

PRIMARY RESEARCH

Indonesian Pesantren Women's Leadership Thought: Istibsyaroh's Perspective and Its Relevance to the Challenges of Society 5.0

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Abstract

Women's leadership is still a controversial issue in the society 5.0 era because it often triggers debates between supporters and opponents, even among Muslims. The purpose of this study is to examine women's leadership in Islam according to the perspective of Istibsyaroh, a female scholar from Islamic boarding schools in Jombang, and analyze the relevance of her perspective in answering leadership challenges in the era of society 5.0. This research emphasizes the importance of integrating local and cultural views in the context of global leadership. The research was carried out using a qualitative approach, using descriptive-analytical methods and literature study techniques. The results of the study show that there is a strong relationship between the qualifications of ideal leaders in the society 5.0 era, Islamic views on women's leadership, and Istibsyaroh thought. Istibsyaroh emphasized that women have the right to occupy political and leadership positions as long as they adhere to the principles of Islamic law because there is no evidence that expressly prohibits women's leadership in the political realm. Through a thematic interpretation (mawdu'i) approach to the Qur'an, Istibsyaroh responds to various views of scholars on women's political rights and leadership, as well as supports women's active participation in politics and government. Istibsyaroh's leadership thinking, which is rooted in Islamic values and cultural contexts, provides a relevant framework to deal with the complexity of leadership in the era of society 5.0. This study emphasizes the theoretical implications of Istibsyaroh's leadership model and suggests further exploration of its application in contemporary leadership discourse.

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INTRODUCTION

The era of a super-smart society known as "society 5.0" has had a significant impact on various aspects of human life, including leadership patterns (Carayannis & Morawska-Jancelewicz, 2022). This major change not only shifts social dynamics but also changes the expectations of today's leaders, who must be able to use technology and data to make effective decisions. Leadership in this era requires a more inclusive and collaborative approach (Nishii & Leroy, 2022), in contrast to the traditional paradigm, which tends to be hierarchical and authoritarian. However, social facts show that the patriarchal culture is still very strong in Indonesia, thus affecting the public perception of women's ability in leadership. Empirical studies show that women

often face structural barriers to accessing leadership positions, both in the political and social sectors. For example, Mufrikhah noted that in the 2019 election, women's representation in the DPRD was still relatively low due to gender stereotypes and cultural norms that limited women's movement space (Mufrikhah, 2020). Furthermore, in the 2024 election, even though the number of voters is dominated by women, women's political representation is still stagnant, which reflects systemic obstacles that have not been overcome (Rusta, Nafisa, Mahendra, Irawati, & Fajri, 2024). This issue is becoming increasingly relevant in the era of society 5.0, where leadership requires not only technical competence but also the ability to build social justice and answer global challenges. In this context, it is important to ex-

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plore how female figures can offer alternative perspectives in modern leadership.

From an academic perspective, the discourse on women's leadership has been the subject of a growing study (Koburtay, Abuhussein, & Sidani, 2023). Previous research has explored aspects such as gender gaps, patriarchal cultural dynamics, and women's representation in politics. For example, Hoyt and Simon's research shows that the main barriers to women's leadership stem from a lack of social support and the stigma attached to traditional gender roles (Hoyt & Simon, 2024). Meanwhile, the research of Manulang (2024) revealed that the implementation of affirmation policies in several countries has succeeded in increasing women's representation but has not completely changed the public perception of women's competence as leaders (Manulang, 2024). In the context of Islam, the discourse of women's leadership often refers to the interpretation of religious texts, which sometimes results in differences of opinion among scholars. Muqtada's study highlights how contextual interpretations of the Qur'an and hadith can support the idea that women have equal rights in politics and leadership as long as they do not conflict with Sharia principles (Muqtada, bin Mustapha, Mufid, et al., 2024). However, research that specifically examines female figures in Islam that are relevant to leadership challenges in the society 5.0 era is still limited. Therefore, this study aims to fill the literature gap by analyzing the leadership thoughts of Istibsyaroh, a female pesantren leader from Jombang.

