study is that Islamic Organization X needs to develop a more supportive cadre system for Muslim women. Leadership mentoring, public communication training, gradual responsibility distribution, and fair access to strategic roles are necessary to help Muslim women build confidence and organizational readiness. The organization also needs to cultivate a culture of appreciation that recognizes women's contributions without turning achievement into personal glorification. In addition, family support should be strengthened because many Muslim women negotiate organizational responsibilities alongside domestic and relational expectations. By framing success as amanah, service, and socio-religious contribution, the organization can help Muslim women understand achievement not as a threat to piety, but as a form of responsibility and benefit for the community.

This study has several limitations. First, the research focuses only on Islamic Organization X in Maros Regency, so the findings cannot be generalized to all Islamic organizations or all Muslim women's experiences. Second, *fear of success* is a sensitive issue because it is related to self-image, family expectations, religious values, and organizational culture. Therefore, some informants may not fully express their fears or hesitation openly. Third, the depth of the findings depends strongly on the availability and openness of informants during interviews, observation, and documentation. Future studies may compare several Islamic organizations in different regions, use a mixed-method design, or examine the relationship between *fear of success*, religiosity, family support, leadership motivation, and organizational participation among Muslim women.

Overall, this study emphasizes that reducing *fear of success* among Muslim women requires more than encouraging individual confidence. It requires a supportive organizational environment, inclusive leadership practices, constructive religious interpretation, and relational support from family and community. Through these efforts, Muslim women's success can be understood as part of collective growth, organizational regeneration, and meaningful socio-religious service.

## REFERENCES

- Amelia, V. A. F., Ama, R. G. T., & Awali, A. N. A. (2025). Hubungan antara konflik peran ganda dengan fear of success pada wanita bersuku Jawa yang bekerja di sektor pemerintahan. *Liberosis: Jurnal Psikologi dan Bimbingan Konseling*, 13(3), 72–80. <https://cibangsa.com/index.php/liberosis/article/view/2246>
- Badan Pusat Statistik. (2024). Perempuan dan laki-laki di Indonesia 2024. Badan Pusat Statistik. <https://www.bps.go.id/id/publication/2024/12/20/c9402c25d61aaa2ad5945d3a/perempuan-dan-laki-laki-di-indonesia-2024.html>
- Badan Pusat Statistik. (2025). Indeks Ketimpangan Gender (IKG) Indonesia konsisten mengalami penurunan menjadi 0,421, menunjukkan perbaikan dalam kesetaraan gender. Badan Pusat Statistik. <https://www.bps.go.id/id/pressrelease/2025/05/05/2430/indeksxa-ketimpangan-gender--ikg--indonesia-konsisten-mengalami-penurunan-menjadi-0-421--menunjukkan-perbaikan-dalam-kesetaraan-gender-.html>
- Badan Pusat Statistik Kabupaten Maros. (2025). Kabupaten Maros dalam angka 2025. Badan Pusat Statistik Kabupaten Maros. <https://maroskab.bps.go.id/id/publication/2025/02/28/dbd47d770d3d21916608b95f/kabupaten-maros-dalam-angka-2025.html>
- Beta, A. R. (2024). *Pious girls: Young Muslim women in Indonesia*. Routledge. <https://www.routledge.com/Pious-Girls-Young-Muslim-Women-in-Indonesia/Beta/p/book/9781032444246>
- Braun, V., & Clarke, V. (2021). *Thematic analysis: A practical guide*. SAGE Publications.
- Creswell, J. W., & Creswell, J. D. (2023). *Research design: Qualitative, quantitative, and mixed methods approaches* (6th ed.). SAGE Publications.
- Edmondson, A. C., & Bransby, D. P. (2023). Psychological safety comes of age: Observed themes in an established literature. *Annual Review of Organizational Psychology and Organizational Behavior*, 10, 55–78. <https://doi.org/10.1146/annurev-orgpsych-120920-055217>
- Greenhaus, J. H., & Beutell, N. J. (1985). Sources of conflict between work and family roles. *Academy of Management Review*, 10(1), 76–88. <https://doi.org/10.5465/amr.1985.4277352>
- Horner, M. S. (1972). Toward an understanding of achievement-related conflicts in women. *Journal of Social Issues*, 28(2), 157–175. <https://doi.org/10.1111/j.1540-4560.1972.tb00023.x>
- Jati, W. R., Syamsurijal, Halimatusa'diah, Yilmaz, I., & Rahmiati, D. (2024). Revisiting women's piety movements in the Indonesian context. *Studia Islamika*, 31(2), 251–279. <https://doi.org/10.36712/sdi.v31i2.38754>
- Kvale, S., & Brinkmann, S. (2009). *InterViews: Learning the craft of qualitative research interviewing* (2nd ed.). SAGE Publications.
- Lestari, Y. I. (2017). Fear of success pada perempuan bekerja ditinjau dari konflik peran ganda dan hardiness. *Jurnal Psikologi*, 13(1), 55–63. <https://ejournal.uin-suska.ac.id/index.php/psikologi/article/view/3090>
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. SAGE Publications.
- Lisawardhani, D. F., & Herdiana, I. (2024). Literature review: Fear of success dan konflik peran ganda pada wanita bekerja. Universitas Airlangga. <https://repository.unair.ac.id/133424/>
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2020). *Qualitative data analysis: A methods sourcebook* (4th ed.). SAGE Publications.

- Patton, M. Q. (2015). *Qualitative research & evaluation methods: Integrating theory and practice* (4th ed.). SAGE Publications.
- Piliyanti, I., & Alwiyah, N. (2025). Female leadership of Islamic philanthropic institutions in Indonesia. *Ulumuna*, 29(2), 851–875. <https://doi.org/10.20414/ujis.v29i2.1293>
- Zuckerman, M., & Allison, S. N. (1976). An objective measure of fear of success: Construction and validation. *Journal of Personality Assessment*, 40(4), 422–430. [https://doi.org/10.1207/s15327752jpa4004\\_12a](https://doi.org/10.1207/s15327752jpa4004_12a)
- Zuraida. (2020). Konflik peran ganda ditinjau dari fear of success pada wanita yang bekerja. *Jurnal Ilmiah Psyche*, 14(1), 21–34. <https://doi.org/10.33557/jpsyche.v14i1.981>