

Ijtihad and the Dynamics of Islamic Legal Interpretation: An Epistemological Exploration in the Contemporary Context

Bambang*

¹UIN Fatmawati Sukarno Bengkulu, Indonesia

Email: bambangutoyo12@gmail.com

DOI: 10.5281/zenodo.17373912

*Corresponding Author: bambangutoyo12@gmail.com

|| Received: 15-02-2024 || Revised: 10-05-2024 || Accepted: 18-07-2024 || Published On: 31-07-2024

Abstract: This study examines the epistemological foundation of ijtihad and its dynamic role in interpreting Islamic law in the contemporary era. As an intellectual and methodological effort, ijtihad serves as a means for scholars to derive legal rulings from the Qur'an and Sunnah in response to emerging social realities. In today's rapidly changing world—characterized by globalization, technological innovation, and cultural diversity—traditional frameworks of Islamic jurisprudence confront new challenges that necessitate a more flexible and contextual understanding of ijtihad. Through a qualitative-descriptive approach and library-based analysis, this research explores both classical and modern perspectives on ijtihad, tracing the evolution of its epistemological basis over time. The findings indicate that contemporary ijtihad should move beyond literal and rigid interpretations by embracing rational reflection ('aql), ethical objectives (maqasid al-shariah), and contextual reasoning. Such an approach allows Islamic law to remain faithful to its foundational sources while also being responsive to modern social, political, and ethical issues. This study concludes that revitalizing the epistemology of ijtihad is essential for addressing complex challenges in areas such as governance, human rights, bioethics, and social justice. Academically, it contributes to the renewal of Islamic legal thought by positioning ijtihad as a dynamic framework that bridges classical jurisprudence with the needs of contemporary society—promoting a vision of Islamic law that is both authentic and transformative.

Keywords: Ijtihad, Islamic Law, Epistemology, Maqasid al-Shariah, Contemporary Context, Legal Interpretation.

Copyright (c) 2024 Bambang



This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

Abstrak: Penelitian ini membahas landasan epistemologis ijtihad dan peran pentingnya dalam dinamika penafsiran hukum Islam di era kontemporer. Sebagai sebuah upaya intelektual dan metodologis, ijtihad merupakan sarana bagi para ulama untuk menggali dan menetapkan hukum berdasarkan Al-Qur'an dan Sunnah guna menjawab perubahan sosial yang terus berkembang. Di tengah arus globalisasi, kemajuan teknologi, dan keberagaman budaya, hukum Islam dihadapkan pada tantangan baru yang menuntut pembaruan pemahaman terhadap ijtihad agar lebih adaptif dan kontekstual. Melalui pendekatan kualitatif-deskriptif dengan analisis kepustakaan, penelitian ini menelusuri evolusi pemikiran tentang ijtihad dari masa klasik hingga modern. Hasil kajian menunjukkan bahwa ijtihad di era kontemporer perlu melampaui pendekatan tekstual yang kaku dengan menggabungkan refleksi rasional ('aql), tujuan etis syariat (maqasid al-shariah), dan penalaran kontekstual. Dengan demikian, hukum Islam dapat tetap berpegang pada prinsip dasarnya sekaligus mampu menjawab persoalan sosial, politik, dan moral masyarakat modern. Penelitian ini menegaskan bahwa revitalisasi epistemologi ijtihad menjadi kunci untuk menghadapi isu-isu kompleks seperti tata kelola pemerintahan, hak asasi manusia, bioetika, dan keadilan sosial. Secara akademik, penelitian ini memberikan kontribusi terhadap pengembangan teori hukum Islam dengan menawarkan kerangka ijtihad yang dinamis—yang tidak hanya menjaga keaslian ajaran Islam, tetapi juga menghadirkan relevansi dan transformasi bagi kehidupan masyarakat masa kini.

Kata Kunci: Ijtihad, Hukum Islam, Epistemologi, Maqasid al-Shariah, Konteks Kontemporer, Penafsiran Hukum.