The main purpose of this study is to analyze the relevance of Istibsyaroh's thinking in answering the challenges of women's leadership in the era of society 5.0. In this context, this study also seeks to explore the universal values of Istibsyaroh's experience and dedication to empowering women and society. The urgency of this research lies in the need for a more inclusive leadership approach, especially in an era characterized by global dynamics and rapid technological advancements. This study is not only important in the academic realm but also has practical relevance for policy-makers, educators, and activists who fight for gender justice in leadership. Furthermore, this study is expected to be a reference for the younger generation, especially women, in developing leadership competencies that are relevant to the challenges of the times. In this case, Istibsyaroh provides concrete examples of how the values of justice and diversity can be implemented in inclusive leadership practices.

Recommendations resulting from this research include the importance of integrating local values in a global leadership paradigm, which can provide an alternative to dom-

inant leadership models that are often gender-biased. In the academic context, this research contributes to the enrichment of literature on women's leadership in Islam, especially from the perspective of pesantren. In addition, the practical implications of this research include providing a framework for educational institutions and organizations to support the development of more inclusive women's leadership. By bringing up Istibsyaroh's thoughts and experiences, this research also opens up opportunities for a more constructive dialogue on the role of women in building a just and equal society. As such, this research not only offers a theoretical contribution but also provides inspiration for broader social transformation.

LITERATURE REVIEW

Challenges of Leadership in the Era of Society 5.0

The society 5.0 era emphasizes the role of technology as an integral part of human activities. In this era, there is an emphasis on an integrated, easy, and fast life. In addition, this era is also characterized by the interaction between various aspects of life with advanced technology such as Artificial Intelligence (AI), which then changes the mindset of how to live life, build cooperation in the field of work, interact and socialize with people around, and how to achieve life goals. In other words, the changes that occur in this era are more directed at creating a balance between technological progress and solving challenges in various fields. Leadership challenges in the era of society 5.0 involve solving complex problems, fostering critical thinking, and encouraging creativity in individuals (Qomar, 2023). Leadership competencies, writing, and language skills, followed by proficiency in information and communication technology (Imtinan, 2021; Wanninayake, 2016). In the era of society 5.0, leadership challenges encompass the capacity to lead in a more interconnected and technologically advanced environment. Leaders must ideally integrate technological innovations into their decision-making processes. A significant challenge is ensuring the sustainability of the organization or institution in the face of rapid and unpredictable changes brought by the digital revolution.

Women's Leadership in Islamic View

Before exploring women's leadership from an Islamic perspective, it is essential to understand the concept and basic meaning of the term 'leadership' itself. Etymologically, the term 'leadership' in Indonesian is derived from the word 'leader,' with the prefix 'ke-' and the suffix '-an' added. According to the Big Indonesian Dictionary, the term 'leader' refers to an individual who directs, and 'leading' involves

presiding over or guiding an organization (Setiawan, 2023). In terms of terminology, leadership can be understood as the activity or process of guiding and managing an organization towards achieving established objectives (Qomar, 2013). Leadership involves guiding members to improve within the organization or institution under their direction (Arianti & Fahrizal, 2022; Johar, Lestari, & Awada, 2020). From an Islamic viewpoint, a leader's role is seen as a representative of the people tasked with carrying forward the message of the Prophet's struggle to attain benefits and happiness in both the world and the hereafter. Furthermore, to grasp the Islamic perspective on women's leadership, it is crucial to base understanding on the primary sources of Islamic law, which include the Qur'an, Hadith, and Ijtihad.

Qur'anic Perspective

Some of the verses that are arguments related to leadership in Islam are as follows Al-Qur'an (2022):

Allah Subhanahu wa Ta'ala says:

Updated Answer (2017-12-28)

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا آتَوْهُم مِّنْ أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ قَنَاطُتٌ ۖ حَافِظَاتٌ لِّمَا فَضَّلَ اللَّهُ ۚ وَلِلَّهِ الْوَلَايَةُ ۚ فَاِذَا حُكِمْتُم بَيْنَ النَّاسِ فَانصِبُوا وُجُوهَكُمْ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

FIGURE 1. QS. An-Nisa: 34

Meaning:

"The men (husbands) are responsible for the women (wives) because Allah has preferred some of them (men) over others (women) and because they (men) have spent some of their wealth. The righteous women are those who obey (Allah) and take care of themselves when (their husbands) are absent because Allah has taken care of (them). And those women (whom you fear may be unfaithful) give them counsel, leave them in their beds, and (if necessary) beat them (in a way that does not hurt). But if they obey you, do not look for ways to distress them. Indeed, Allah is Most High, Most Great" (QS. An-Nisā' [4]:34).

