

Women's Leadership in the Light of Islamic Law: Normative and Contextual Perspectives

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Abstract: This study uses normative and contextual analysis to examine women's leadership from the standpoint of Islamic law. This study's backdrop stems from ongoing disagreements over whether it is acceptable for women to hold leadership roles in the social, political, governmental, or home domains. While some viewpoints highlight the principles of justice, public benefit, and competence as the primary pillars of leadership, others interpret women's leadership textually as something restricted. Normative legal research using conceptual, historical, and contextual approaches is the methodology employed. The Qur'an, hadith, scholarly viewpoints, and current Islamic legal literature were all studied in order to gather data. The results demonstrate that Islamic law does not completely forbid women from holding leadership positions, provided that they do so in accordance with the values of justice, truthfulness, consultation, capacity, and public benefit. The social, cultural, and political circumstances of specific eras have a significant impact on scholarly differences. The study comes to the conclusion that if women's leadership satisfies moral, intellectual, and professional standards, it can be acceptable from the standpoint of Islamic law. As a result, the evaluation of women's leadership should be done proportionately, taking into account both capacity and public benefit in addition to gender.

Keywords: Women's leadership; Islamic law; normative; contextual

Abstrak: Dengan menggunakan analisis normatif dan kontekstual, penelitian ini menyelidiki kepemimpinan perempuan dari sudut pandang hukum Islam. Penelitian ini didasarkan pada ketidaksepakatan yang persisten tentang seberapa baik perempuan dapat memegang peran kepemimpinan dalam bidang domestik, sosial, politik, dan pemerintahan. Sebagian orang melihat kepemimpinan perempuan sebagai sesuatu yang terbatas secara tekstual. Di sisi lain, orang lain percaya bahwa keadilan, kemaslahatan umum, dan kompetensi adalah dasar kepemimpinan yang baik. Penelitian hukum normatif menggunakan metodologi konseptual, historis, dan kontekstual. Data dikumpulkan dengan melakukan penelitian kepustakaan terhadap Al-Qur'an,

hadis, pendapat para ulama, dan literatur hukum Islam modern. Hasil penelitian menunjukkan bahwa hukum Islam tidak secara eksplisit melarang perempuan untuk menjadi pemimpin, selama kepemimpinan dilakukan berdasarkan prinsip-prinsip seperti amanah, keadilan, musyawarah, kemampuan, dan kemaslahatan umum. Sebagian besar, situasi politik, sosial, dan budaya yang ada pada saat itu memengaruhi pendapat para ulama. Studi ini menemukan bahwa jika perempuan memenuhi persyaratan moral, intelektual, dan profesional, maka mereka dapat diterima sebagai pemimpin dalam hukum Islam. Oleh karena itu, kepemimpinan perempuan seharusnya dievaluasi berdasarkan kapasitas dan kemaslahatan umum daripada gender.

Kata Kunci: Kepemimpinan perempuan; hukum Islam; normatif; kontekstual

A. Introduction

One of the key topics in modern Islamic studies is women's leadership from the standpoint of Islamic law. There are still differing opinions about the role of women in leadership among society, academia, and Islamic scholars, thus this matter needs to be tackled. Abul A'la al-Mawdudi contends that women are limited in their ability to assume leadership roles, particularly in public roles pertaining to politics, government, and strategic decision-making. According to other perspectives, Islamic law does not forbid women from holding leadership positions as long as they are capable of doing so and are competent, reliable, fair, and honest. These variations demonstrate that women's leadership is a legal, interpretative, and methodological challenge in comprehending the sources of Islamic teachings in addition to being a social concern.¹

Women's leadership must be discussed in a normative and contextual manner. The Qur'an, hadith, the views of Islamic scholars, and Islamic legal maxims serve as the normative foundation for this study. However, merely reading these legal papers is not enough to fully comprehend them. Every legal document must be analyzed in light of its historical background, the rationale behind its creation, the goals of Islamic law, and societal realities. By using this method, the study of Islamic law offers a just and proportionate response to societal development in addition to formal legal conclusions.²