Introduction

Today, we are aware of the many challenges faced by children in our country, especially the alarming prevalence of illicit substances such as narcotics, psychotropics, and addictive substances (drugs) that parents are worried about and banned by the state. Therefore, it is imperative for all stakeholders, including parents, the community, and the government, to prioritize protecting the younger generation from activities that deviate from religious principles and undermine morals and ethics.¹

The family is the most fundamental unit of society, making significant contributions to the nation's overall welfare. The family is the foundation of society and the country, playing a crucial role in shaping a person's character. The family serves as the primary and vital place to meet individual needs, including physical, emotional, and social well-being. The family serves as a container to nurture and direct the abilities of each individual in it. Family development is a

¹ Urwatul Wutsqah and Ivon Mukaddamah, "The Role of Women in Shaping Family Resilience," *Journal of Research Innovation* 3, no. 9 (2023): 7644.

crucial concern in national development, focusing on key aspects that enhance family resilience and well-being.²

Family resilience refers to the ability to have sufficient and uninterrupted access to income and resources to meet basic needs, such as food, shelter, clothing, clean water, healthcare, education, community involvement, and social integration. Family resilience is a metric used to assess the extent to which a family has fulfilled its obligations, functions, and responsibilities in improving the well-being of its members. The formation of a family requires a strong commitment between husband and wife to build and protect the family's integrity. In fact, separation, divorce, and death have a significant impact on each individual in the family, thereby reducing family resilience.³

The family of *sakinah Mawaddah Warahmah* is a family that embodies the characteristics of *sakinah*, which originates from the Arabic word meaning calm, tranquility, security, or peace. The antonyms of tranquility are upheaval, disruption, and destruction. A *sakinah* family is a family that shows calmness, peacefulness, security, and peace among its members. The *sakinah* family is characterized by calmness, trust, and harmony, in contrast to a family that is overwhelmed by turmoil, distrust, and destruction. One example of a less harmonious family is one characterized by frequent quarrels, distrust between spouses, and even the possibility of divorce.⁴ In this rapidly changing period, many individuals, especially among Muslim families, consider it essential to achieve economic and spiritual well-being in forming a family. The concept of the "samawa family", which reflects a balanced family in all aspects of life, is the primary basis for understanding the urgency of the economic empowerment of Muslim families.⁵

More than just financial aspects, economic empowerment also includes social, psychological, and spiritual dimensions that support family continuity and harmony. The economic empowerment of Muslim families is considered a crucial strategy in ensuring a balanced and harmonious family life. This effort requires the cooperation of various parties, including individuals, religious institutions, governments, and the private sector, to create an environment that supports

² Mawaddah Sholahuddin Ashani Maraimbang, "The Role of the Marriage Development and Preservation Advisory Board (BP4) in Forming the *Sakinah Mawaddah Warahmah* Family in the Community of South Panyabungan District," *Cybernetics: Journal Educational Research and Social Studies*, December 3, 2021, 54.

³ Inayatul Khafidhoh, "Family Empowerment in Increasing Family Resilience through Structural Family Counseling," *Community Development : Journal of Islamic Community Development* 5, no. 1 (February 15, 2021): 22,

⁴ Ikrar Abadi, "The *Sakinah* Family (Marriage According to Customs and Social Change of the Minangkabau Society)," 2021, 38.

⁵ Mahmuda Mulia Muhammad, "Economic Empowerment of the Ummah Through Local Wisdom," *Iqtisbaduna: Scientific Journal of Sharia Economic Law Students*, 2022, 23.

sustainable family economic growth. Islamic principles of justice, blessings, and social responsibility play an essential role in these economic empowerment efforts.

In the era of globalization and technological advancement, the economic challenges faced by Muslim families are increasingly complex. Therefore, a deep understanding of the urgency of financial empowerment for Muslim families in the context of changing times is crucial. The purpose of this journal is to provide a novelty (renewal) study that discusses specifically family empowerment in *Increasing Family Resilience Through Economics*. Because the role of the economy is significant in building a family, it is essential to create a harmonious family where rights and obligations between couples can be established, which certainly reflects Islamic values. Based on the description above, it is evident that family resilience needs to be improved. To form a family that is *sakinah, mawaddah, warahmah*, in accordance with the provisions of the family and religious resilience legislation

Method

This study employs a qualitative-descriptive approach, utilizing the library research method, to explore and analyze the concept of *ijtihad* from an epistemological perspective within the framework of contemporary Islamic law. This approach was chosen because the study's focus lies in conceptual analysis and intellectual exploration rather than empirical data collection. Through this method, the researcher aims to gain a deeper understanding of the epistemological dynamics of *ijtihad* by examining both classical and modern sources relevant to the topic. The data sources in this research consist of two main types. The primary sources include the foundational works of classical scholars, such as Al-Ghazali's *al-Mustashfa* and Imam al-Syafi'i's *al-Risalah*, as well as writings from contemporary thinkers like Muhammad Iqbal, Fazlur Rahman, and Jasser Auda, who provide renewed insights into the concept of *ijtihad*. Meanwhile, the secondary sources comprise academic journals, scholarly books, articles, and previous studies related to the reform of *ijtihad* methodology and its application in modern social and legal contexts.