The verse above indicates that men are appointed as protectors of women because Allah SWT. has granted certain responsibilities to men over women. However, this does not imply that women are not accorded their deserved position. Women play a significant role within their domains, such as in household leadership, supporting family discussions, and educating their children. They also possess the capacity to offer peace and tranquility. The Prophet Muhammad SAW. also emphasized the elevated status of women, particularly mothers, stating that their position is three times greater than that of men (fathers). A well-known hadith stating, "Heaven is under the feet of mothers," further strengthens the position of women in Islam.

Allah Subhanahu wa Ta'ala says:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حُكِمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۚ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

FIGURE 2. QS. An-Nisa: 58

Meaning:

"Verily, Allah enjoins you to deliver the trust to its owner. And when you judge between men, judge justly. Indeed, Allah gives you the best teaching. Indeed, Allah is All-Hearing, All-Seeing" (QS. An-Nisā' [4]:58).

This verse highlights the core principles of Islam regarding leadership, including women's leadership roles. It conveys that Allah SWT. Instructs every leader to fulfill their responsibilities diligently and administer justice impartially as a primary duty. Furthermore, it is evident that in Islam, there is no clear restriction against women assuming leadership positions, provided they meet the qualifications and uphold Islamic moral values like integrity and justice. This verse emphasizes that effective leadership is rooted in the principles taught by Allah SWT, serving as the best guidance for humanity. In essence, because the verse does not include any prohibitive language or gender-specific references, both men and women are granted equal opportunities to become leaders.

Allah Subhanahu wa Ta'ala says:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ ۚ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

FIGURE 3. QS. At-Taubah: 71

Meaning: "The believers, men and women, some of them are helpers for others; they enjoin the good and forbid the evil, establish prayer, pay the zakat, and obey Allah and His Messenger. They will be given mercy by Allah. Indeed, Allah is Mighty and Wise" (QS. At-Taubah [9]:71).

This verse conveys that every believer, regardless of gender, holds the same responsibilities in promoting goodness (amar ma'ruf), preventing evil (nahi mungkar), establishing prayer, paying zakat, and obeying Allah and His Messenger. It reflects the principle of equality in Islam, which enables women to also take on an active and significant role in leadership.

In the context of women's leadership, the verse underscores that women are equally capable and expected to guide and lead society toward religious obedience and worship. By fulfilling the duty of amar ma'ruf nahi mungkar and showing obedience to Allah as leaders, women can also attain mercy. In essence, this verse illustrates that within the Islamic perspective, leadership is not confined by gender but by dedication and allegiance to religious teachings.

Allah Subhanahu wa Ta'ala says:

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ

FIGURE 4. QS. Al-Baqarah: 228

Meaning:

"... They (women) have rights in proportion to their duties in an appropriate manner. But the husbands have an advantage over them. Allah is the Mighty, the Wise" (al-Baqarah [2]:228). According to the author, this verse is conceptually similar to QS. An-Nisa: 34, which was previously explained, indicates that men possess certain advantages over women. Nevertheless, there exists a balance between men and women in the fulfillment of their rights and responsibilities, aligned with their distinct roles.

Allah Subhanahu wa Ta'ala says:

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ

FIGURE 5. QS. An-Naml: 23

Meaning:

"Verily, I found a woman ruling over them (the people of the land of Saba'). She was endowed with everything and had a great throne" (QS. An-Naml [27]:23).

This verse suggests that even during the prophetic era, there were instances of women's leadership. The story of Queen Bilqis, who ruled the country of Saba' shows that, at that time, women were also able to become leaders. This shows that in the context of the Qur'an, women's leadership is not foreign but rather recognized and respected. Queen Bilqis is recognized as an authoritative and wise leader, strengthening the view that in Islam, women's leadership is not prohibited but something that is acceptable and even necessary.