The fact that women now have widespread access to organizations, the government,

¹ Hannan, N., Huda, M. S., Firdaus, M. A., Afabih, A., & Musthofa, Y. (2024). Between adherence to madhhab and adaptation to context: Fatwās on female leadership in Nahdlatul Ulama-affiliated Islamic higher education institutions. *Journal of Islamic Law*, 5(2), 269–287. <https://doi.org/10.24260/jil.v5i2.2725>

² Ramli, M. A., Syed Jaafar, S. M., Md Ariffin, M. F., Kasa, A. R., Qotadah, H. A., Achmad, A. D., & Siswanto. (2024). Muslim-Malay women in political leadership: Navigating challenges and shaping the future. *Mazahib*, 23(1), 305–350. <https://doi.org/10.21093/mj.v23i1.7500>

the business, education, and socioreligious institutions makes this research even more urgent. Women are no longer confined to the home. Additionally, they are in charge of government agencies, social groups, public institutions, religious communities, and educational establishments. This reality necessitates a comprehension of Islamic law that can differentiate between social constructs influenced by patriarchal culture and the fundamental tenets of sharia. The characteristics of justice, ability, and public benefit will disappear from legal discourse if leadership is solely evaluated based on gender. Islamic law actually seeks to uphold human dignity, achieve justice, and promote society.³

This study's state of the art demonstrates how Islamic women's leadership research has advanced in a number of ways. In their discussion of women's leadership in Islamic law, Anggraini, Akbar, and Ummah highlight the connection between normative underpinnings and modern reality. According to their research, traditional scholarly interpretations that developed within patriarchal social and political systems have a significant impact on the discussion around imamah al-mar'ah. Additionally, their study use the maqashid al-sharia method to investigate women's leadership from the lenses of human dignity, justice, and public benefit. The results demonstrate a change from exclusion based on gender to inclusion based on morals and competence.⁴

Sugirman (2024) investigates women's leadership from the viewpoints of maqashid sharia and human rights. The study considers social reality and the Indonesian legal system in addition to using the Qur'an and hadith as normative grounds. The report highlights that, in accordance with legislative laws and human rights principles, both men and women have the right to vote and to be elected as leaders. Additionally, the study examines women's leadership in relation to the defence of religion, life, intellect, lineage, and property using the philosophy of *maslahah*.⁵

In her discussion of women's leadership in Islam, Rafiq (2025) emphasizes the connection between the spirit of freedom and patriarchal interpretation. The study makes use of qualitative content analysis and library research. The results demonstrate the important roles played by women throughout Islamic history, as well as their legitimacy as leaders based on the principles of fairness and maqashid sharia. However, the report also highlights the fact that women's participation in public leadership is still restricted by structural and social constraints. In the meanwhile, Abdi looks at women's leadership from

³ Fuadi, A., Mustaqim, A., Bueraheng, I., & Efendi, A. (2024). Women's leadership management model in Islamic higher education institution. *Cendekia: Jurnal Kependidikan dan Kemasyarakatan*, 22(2), 155–170. <https://doi.org/10.21154/cendekia.v22i2.9843>

⁴ Piliyanti, I., & Alwiyah, N. (2025). Female leadership of Islamic philanthropic institutions in Indonesia. *Ulumuna*, 29(2), 851–875. <https://doi.org/10.20414/ujs.v29i2.1293>

⁵ Hidayah, S. N., Abdalla, M., Faris, N., & Kutieleh, S. (2025). Redefining leadership frames: Understanding the frames of female leaders in Indonesian Islamic higher education institutions. *Ulumuna*, 29(2), 1039–1070. <https://doi.org/10.20414/ujs.v29i2.1518>

both positive and Islamic legal perspectives. The study demonstrates that while Indonesian positive law ensures women's freedom to take leadership positions, disagreements in Islamic law are mostly based on differing interpretations of Qur'anic texts and hadith.⁶