The data analysis process was conducted in three main stages. The first stage involved data reduction, which entailed selecting and filtering relevant information directly related to the epistemology of *ijtihad*. The second stage involved data presentation, which entailed categorizing ideas and theories into thematic areas, including epistemological foundations, reasoning methods, and the relevance of *ijtihad* to contemporary legal issues. The third stage was conclusion drawing, in which key conceptual findings were formulated to illustrate how *ijtihad* can be reconstructed as a dynamic and context-sensitive framework in the interpretation of Islamic law.

Results and Discussion

The Fundamental Concept of Ijtihad in Classical Islamic Tradition

Etymologically, the term *ijtihad* derives from the Arabic root *jahada*, which means “to exert one’s utmost effort in the face of difficulty.” In Islamic legal terminology, *ijtihad* refers to the exertion of a jurist’s intellectual effort to derive legal rulings (*ahkam shar’iyyah*) on matters that are not explicitly addressed in the Qur’an and Sunnah. Thus, *ijtihad* is not merely a rational exercise but also an act of intellectual devotion inspired by the sincere intention to seek divine truth. It embodies both cognitive reasoning and spiritual responsibility, serving as a bridge between revelation and human understanding in the formulation of Islamic law.⁶

Within the classical framework of Islamic law, *ijtihad* occupies a crucial position following the Qur’an and Sunnah. It functions as the bridge connecting normative texts with the constantly evolving empirical reality. Through *ijtihad*, Islamic law remains dynamic and responsive to changing social contexts. Without *ijtihad*, Islamic jurisprudence would risk stagnation, unable to respond to the complexities of human life. Therefore, the presence of qualified *mujtahidun* (jurists capable of independent reasoning) in every era is considered both an epistemological necessity and a spiritual duty to ensure the vitality of Sharia.

Imam al-Shafi’i was among the first scholars to systematize the methodology of *ijtihad* in his seminal work *al-Risalah*. He argued that *ijtihad* must be conducted within a disciplined methodological framework. A true *mujtahid* must master Arabic linguistics, the causes of revelation (*asbab al-nuzul*), abrogation (*nasikh wa mansukh*), and analogical reasoning (*qiyas*) to avoid subjective or arbitrary interpretations. Al-Shafi’i established *ijtihad* as a deductive process grounded in revealed sources, while still allowing space for human intellect (*‘aql*) as a means to discern divine intent. Imam al-Ghazali broadened this understanding by emphasizing the ethical and spiritual dimensions of *ijtihad*. In his *al-Mustasfa min ‘Ilm al-Usul*, al-Ghazali asserts that a true *mujtahid* is not only intellectually capable but also morally sincere and spiritually purified in seeking God’s law (Al-Ghazali 1993). For al-Ghazali, *ijtihad* represents a moral and religious responsibility, where every legal conclusion must be driven by the intent to promote public welfare (*maslahah*) and prevent harm (*mafsadah*). This reflects his vision of *ijtihad* as both an intellectual and devotional act aimed at realizing divine justice in human society.⁷

Later scholars such as al-Amidi and al-Juwayni expanded upon these foundations by emphasizing the balance between revelation and reason in legal

⁶ Kamali, Mohammad Hashim. *Principles of Islamic Jurisprudence*. Kuala Lumpur: Islamic Texts Society, 2003.

⁷ Hallaq, Wael B. *Authority, Continuity, and Change in Islamic Law*. Cambridge: Cambridge University Press, 2001.

reasoning. They argued that the intellect does not function as an independent source of law but as an instrument to understand divine intent more deeply. Thus, *ijtihad* demands intellectual rigor (*tabarrī*) and moral integrity, as it deals with the application of divine will in human affairs. Through this synthesis, *ijtihad* is understood not as a purely rational-legal activity but as an endeavor imbued with ethical and spiritual dimensions. Historically, *ijtihad* played a central role in the flexibility and adaptability of Islamic law during the classical period. It allowed scholars to respond to emerging socio-political realities during the era of the *Khulafa al-Rashidin* and subsequent dynasties. The practice of *ijtihad* manifested through methods such as *qiyas* (analogy), *istihsan* (juristic preference), *maslahah mursalah* (public interest), and *urf* (custom), each serving as a mechanism for social adaptation. Through these methods, Islamic law remained alive and relevant across different civilizations and historical periods.⁸