Hadith Perspective

After examining the primary sources of Islamic law, understanding the context of women's leadership involves reviewing it from the perspective of hadith. Based on the author's analysis of related literature, it can be observed that there are two predominant views on how the hadiths of the Prophet address the issue of leadership for women. The first perspective interprets these traditions as explicitly limiting women's roles in political or religious leadership, whereas the second perspective focuses on the historical context and universal Islamic principles that advocate for gender equality in leadership roles according to individual needs and qualifications.

The first view interprets that based on the hadith, Islam prohibits (limits) the leadership of a woman. The hadith on which it is based is as follows:

"Abi Bakrah said: "Allah benefited me in the days of the battle of Jamal, with a single sentence that I heard from the Messenger (SAW) after I was about to join the camel troops to fight with them." Abu Bakrah said: "When news reached the Apostle SAW that the people of Persia had crowned

Kisra's daughter as king, the Apostle SAW said: "There will be no prosperity for a people who hand over their affairs to women" (HR. Bukhari).

When reading the wording of the Hadith, it appears that there is a statement suggesting a limitation or prohibition on women's leadership in government. The majority of useful scholars view this as a consideration based on the principle that 'the generality of the phrase is to be preferred over the specificity of the cause.' In this case, Yusuf Qardhawy explained that this hadith is Sahih because it was narrated from Abu Bakrah, who was later quoted by Bukhari. Meanwhile, the hadith narrated by Bukhari is included in the saheeh hadith (Putri & Bustamam, 2023). Meanwhile, from the consideration of the matan, there are those who interpret it contextually and textually. Textual understanding will conclude that it is 'haram' for a woman to be the head of government. While the contextual understanding is that the hadith relates to the appointment of a Persian woman as leader even though there are many adequate candidates around her, just because the law of the kingdom requires it. This contextual understanding deeply criticizes the asbabul wurud of the hadith and its context, whether it is specific or generally applicable. In this context, the reason for the appointment of Princess Kisra, the king of Persia, who at that time ascended the throne as the holder of the government, and with regard to Buron bint Shiwarai's inability to lead the Persian kingdom, the Prophet said in his capacity as the head of the government and the leader of the state, not as an apostle. Furthermore, from the point of view of transmission, this hadith actually belongs to the type of Ahad hadith, so it does not reach the degree of mutawatir.

In terms of the narrator, Abu Bakrah, who collected the hadith after the defeat of 'A'ishah in the battle of Jamal, it has been buried 25 years from his memory in a different situation and context. The hadith did not exist before the battle of Jamal, at which time Aisha (the Prophet's wife) was the leader of the troops, and many Companions followed her. At that time, none of the Companions objected to Aisha's leadership as a woman. Even Abu Bakrah was in it, and there was no indication of defection or anything like that. If Abu Bakrah had believed that the Prophet forbade women from becoming leaders, he would have immediately left Aisha's ranks when he remembered the hadith. This shows that the leadership of women (in this case, Aisha) was acceptable to the leading Companions (Istibsyaroh, 2014).

Next is the second view, which interprets that based on the hadith, Islam permits the leadership of a woman. Among the traditions that serve as the basis are the following:

"The Prophet Muhammad SAW said, 'A woman is the manager of her household, and she will be held accountable for that management'" (HR Abu Dawud).

The Prophet Muhammad SAW said, "If a servant of Allah is given a trust (leadership) over the affairs of the Muslims and he does not take care of them seriously and does not work hard for their benefit, he will not smell the smell of heaven." (HR. Bukhari Muslim)

However, there are still assumptions that often put women in a marginalized position, where women are considered less intelligent than men. In fact, both men and women have the potential to use their minds effectively. The difference lies in how the proportion and usage tendency between "reason" and "feeling" in men and women are different. This difference should be seen as a complementary combination, not compared and contrasted. This tendency is not a shortcoming but rather a differentiator between men and women, with women tending to use feelings more and rational thinking less. However, women also have the ability to move and think quickly like men. This is evident from the history of the Hudaibiyah agreement, which records the important role of women, one of whom was Umm Salamah, in the process of the agreement. When the treaty of Hudaibiyah was signed and ratified, its contents angered the Muslims because they were considered to be blocking the steps to complete tawaf. They did not understand the wisdom contained in the agreement, which was actually a sign of the victory of Islam and the expansion of Islamic territory to the land of Mecca.