It is evident from earlier research that the topics of interpretation, Islamic jurisprudence, maqashid sharia, human rights, and positive law have all been covered in studies on women in leadership. Still, there remains a research gap that has to be filled. The relationship between text, context, and leadership criteria has not been adequately and methodically articulated in some research, which tend to stress the normative side. The study of women's leadership necessitates a methodology that emphasizes social and human rights issues, but it has not yet fully developed how Islamic legal principles can be applied to evaluate women's leadership eligibility in the contemporary setting. Thus, by investigating women's leadership using an integrated normative and contextual approach, this study aims to close that gap.⁷

The attempt to establish women's leadership as an issue of Islamic law that is subject to ijtihad rather than as one that can only be resolved by the dichotomy of allowed or banned is what makes this study novel. This study goes beyond simply contrasting the views of academics who favour or oppose women in leadership roles. It also looks at the foundation of their claims, how legal texts are interpreted, the social context in which legal ideas arise, and how applicable they are to the demands of modern Muslim society. As a result, this study provides a more methodical interpretation by establishing competence, reliability, justice, accountability, and public benefit as the primary standards for evaluating women's leadership in accordance with Islamic law.⁸

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⁶ Samier, E., & ElKaleh, E. (2021). Towards a model of Muslim women's management empowerment: Philosophical and historical evidence and critical approaches. *Administrative Sciences*, 11(2), Article 47. <https://doi.org/10.3390/admsci11020047>

⁷ Abdi, G. (2024). Women's leadership and the law of choosing women leaders in the perspective of Islamic law and positive law. *ISNU Nine-Star Multidisciplinary Journal*, 1(3), 276–285. <https://doi.org/10.70826/ins9mj.v1i3.509>

⁸ Yakar, E. E. (2022). Women's political leadership: One question and two divergent fatwās. *Journal of Law and Religion*, 37(2), 332–362. <https://doi.org/10.1017/jlr.2022.15>

women's leadership in accordance with Islamic law.⁹

This study uses a qualitative methodology and is normative legal research. Because the study's concentration is on Islamic legal norms, conceptions, legal texts, doctrines, and legal arguments, normative legal research is employed. Conceptual, normative-theological, and contextual approaches are among the methods employed. The notions of leadership, gender, trustworthiness, justice, and public benefit are all understood through the conceptual method. The Qur'an, hadith, and the views of Islamic scholars are examined as legal foundations using the normative-theological approach. The relationship between knowledge of Islamic law and social development in society is investigated using the contextual method.¹⁰

There is no Qur'anic scripture that clearly prevents women from serving as public leaders. Thus, women's leadership in Islamic law is a matter of *ijtihad*. Those who deny women's leadership often use to the Qur'an, Surah An-Nisa' verse 34, especially the words *الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ*, which means males as *qawwam* in the family. Other academics, however, interpret this data according to familial relations and the political situation of Persia and not as a strict restriction.

Women leadership in Islamic law is an issue open to *ijtihad* because there is no verse of the Qur'an that clearly precludes women from being public leaders. The phrase *الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ* (men are *qawwam* above women) in the Qur'an, Surah An-Nisa' verse 34, is frequently used by those who argue against women's leadership. Still, a handful of academics have understood this evidence in the light of familial bonds and the political constraints of Persia, as opposed to an absolute prohibition.

The advocates of women's leadership cite Qur'an, Surah At-Tabah verse 71, and notably the phrase *وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ*, which refers to believing men and women being allies to one another in propagating virtue. Accordingly, the permissibility of women acting as leaders should be evaluated in terms of competence, trustworthiness, fairness, honesty, public benefit and the ability to discharge leadership obligations, and not only on the basis of gender. Thus, the topic should be studied within the framework of the purposes of Islamic law and the nature of leadership in the modern world.