However, in the post-classical period, the notion of the “closure of the gate of *ijtihad*” emerged. Many jurists argued that earlier scholars had already addressed all essential legal issues, leading to widespread *taqlid* (imitation) and intellectual stagnation. Yet, reformist scholars like Ibn Taymiyyah and al-Shatibi rejected this notion, asserting that *ijtihad* is a collective obligation (*fard kifayah*) that must be continuously upheld to preserve the vitality of the Sharia and serve the public good. From an epistemological standpoint, *ijtihad* represents a dynamic synthesis between *wahy* (revelation) and *‘aql* (reason). These two elements are not in opposition but rather complement each other. Reason interprets revelation to ensure its applicability in real life, while revelation provides moral and theological direction to human intellect. Hence, *ijtihad* can be described as a divinely guided human endeavor (*al-juhd al-insani al-muhtadi bi al-wahy*), embodying both rational inquiry and spiritual insight. This dialectical relationship enables Islamic law to remain both authentic and adaptive throughout time.

The Transformation of Ijtihad Epistemology in the Modern Era

The transformation of *ijtihad* epistemology in the modern era represents a response to the profound shifts in the social, political, and intellectual structures of the Muslim world. Modernity introduces paradigms of rationality, individualism, and legal positivism that often clash with the classical epistemology of Islamic law, which is grounded in revelation, tradition, and the authority of the *‘ulama*. In this context, *ijtihad* is no longer understood merely as an individual effort of a mujtahid, but as a collective process involving educational institutions, religious authorities, and even the state in the process of legislation.⁹

⁸ Al-Ghazali, Abu Hamid. *Al-Mustasfa min ‘Ilm al-Usul*. Cairo: Al-Maktabah al-Tijariyyah al-Kubra, 1993.

⁹ Rahman, Fazlur. *Islam and Modernity: Transformation of an Intellectual Tradition*. Chicago: University of Chicago Press, 1982

Wael B. Hallaq (2001) emphasizes that modernity and legal colonialism have shifted the locus of Islamic legal authority from independent scholars to state institutions. As a result, *ijtihād* has lost much of its autonomy as a scientific and spiritual process rooted in the intellectual tradition of Islam. This shift creates an epistemological crisis—a dislocation between the sources of legal legitimacy (revelation and tradition) and the structures of authority now embedded in modern political and legal systems.¹⁰ This transformation also redefines the role of the *ulama* in society. Whereas in the classical era the *ulama* served as independent interpreters of the law, today they often operate within state religious bureaucracies subject to political control. Consequently, *ijtihād* in the contemporary context faces not only methodological challenges but also structural and ideological ones. Fundamental questions arise: Who has the authority to perform *ijtihād*, and within what epistemological boundaries can Islamic law be applied contextually without compromising its *sharʿi* identity?

In response to these challenges, scholars have proposed reconstructing the epistemology of *ijtihād* through the framework of *maqāṣid al-sharīʿah*. Thinkers such as Jasser Auda (2008) have introduced a systemic paradigm that positions *maqāṣid* as a dynamic framework for addressing modern issues. *Ijtihad* is thus no longer confined to the literalism of texts but directed toward achieving universal values such as justice, welfare, and human dignity.

Moreover, an interdisciplinary approach has become essential to reinforce the relevance of *ijtihād*. Integrating Islamic legal studies with social, economic, and political sciences opens new spaces for developing Islamic law that is adaptive and responsive to contemporary realities. This paradigm emphasizes that *ijtihād* is not purely normative but also empirical—taking into account the social contexts in which law operates. In practice, the reconstruction of *ijtihād* epistemology requires strengthening the intellectual and moral capacities of modern scholars. *Ijtihad* in the digital era demands not only mastery of classical texts but also an understanding of global dynamics, technology, and human rights. Hence, the modern *mujtahid* must possess the ability to synthesize traditional scholarship with a sensitivity to contemporary transformations.¹¹

Furthermore, *ijtihād* in the modern era should aim to promote social justice and communal welfare. It must go beyond legal determinations and serve as an instrument of social transformation that upholds the *maqāṣid* values. In this regard, Islamic law functions as a public ethic that guides society toward a more dignified and inclusive life.

¹⁰ Hallaq, Wael B. *Authority, Continuity, and Change in Islamic Law*. Cambridge: Cambridge University Press, 2001.