At the treaty of Hudaibiyah, the Prophet ordered his people to slaughter animals and do tahallul, but one of his people did not do it, causing the Prophet to meet Umm Salamah bint Abi Umayyah (his wife) with anger. In this situation, Umm Salamah then said: "What happened to you, O Messenger of Allah?" The Prophet did not answer. Umm Salamah finally continued to ask about what made him reluctant to say it, until finally the Prophet said: "The Muslims have become extinct, they do not heed my orders, I ordered them to slaughter animals and cut his hair, but did not carry it out". Umu Salamah replied: "O Messenger of Allah! Do not reproach them because they are experiencing a dilemma due to the contents of the agreement that holds back the acquisition of victory that can actually be achieved. O Prophet of Allah's messenger, come out and don't say a word; slaughter your animals and worship Allah!". Finally, the Prophet carried out the advice of his wife, and then the Muslims slaughtered their sacrificial animals and tahallul as the Prophet did. In this context, it is clear that the Prophet has

implemented the advice of his wife (Umm Salamah) in order to solve complicated problems. If women's opinions are indeed considered very disproportionate and women's minds are not comparable to men's minds, implicitly, of course, the Prophet in this case will not carry out the advice of Umm Salamah. But in fact, the opposite happened.

Thus, based on the review of some literature that explains the traditions related to the discussion, the author can conclude that from the perspective of the traditions on women's leadership, it is basically divided into two ideas, namely from the textualist and contextualist groups. In this case, the textualist group clearly prohibits women from becoming leaders. Meanwhile, the contextualist group, from the point of view, gives freedom to a woman to lead, even in the public sphere (Firdaus, Ni'mah, et al., 2022).

Perspectives of the Ulama

Based on the Qur'anic and Hadith arguments explained earlier, the scholars, especially the Imams of the four madhabs, expressed the following perspectives: First, Imam Ahmad, Imam Malik, and Imam Shafi'i are of the opinion that women are not entitled to be leaders, even in a more limited scope (Putri & Bustamam, 2023). Because, after all, being a leader, whether with broad or limited power, is essentially the same, and the only difference is the area of power.

Second, Imam Abu Hanifah argues that women can become rulers in matters of property. He believes that when women are allowed to give testimony in matters of property, it means that making decisions in that area should also be allowed. In principle, according to Imam Abu Hanifah, any person who has the credibility to mediate disputes or disputes between people (regardless of gender, whether male or female) then the decision is legal and valid, except for things that have been decided by consensus, namely the issue of great leadership (al-imamah al-kubra) (Putri & Bustamam, 2023).

By considering the understanding of the normativity of the classical scholars and some modern scholars, the historical reality of the emergence of Islamic sultanahs in history, then supported by the physical and psychological conditions of women above, a woman can become a leader in various sectors. In the event that she becomes the head of state, it is permissible in a symbolic context to unite the elements of the nation. Women's leadership can be justified as long as they do not forget their duties and obligations as a wife because these duties cannot be replaced. Basically, Islam provides equal rights and responsibilities between

men and women and encourages respect and gender justice (Ramadan, Maesaroh, et al., 2024). However, the interpretation and implementation of gender equality in Muslim societies are often influenced by local cultural and traditional factors, which sometimes deviate from the true essence of Islamic teachings.

METHOD

This article is written using a qualitative approach with descriptive-analytical methods and types of library research. Literature research is conducted by reading, examining, and systematically recording relevant literature or reading materials related to the subject matter. The information collected was then carefully filtered and synthesized into a coherent theoretical framework (Mahanum, 2021). This process was undertaken to ensure that this article not only presents a comprehensive review of the existing literature but also builds a solid foundation to discuss and analyze the chosen topic. This research is expected to contribute valuable insights and perspectives that can enrich understanding, thus contributing to the advancement of knowledge. In addition, the qualitative nature of the approach to this research allows for interpretation and exploration of concepts, thus offering a deeper understanding beyond surface-level analysis.

The use of descriptive-analytical methods will make it easier for researchers to identify themes and relationships in the literature, as well as improve the clarity and structure of article argumentation. Through careful analysis of various sources, this research seeks to present a balanced perspective as well as address potential gaps or contradictions in existing knowledge. This method can also provide readers with the necessary information resources.