B. Normative Foundations of Women's Leadership in Islamic Law

⁹ Mahbuba, F., & Rabeya, S. (2023). Female leadership in Muslim societies: Theological and socio-cultural debates in contemporary literature. *Australian Journal of Islamic Studies*, 8(2), 96–115. <https://doi.org/10.55831/ajis.v8i2.541>

¹⁰ Koburtay, T., Abuhussein, T., & Sidani, Y. M. (2023). Women leadership, culture, and Islam: Female voices from Jordan. *Journal of Business Ethics*, 183(2), 347–363. <https://doi.org/10.1007/s10551-022-05041-0>

The study's findings demonstrate that scriptures, hadith, ijma, and the views of Islamic scholars may all be used to comprehend the normative underpinnings of women's leadership in Islamic law. These four sources are crucial foundations for evaluating women's leadership roles. The study's primary conclusion demonstrates that Islamic law does not have a singular, inflexible perspective on women in leadership roles. Divergent interpretations of legal writings give rise to disagreements. Some scholars, like Abu Ja'far al-Tabari, contend that although some comprehend the passages textually, others do so by taking into account social context, history, and the goals of Islamic law.¹¹

The first finding is found in the study of Surah An-Nisa verse 34, which is frequently used to explain the interaction between men and women. The phrase "qawwam," which is frequently interpreted as men's duty over women, appears in this passage. This word is interpreted by some classical scholars, such as Abu Ja'far al-Tabari in *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān*, as the foundation for the idea that men hold the principal role of leadership. Women's leadership roles, particularly in public positions, are then restricted by this viewpoint. But the study reveals that this passage has a stronger connection to family responsibilities. The term "qawwam" refers not just to authority but also to the duty to provide upkeep, safety, and equitable family life management.¹²

This result demonstrates that Surah An-Nisa verse 34 cannot be utilized as a direct justification for disapproving of women in leadership roles. The verse must be interpreted in light of the topic at hand. Men's responsibilities are more tightly tied to home duties, both domestic and financial, if the backdrop is the family. However, gender alone cannot be used to evaluate leadership in the public domain. Competence, reliability, fairness, integrity, and decision-making ability must all be taken into consideration while evaluating a leader. Therefore, it is necessary to reevaluate the usage of this scripture as justification for a complete ban on women in leadership roles.¹³

The hadith, which is frequently cited when talking about women in leadership roles, contains the second finding. According to the hadith *لَنْ يُفْلِحَ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ*, a people who commit their affairs to a woman will not flourish. Some scholars condemn women's leadership, particularly in the highest positions of state leadership, on the basis of this hadith. But the study reveals that there is a particular historical background for this hadith.

¹¹ Wang, Y. (2017). Muslim women's evolving leadership roles: A case study of women leaders in an immigrant Muslim community in post-9/11 America. *Social Compass*, 64(3), 424–441. <https://doi.org/10.1177/0037768617713660>

¹² Tariq, M., & Syed, J. (2017). Intersectionality at work: South Asian Muslim women's experiences of employment and leadership in the United Kingdom. *Sex Roles*, 77(7–8), 510–522. <https://doi.org/10.1007/s11199-017-0741-3>

¹³ Tajali, M. (2017). Protesting gender discrimination from within: Women's political representation on behalf of Islamic parties. *British Journal of Middle Eastern Studies*, 44(2), 176–193. <https://doi.org/10.1080/13530194.2017.1281570>

It appeared in connection with Persia's political circumstances, which included a power struggle. At that time, political strife and unstable governments led to the transfer of power to a woman.¹⁴

Given this context, it is not necessary to interpret the hadith as a general ban on all types of female leadership. The hadith is better understood as a reaction to a specific insecure political situation. All types of women's leadership would be closed if the hadith were fully comprehended. Nonetheless, a large number of women are capable of holding leadership positions in companies, education, the economy, society, and government. As a result, the interaction between text, context, and legal goals must be taken into account when interpreting this hadith.¹⁵