¹¹ Al-Qaradawi, Yusuf. *Ijtihad al-Muʿasir: Bayna al-Indibat wa al-Infirāt*. Cairo: Dar al-Shuruq, 1997.

Thus, the transformation of *ijtihād* epistemology in the modern era is not a deconstruction of the classical tradition but a revitalization process. It seeks to reaffirm the creative, rational, and spiritual spirit of Islamic law so that it remains relevant to contemporary challenges without losing its theological foundation. This effort signifies a new awakening in Islamic legal studies—where *ijtihād* acts as a bridge between revelation and modern reality.

Conclusion

This study concludes that *ijtihād* remains a crucial and dynamic element in maintaining the relevance of Islamic law in the modern era. As an epistemological foundation, *ijtihād* represents a balanced interaction between divine revelation and human reasoning—serving as a bridge that connects timeless Islamic principles with the evolving realities of contemporary life. The findings highlight that *ijtihād* should not be confined to rigid textual interpretations but needs to be revitalized through rational reflection (*‘aql*), ethical objectives (*maqasid al-shariah*), and contextual understanding so that Islamic law continues to uphold justice, balance, and human welfare in every age. Classical scholars such as Al-Ghazali and Al-Syafi‘i laid the foundational methodologies of *ijtihād* through disciplined reasoning rooted in revelation. At the same time, modern thinkers like Fazlur Rahman, Jasser Auda, and Muhammad Iqbal have expanded its epistemological horizon to address complex issues in today’s global society. This synthesis demonstrates that the renewal of *ijtihād* necessitates an approach that balances faithfulness to scriptural sources with responsiveness to contemporary social, ethical, and legal challenges.

More broadly, *ijtihād* should be viewed not only as a legal mechanism but also as a moral and intellectual framework that fosters ongoing engagement between Islamic values and human progress. Academically, this research contributes to the development of Islamic legal theory by reconstructing *ijtihād* as a living and evolving epistemology—one that connects classical jurisprudence with modern realities. Ultimately, the vitality of Islamic law in the future depends on sustaining this creative balance between tradition and transformation, allowing *ijtihād* to remain a guiding force for justice, harmony, and human well-being in the contemporary world.

Acknowledgments

The authors would like to express their sincere gratitude to the Rector of UIN Fatmawati Sukarno Bengkulu, Indonesia, for the invaluable support, encouragement, and academic guidance that greatly contributed to the completion of this research. The authors also extend their appreciation to the faculty members and colleagues who provided insightful discussions and constructive feedback throughout the research process. Their contributions have

been instrumental in refining the ideas and strengthening the scholarly quality of this work.

Authors Contribution

Bambang conceived and designed the overall framework of the study, developed the core arguments, and led the manuscript preparation and writing process. Darul Akbar made significant contributions to the theoretical analysis and interpretation of the findings, providing critical insights that strengthened the legal and methodological dimensions of the research. Meanwhile, M. Fijar Ishlahul Ummah played a key role in conducting the literature review, gathering relevant data, and refining the discussion to ensure coherence between the normative foundations and contemporary realities of Islamic law. All authors actively participated in the review and final approval of the manuscript, ensuring its academic rigor and integrity.

Conflict of Interest

The author declares that there is no potential conflict of interest, whether financial, professional, or personal, that could have influenced the research findings, data interpretation, or conclusions presented in this article. The research was conducted independently and objectively to ensure academic integrity and transparency.

References

- Abdullatif, Bashir, and Mohd Farid Mohd Sharif, 'Leadership in Islam: Views, Methods, and Suggestions in the Nigerian Islamic Organization', *International Journal of Academic Research in Business and Social Sciences*, 2020, doi:10.6007/ijarbss/v10-i3/7036
- Abed Kazem, Fatima Ali, and Muhammad Jabbar Hashem Al-Jubouri, 'Qur'anic Rooting of Women's Right to Freedom', *International Journal of Health Sciences*, 2022, doi:10.53730/ijhs.v6ns4.11691
- Amran, Ellyana, and Willy Arafah, 'Analysis of Factors Determining Islamic Motivation Entrepreneurship of Muslim Women Entrepreneurs in Jakarta.', *Business and Entrepreneurial Review (Ber)*, 2020, doi:10.25105/ber.v20i2.8069
- Armila, Nizma, 'Women's Leadership in Islamic Boarding Schools: A Comparative Study of Islamic Boarding Schools in Indonesia, Malaysia, and Brunei Darussalam', *Eduprof Islamic Education Journal*, 2023, doi:10.47453/eduprof.v5i2.210