DATA ANALYSIS

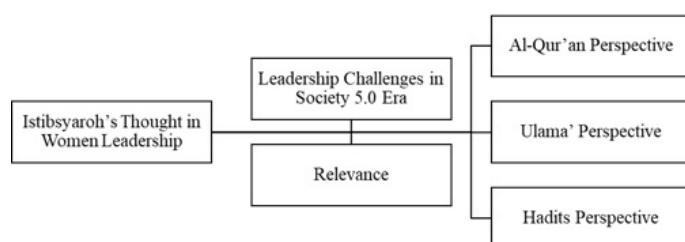


FIGURE 6. Analysis model

DISCUSSION

Istibsyaroh's Thoughts on Women's Leadership

Istibsyaroh is an Indonesian female Ulama figure whose work is very inspiring. This tough woman who has the full title Prof. Dr. Dra. Hj. Istibsyaroh, BA, S.H., M.A. is a Professor of Tafsir and postgraduate lecturer at the Fac-

ulty of Shari'ah UIN Sunan Ampel Surabaya as well as the Chair of the Senate of the Tarbiyah al-Urwatul Wutsqo Jombang College of Sciences. In addition to carrying out his role as an active ulama' and an active academic, he is also a reliable politician and is interested in issues related to "Gender and Women's Leadership." This is reflected in her works such as the books 'Women's Rights in Gender Relations' and 'Women in Politics: An Argument for Women's Equal Political Rights'; then the journal 'Women's Political Rights Mawdu'i Interpretation Study,' research on 'Gender in the Perspective of the Qur'an and Hadith,' and others. She also has a very extraordinary track of achievements, as evidenced by the many organizations or institutions that she leads and the awards obtained both on a regional, national, and international scale, such as the National MTQ Champion, National Judge of MHQ and Tafsir Al-Qur'an, Satya Lencana Karya 30 Years from the President of the Republic of Indonesia, the best academic graduate-S3 Cumlaude, Woman International Award 2011, Indonesian Most Popular 2012, The Best Mother Award 2012, woman of the Year 2018, and so on (Novitasari, 2022). Istibsyaroh was born on September 19, 1954, and died on August 07, 2024, or 02 Safar 1446 Hijri.

In relation to women's leadership, Istibsyaroh believes that women have the right to hold political positions (the context of leadership), provided that they still obey the laws of Islamic law because there is no text that explicitly (sarih) prohibits women's leadership in politics and government (Istibsyaroh, 2014). Furthermore, she emphasized that the right of women in politics is a shared right so that even though in the past women did not exercise this right, it does not mean that women today are not allowed and are not capable, but because there is no urgent need to practice or even compete with men in the past. Thus, women's political rights are not not recognized but rather become a right that is demanded and considered very urgent. According to her, to start women's leadership, it can begin with how she gets her rights first (Novitasari, 2024). In this context, Istibsyaroh argues that the active role of women in politics is not only a recognized shar'i right, but also an urgent need to realize more inclusive and equitable governance. She views that equal political rights between men and women not only affirms the principle of equality before the law but also refers to the great potential women have in making a positive contribution to the progress of society. Once women have secured their rights, strengthening the capacity and adequate support from society and existing institutions is the next step.

Istibsyaroh groups women's rights into two, namely, per-

sonal rights and socio-political rights. His views are greatly influenced by his academic background in the permanent environment. He emphasized that essential leadership qualities include strong character, competence, and, most importantly, good morals. Core attributes such as unwavering conviction, unwavering conviction, and high integrity are essential for leaders of all genders. More than that, in addition to having internal qualities such as high integrity, it is very important for women today to be empowered. Empowerment in this context involves ensuring that women's personal rights are fulfilled without external interference. This view highlights the alignment between moral integrity and leadership competence. By emphasizing strong character and integrity, Istibsyaroh underlined values that are universally recognized as essential for effective leadership. His pesantren background adds a unique cultural dimension to his views, reflecting the integration of traditional and contemporary values. The rights classification also offers a framework for understanding how personal development supports the contribution of a wider society. This balanced view encourages an inclusive approach, ensuring equal opportunities for men and women to develop their leadership potential.