The third discovery has to do with *ijma*. The survey demonstrates that there is no firm agreement among academics that women cannot hold leadership positions in any subject. In both traditional and modern Islamic jurisprudence, disagreements are evident. Aḥmad ibn 'Alī al-Qalqashandī asserts that this restricts women's leadership in specific roles, particularly the state's top leadership. However, as long as they meet the criteria of ability, trustworthiness, fairness, and public benefit, women can take leadership roles, according to scholar Abū Ḥanīfah. This demonstrates that women's leadership falls under the category of *ijtihad*, which is a legal matter that is still subject to several lines of reasoning.¹⁶

Islamic philosophers' perspectives also demonstrate how societal circumstances impact legal theory. The majority of classical intellectuals lived in cultures where men dominated public life. Their opinions on women in leadership were impacted by this circumstance. On the other hand, modern researchers are more likely to evaluate leadership based on societal benefit and ability. This distinction demonstrates how Islamic law can be interpreted in a way that adapts to changing societal conditions.¹⁷

These results indicate that a narrow understanding of the normative underpinnings of women's leadership in Islamic law is not possible. It is necessary to read verses, hadith, *ijma*, and scholarly viewpoints in connection to each other. Gender alone cannot be used to evaluate women's leadership. It must be evaluated according to its capacity to preserve

¹⁴ Easat-Daas, A. (2017). The role of 'European Islam' in motivating Muslim women's political participation in France. *French Cultural Studies*, 28(1), 17–27. <https://doi.org/10.1177/0957155816678594>

¹⁵ Shaykhutdinov, R., & Achilov, D. (2021). Assessing Muslim women's power: Islamism, political engagement, and the gender gap. *Digest of Middle East Studies*, 30(3), 140–154. <https://doi.org/10.1111/dome.12243>

¹⁶ Akhtar, P., Jenichen, A., & Intezar, H. (2024). Gender, religion, and political violence: Lessons from Muslim women's experiences in UK elections. *Politics & Gender*, 20(4), 834–857. <https://doi.org/10.1017/S1743923X24000175>

¹⁷ Hussaini, N. (2026). Intersecting barriers: Gender, religion and the political under-representation of Muslim women in local governance in Bihar. *Studies in Indian Politics*, 14(1), 85–98. <https://doi.org/10.1177/23210230261429652>

accountability, uphold justice, carry out trust, and benefit the public. Thus, a more equitable and contextual interpretation of women's leadership is made possible by Islamic law.¹⁸

C. Differences in Scholars' Views on Women's Leadership

The study's findings demonstrate that varying perspectives on women's leadership among academics stem from disparities in their comprehension of legal texts, the extent of leadership, and the social backdrop of society. These distinctions have to do with the kind of leadership being discussed as well as whether or not women can become leaders. Some academics make a distinction between family leadership, societal leadership, organizational leadership, educational leadership, judicial leadership, and the highest state leadership. Different legal conclusions result from these disparate leadership scopes.¹⁹

The first discovery demonstrates that Ibn Qudāmah al-Maqdisī, a classical scholar, claims that in al-Mughnī, he expressly asserts that women are not permitted to manage an area or hold the post of al-imāmah al-‘uḍmā. tend to restrict women's leadership, particularly in positions of governmental authority. This perspective is primarily grounded in a textual interpretation of law documents that assign leadership responsibilities to men. This group of scholars typically contends that men are better suited for important leadership roles like head of state or government leader.²⁰

They believe that such roles necessitate extensive social, military, and political obligations. Because men were viewed as the primary participants in the public realm by the social framework of classical society, these duties were mostly performed by men. The examination of this viewpoint demonstrates that the social and political circumstances of classical scholars' era are inextricably linked to their beliefs. Women's access to education, government, and decision-making was still restricted at the time, and men dominated the public realm. As a result, limitations on women's leadership resulted from both the existing social structure and the interpretation of law texts. This result demonstrates how the social reality that surrounds legal opinions can have an impact.²¹

The second conclusion demonstrates that the majority of Mālikī school jurists allow

¹⁸ Lashari, A., & Shah, W. A. (2026). Religious monoglossia/heteroglossia and discourses of women leadership in Pakistani higher education. *Educational Management Administration & Leadership*, 54(3), 968–985. <https://doi.org/10.1177/17411432241293244>.

¹⁹ Barieva, N. Y. (2021). Psychological portrait of a leader on the example of Muslim women. *Minbar: Islamic Studies*, 14(3), 647–673. <https://doi.org/10.31162/2618-9569-2021-14-3-647-673>

²⁰ Mudau, N., & Mudau, T. J. (2026). Muslim women's religious leadership in the digital age: How online platforms transform traditional authority structures. *African Journal of Gender, Society and Development*, 15(1), 209–229. <https://doi.org/10.31920/2634-3622/2026/v15n1a9>

²¹ Martinez-Cuadros, R. (2024). Negotiating Islam and feminism: The political and social participation of Muslim women in Barcelona. *Journal of Contemporary Religion*, 39(3), 407–424. <https://doi.org/10.1080/13537903.2024.2405386>

women to lead in specific disciplines. Islamic jurisprudential discourses that permit women to have responsibility in the fields of education, social affairs, the economy, family concerns, and organizations reflect this viewpoint. Additionally, some academics permit women to act as judges in specific situations, particularly those involving subjects that women are capable of understanding and mastering. This viewpoint demonstrates that not all academics categorically oppose women in leadership roles. They highlight the boundaries of the field, capabilities, and benefits to the public that such leadership can produce.²²

This finding's analysis demonstrates that women's leadership in Islamic law falls under the purview of *ijtihad*. This implies that there isn't a single conclusion that eliminates all opportunities for women to hold leadership positions. In some sectors, women's leadership can be accepted if they possess competence, trustworthiness, fairness, knowledge, and accountability. In this instance, competence and the capacity to assume responsibility are just as important as gender in determining the standard of leadership.²³

The third conclusion demonstrates that modern academics are generally more receptive to women in leadership roles. This perspective is supported by societal shifts that demonstrate women's widespread access to education, work, organizations, politics, and government. Leadership skills are not solely associated with men, according to modern researchers. Intellectual talent, moral integrity, administrative skill, justice, and a focus on the common good are more strongly associated with leadership. As long as they meet the necessary leadership requirements, women can therefore become leaders.²⁴

This modern perspective also highlights how crucial it is to comprehend legal writings in their context. It is important to consider the reasons, circumstances, and legal goals of the legal texts that are frequently used to restrict women's leadership. The understanding of law must take into account any changes in the social situation. This does not imply that legal texts should be disregarded. Instead, it entails situating legal texts within the framework of Islamic law's goals, which include achieving justice, safeguarding the public interest, and averting harm.²⁵

These results can be used to study how the dynamics of Islamic law are reflected in the divergent opinions of scholars on women in leadership roles. Because they take into account textual evidence and traditional social constraints, some academics restrict

²² Ghafournia, N. (2020). Negotiating gendered religious space: Australian Muslim women and the mosque. *Religions*, 11(12), Article 686. <https://doi.org/10.3390/rel11120686>

²³ Kloos, D. (2021). Risky appearances, skillful performances: Female Islamic preachers and professional style in Malaysia. *American Anthropologist*, 123(2), 278–291. <https://doi.org/10.1111/aman.13556>

²⁴ Sehlikoglu, S. (2018). Revisited: Muslim women's agency and feminist anthropology of the Middle East. *Contemporary Islam*, 12(1), 73–92. <https://doi.org/10.1007/s11562-017-0404-8>

²⁵ Shahin, F. (2020). Islamic feminism and hegemonic discourses on faith and gender in Islam. *International Journal of Islam in Asia*, 1(1), 27–48. <https://doi.org/10.1163/25899996-01010003>

women's leadership. Because they take into account expertise, reliability, and the good of the public, other academics make room for women in leadership roles. These variations demonstrate that women's leadership is a complex legal matter that necessitates normative and contextual comprehension.²⁶

As a result, disagreements among scholars should not be interpreted as mutually exclusive conflicts. These variations can be interpreted as the depth of Islamic legal theory in adapting to societal shifts. Legal texts, academic viewpoints, social background, and leadership requirements must all be taken into account when evaluating women's leadership. Women's leadership can be viewed as falling under the purview of *ijtihad* in Islamic law as long as they possess competence, integrity, reliability, justice, and the capacity to help society.