Furthermore, Istibsyaroh defines women's personal rights into several parts, namely, the right to education, the right to inheritance, the right to the hijab, and the right to marriage (Novitasari, 2024). This view can be interpreted as an affirmation that for women, the right to education is very important to expand horizons and independence in various areas of life. Next, the right to a just and equal inheritance is seen as the basis for ensuring social and economic justice for women in society. She also sees it as important to protect the right to wear the hijab as an expression of religious freedom. And in the context of marriage, Istibsyaroh emphasized the need for rights that protect women from discrimination and exploitation, as well as promote gender justice. Meanwhile, socio-political rights for women, in her view, are rights related to behavior in society, such as human rights, the right to work, the right to a witness, and the right to politics. In the author's opinion, the socio-political rights for women that Istibsyaroh refers to are more of a key foundation in ensuring women's participation in social and political life. For her, these rights are not only about legal protection but also about enabling women to contribute fully to the development of society. In other words, it includes the right to work, the right to be a witness that ensures justice, and the right to participate in political activities as an equal citizen. Istibsyaroh believes that by upholding these rights, women can more freely explore their po-

tential and play an active role in shaping a more inclusive and equitable future.

Istibsyaroh criticizes the right to politics for women by analyzing the study of Mawdu'i interpretation. In this context, she highlighted two things, namely the views on opinions that allow and prohibit women in politics, by examining the interpretation of the Qur'an and Hadith. Among the results of the analysis is the interpretation of QS. An-Nisa: 34, which is interpreted functionally, namely that men are responsible for the family because they provide nafaqah, meaning that men play a role in providing nafaqah. However, today, there is a shift, where the provider of nafaqah is the wife or woman of course another problem is that women whose nature resembles men play the role of men and provide nafaqah, meaning that women are responsible for the family. This is supported by the data that in the last 30 years, the results of the re-mapping conducted by the Ministry of Women's Empowerment show that 60% of Indonesian women have to support themselves and their families (Istibsyaroh, 2014). She also criticized the issue of witnesses and testimony carried out by two men or one man and two women in terms of financial contracts. This is as stated in QS. Al-Baqarah: 282. This verse shows the wording that "one male witness is replaced by two female witnesses, only one of them is a witness, while the other serves only to remind, if he hesitates, because at the time of the revelation of the verse, there was always the possibility of female witnesses making mistakes in financial matters, not because of lack of intelligence, but because of lack of experience in financial matters." Based on the wording of this verse, the two women are not referred to as witnesses, as one woman is designated to 'warn' and the other to act as a 'collaborator'. Thus, even though there are two women, each has a different role and is specific to financial agreements, it is not meant to be applied generally, or not applicable to other matters. In other words, the verse should be viewed contextually, not normatively.

Evidence that women have the power and ability to lead can be found in stories in the Qur'an, such as Hajar (mother of Prophet Ismail AS), mother of Prophet Moses AS, and Maryam (mother of Prophet Isa AS). These stories show that women are able to face various challenges, even in a wider scope, such as state issues, so that women's leadership is not only limited to domestic roles. A critical review of the Qur'an and hadith shows that there is no verse or hadith that explicitly prohibits women from being involved in politics or becoming leaders. On the contrary, the Qur'an and hadith indicate that women can be active in politics and leadership. Islam provides space for women to play a role

in politics and leadership, while maintaining the values of justice and freedom of role in accordance with Islamic law.

The Significance of Istibsyaroh's Ideas in the Society 5.0 Era

After understanding the challenges of leadership in the era of society 5.0, reviewing the perspectives of the Qur'an, hadith, and the views of scholars, and exploring Istibsyaroh's thoughts on women's leadership, the author finds a relevant connection between the three. In the era of society 5.0, leaders must meet adequate qualifications to create synchronization and connectivity with the progress that occurs. To deal with the acceleration and uncertainty of change caused by the digital revolution in an increasingly complex connected environment, ideal leaders are those who are able to integrate technological innovation in competency-based decision-making, regardless of gender. From an Islamic perspective, scholars' views on women's leadership are divided into two. Some scholars interpret the Qur'an and hadith textually, thus arguing that women's leadership is not allowed or has certain limitations. On the contrary, some other scholars interpret contextually by considering the asbabun nuzul of the verse and the asbabul wurud of the hadith matan, as well as the absence of explicit arguments prohibiting women from politics or becoming leaders. In this case, Istibsyaroh's thinking is in line with the view of the second scholar, where he believes that women in the current era have the capacity to become leaders as long as they adhere to Islamic law. This shows that women's involvement in leadership can be a solution to present a more inclusive perspective. In addition, a competency-based approach without gender discrimination also allows for the creation of leadership that is more relevant to the challenges of the modern era.