D. Women's Leadership in the Modern Social Context

This trend is supported by empirical data. According to UNESCO, there are more women than men enrolled in postsecondary education worldwide in 2023—113 women for every 100 men. According to the IPU, women held 27.5% of legislative seats worldwide as of January 2026, while the ILO reported that the global female labour force participation rate was 48.7% in 2023. These indicators show how more women are entering leadership roles in the political, economic, and educational spheres.²⁷

The first finding demonstrates that women today have greater access to education than they did in the past. Women's capacity for critical thought, decision-making, organizational management, and problem-solving is impacted by their access to education. One of the key elements that shapes competence in the context of leadership is education. Effective leadership roles can be performed by women with managerial skills, knowledge, and experience. This research demonstrates that personal qualities, knowledge, experience, integrity, and accountability are more important factors in determining leadership capacity than gender alone.²⁸

The second conclusion demonstrates the numerous crucial positions that women have occupied in government, the workplace, educational institutions, and social organizations. Women frequently serve as program administrators, decision-makers, and community mobilizers in social organizations. Women can work as instructors, rectors,

²⁶ Wahyudi, W., & Fadilah, N. (2018). Tinjauan hermeneutis terhadap hadis kepemimpinan perempuan dalam Islam. *Fikri: Jurnal Kajian Agama, Sosial dan Budaya*, 3(2), 277–288. <https://doi.org/10.25217/jf.v3i2.350>

²⁷ Syahrudin, E., & Rohman, A. N. (2025). Women's leadership in the Indonesian constitutional system and Islamic law. *Al-Mazaahib: Jurnal Perbandingan Hukum*, 13(1), 98–113. <https://doi.org/10.14421/al-mazaahib.v13i1.4189>

²⁸ Niam, B., Haromain, N., & As'ad, M. (2021). Women leadership in optics feminist interpretation. *Diya Al-Afkar: Jurnal Studi Al-Qur'an dan Al-Hadis*, 9(1), 57–74. <https://doi.org/10.24235/diyaafkar.v9i01.8193>

lecturers, principals, or institutional leaders at educational institutions. Women can also hold public office and influence the course of policies in politics and governance. This research demonstrates that, provided they are capable, reliable, and responsible, women may hold leadership positions in public life.²⁹

The examination of these results demonstrates that a more objective assessment of leadership is necessary in the contemporary social setting. Gender is no longer the only factor used to evaluate leadership. Competence, justice, communication skills, decision-making aptitude, and a focus on the public good must all be taken into consideration while evaluating it. From the standpoint of Islamic law, these ideals align with the concepts of reliability, fairness, accountability, and advantage. A leader must make just decisions, safeguard the public interest, and stop harm. Therefore, in the contemporary social setting, women who are able to uphold these values can be deemed deserving of leadership roles.³⁰

The third conclusion demonstrates that patriarchal culture, gender stereotypes, and the belief that women are less qualified for leadership roles continue to be obstacles to women's leadership. These obstacles frequently result from social perceptions that still restrict women's roles rather than from women's lack of aptitude. In certain countries, being a leader is still associated with masculine qualities like courage, power, and toughness. In actuality, empathy, communication, accuracy, accountability, and the capacity to foster collaboration are all necessary for leadership. In order to prevent gender stereotypes from becoming an unjust foundation for restricting women, they must be critically scrutinized.³¹

A contextual perspective is necessary to comprehend contemporary societal change in the context of Islamic law. The goals of Islamic law are to promote justice and the general welfare. As long as it doesn't go against the fundamental tenets of sharia, women who are capable of leading and whose leadership benefits society can be permitted. This method places religious scriptures in a balanced relationship with social reality and legal goals rather than disregarding them. Islamic law can adapt to the changing times in a fair and proportionate manner.³²

²⁹ Saputra, A. M., Riskita, D., Syarifah, N. N., & Prilia, R. D. (2024). Kepemimpinan perempuan secara publik menurut perspektif Islam dan psikologi gender. *Journal of Gender Equality and Social Inclusion*, 3(1), 1–10. <https://doi.org/10.38156/gesi.v3i1.166>

³⁰ Anita, D. N. (2024). Kepemimpinan perempuan dalam perspektif hukum Islam: Analisis kritis terhadap peran dan tantangan di era kontemporer. *Jurnal Review Pendidikan dan Pengajaran*, 7(4), 19038–19044. <https://doi.org/10.31004/jrpp.v7i4.41999>

³¹ Faralita, E. (2023). Kepemimpinan perempuan dalam perspektif hukum Islam dan gender. *Sultan Adam: Jurnal Hukum dan Sosial*, 1(1), 24–34. <https://doi.org/10.71456/sultan.v1i1.160>

³² Alfiah, N., Barizi, A., Kawakip, A. N., & Muhammad, A. A. (2024). Women's leadership, Sharia law, and Society 5.0: A review of Istibsyaroh's thoughts. *An-Nida'*, 48(2), 245–264. <https://doi.org/10.24014/an-nida.v48i2.32656>

The results of this study further demonstrate that women's leadership in the contemporary world ought to be considered an *ijtihad* issue. This means that legal texts, scholarly viewpoints, societal situations, human capacity, and the public value generated must all be taken into account while evaluating it. It is not possible to treat all types of leadership equally. Different areas of responsibility fall under the purview of leadership in the family, organizations, education, economy, society, politics, and government. As a result, the field, function, capacity, and social impact of women's leadership must be taken into consideration while evaluating it legally.³³

It is clear from the previous argument that women's leadership in the contemporary societal setting has a solid foundation for proportionate acceptance. Today's women are capable, educated, experienced, and make significant contributions in a variety of spheres of life. The obstacles that still exist are primarily the result of societal and cultural constructions rather than just the tenets of Islamic law. As a result, competency, reliability, fairness, integrity, accountability, and public benefit must all be taken into consideration when evaluating women's leadership. Therefore, it is possible to view women's leadership in the contemporary setting as a component of Islamic law's dynamic response to social change.³⁴

E. Conclusion

Islam does not strictly forbid women from leading, according to the findings of the study on the Islamic legal perspective on women's leadership utilizing normative and contextual analysis. Scholars disagree on the extent of women's leadership, particularly in the public sphere and in government, according to a review of Islamic legal literature. Different interpretations of religious texts, as well as the social and historical context of such interpretations, have an impact on these disparities. Some viewpoints, which stem from interpretations of specific religious texts and normative legal reasoning, highlight restrictions on women's leadership. However, other perspectives provide women the chance to assume leadership roles if they are capable, fair, and accountable. Social development contextually demonstrates that leadership ability include not only gender but also competence, integrity, and the capability to fulfill given responsibilities. Therefore, women's leadership can be seen from the perspective of Islamic law as an *ijtihadi* issue that allows for a range of methods, so long as they remain grounded in the principles of justice and public welfare.

³³ Mujtahid, Sadiyah, D., & Assidiqi, A. H. (2023). Perspective on Fatima Mernissi's position of thought on Indonesian women's leadership in the 21st century. *An-Nisa': Journal of Gender Studies*, 16(2), 171–182. <https://doi.org/10.35719/annisa.v16i2.175>

³⁴ Ibrahim, S. (2018). Kepemimpinan perempuan di ruang publik dalam tafsir Al-Kasysyāf. *Al-Ulum*, 18(2), 459–480. <https://doi.org/10.30603/au.v18i2.536>

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