Practical Theoretical and Contextual Implications

Theoretically, Istibsyaroh's thinking makes an important contribution to understanding how Islam views women's political roles and rights. His theory asserts that there is no explicit prohibition in the Qur'an or Hadith that prevents women from getting involved in politics and leadership. This view supports an inclusive perspective in Islamic law that allows women to occupy leadership positions, as long as they adhere to sharia principles. Istibsyaroh views women's political rights as part of an important sharia right, which must be recognized and encouraged in the modern context to realize a more just and inclusive government. Contextually, Istibsyaroh's research provides significant direction in the current socio-political context. Her view that

women must receive adequate support from society and institutions is an important step in creating an environment conducive to women's active participation in politics. The government and educational institutions need to play an active role in strengthening women's capacity through empowerment that involves access to education and their rights in the family and society. In addition, reforms in the justice system and policies that include women's voices in decision-making processes are also needed to create justice. The implications suggest that social and legal change must go hand in hand to remove structural barriers that prevent women's full participation in the public sphere, including in politics and leadership, as long as the process does not violate shari'a provisions.

CONCLUSION

Based on the results of the analysis of the discussion, the author can conclude the following:

1. Istibsyaroh's leadership thinking as an influential female ulama' can be emulated not limited to the context of space and time, but can be linked to its relevance to the current era, so that it can answer the challenges that exist. With her work related to women and community empowerment, it can be understood that it is very important to integrate the values of justice, diversity, and Islamic perspectives in understanding and answering the contemporary social dynamics of the society 5.0 era, especially in interpreting political rights and women's leadership.
2. The Islamic perspective on women's leadership is based on the sources of Islamic law, namely the Qur'an, Hadith, and Ijtihad. In this case, the views of the ulama' are divided into two camps, namely ulama' who prohibit with certain restrictions and interpret textually and ulama' who allow contextualist interpretation. In this case, the tendency of Istibsyaroh's thoughts related to women's leadership is more to the opinion of the second ulama'.
3. Istibsyaroh, who is an Indonesian female Ulama figure with very inspiring work, believes that women have the right to occupy political positions (the context of leadership), provided that they still obey the laws of Islamic law; because there is no text that explicitly (sarih) prohibits women's leadership in politics and government. According to her, to start the leadership of women, they need to get their rights first, which can be classified into two, namely women's personal rights and socio-political rights for women. He also criticizes the views of scholars who allow and prohibit women in politics through the study of Mawdu'i interpretation. Based on the results of her critical analysis, the author can conclude that according to Istib-

syaroh, Islam provides space for women to do politics and become leaders.

Limitations and Future Recommendations

Based on the conclusions drawn from the analysis and discussion, there are some limitations that need to be noted. This study recognizes the cultural and contextual limitations of Istibsyaroh's leadership thinking, which may not be fully applicable in all societies or times. While her ideas offer valuable insights into women's leadership in the era of society 5.0, there are certain cultural or socio-political barriers in different regions that may prevent the full adoption of such views. In addition, the existence of various interpretations in Islamic learning about women's leadership, such as the divided views of scholars, can be a challenge for an integrated approach in the Islamic context.

As an effort to overcome these limitations, the researcher suggested that the researcher further examine ways to adapt Istibsyaroh's thinking to various cultural and social settings. In addition, further studies that link Islamic views to contemporary social dynamics are also needed, espe-

cially in the context of women's political rights and leadership. The next researcher should also examine the validity and relevance of the Mawdu'i interpretation method used by Istibsyaroh in analyzing Islamic legal texts, because this method can provide a comprehensive Qur'an-based insight into the role of women in leadership that continues to develop. Enhancing intercultural dialogue and participating with various researchers and Islamic communities is also important to deepen the understanding and application of Istibsyaroh thought within various Islamic frameworks. In the researcher's view, these steps will ensure the application of more inclusive and contextual thinking in the development of women's leadership roles in the era of society 5.0.

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