- Baharudin, M, Rahmawati Mohd Yusoff, and Nadzrah Ahmad, 'Rejecting Domestic Violence in Malaysia Based on the Qur'an and Prophetic Traditions', *Jawab*, 2023, doi:10.59371/jawab.v1i1.44
- Barlas, Asma, 'Uncrossed Bridges', *Philosophy & Social Criticism*, 2013, doi:10.1177/0191453713477346
- Busse, Matthias, and Peter Nunnenkamp, 'Gender Disparity in Education and the International Competition for Foreign Direct Investment', *Feminist Economics*, 2009, doi:10.1080/13545700802528315
- Chang, Dian-Fu, Wen-Ching Chou, and Tien-Li Chen, 'Comparing Gender Diversity in the Process of Higher-Education Expansion in Japan, Korea, Taiwan, and the UK for SDG 5', *Sustainability*, 2022, doi:10.3390/su141710929
- Dawam, Mohammad, 'Polemics About Women's Leadership From a Modern Islamic Perspective', *J. Riset. Multidisip. Inov. Tech.*, 2023, doi:10.59653/jimat.v1i01.160
- Djono, Sutiya, and Fachri Zulfikar, 'Historical Perspective of Acehese Women's Leadership Transformation as a Source of History Learning', *International Journal of Sustainable Development and Planning*, 2022, doi:10.18280/ijstdp.170811
- Febriani, Rizki, 'Implementation of Islamic Value on Leadership, Organizational Culture and Spirituality to Performance', *Manajemen Bisnis*, 2021, doi:10.22219/mb.v11i1.17006
- Haque, Muhammad Faizul, Sohirin Mohammad Solihin, Nadzrah Ahmad, and Mohd. Shah Jani, 'Women Rights to Inheritance in Muslim Family Law: An Analytical Study', *International Journal of Islamic Business & Management*, 2020, doi:10.46281/ijibm.v4i1.543
- Janghorban, Roksana, Robab Latifnejad Roudsari, Ali Taghipour, and Morteza Abbasi, 'Sexual and Reproductive Rights From Qur'anic Perspective: A Quantitative Content Analysis', *Asian Social Science*, 2014, doi:10.5539/ass.v11n3p182
- Jasni, Jabran, and Sharfizie Mohd Sharip, 'A Review of Islamic Leadership's Effectiveness in Islamic-Based Institutions', *International Journal of Academic Research in Business and Social Sciences*, 2022, doi:10.6007/ijarbss/v12-i9/15151
- Maurel, Zeny L, Lezel Mernilo Tutanés, Ann Sheila C Rosario, and Al Jefferson Pabelic, 'Unexpected Effects of Gender Equality in Education to Gender

- Disparities in Economic Participation: Global Evidences', *Asia Pacific Journal of Social and Behavioral Sciences*, 2017, doi:10.57200/apjsbs.v14i0.91
- Mndolwa, Florence D, and Abdul Latif Alhassan, 'Gender Disparities in Financial Inclusion: <i>Insights From Tanzania</i>', *African Development Review*, 2020, doi:10.1111/1467-8268.12462
- Muhammad, Sultan, and Nimra Sharif, 'Dealing With Gender Disparity in Educational Setting: A Case of Primary Schools in a Karachi's Town', *International Journal of Experiential Learning & Case Studies*, 2018, doi:10.22555/ijelcs.v3i2.2409
- Mulya, Teguh Wijaya, and Zulfa Sakhiyya, "Leadership Is a Sacred Matter": Women Leaders Contesting and Contextualising Neoliberal Meritocracy in the Indonesian Academia', *Gender and Education*, 2020, doi:10.1080/09540253.2020.1802407
- Munawaroh, Lathifah, and Suryani Suryani, 'Menelisik Hak-Hak Perempuan', *Kafa`ah Journal of Gender Studies*, 2020, doi:10.15548/jk.v10i1.263
- Nashruddin tahir, Erwati Aziz, 'Women Rights on Reproduction in Qur'anic Perspectives', *Istinbath*, 2018, doi:10.20414/ijhi.v17i2.100
- Parveen, Asia, 'A Historical Analysis of Human Rights and Women's Status in Pakistan', *Pakistan Journal of Gender Studies*, 2016, doi:10.46568/pjgs.v12i1.196
- Prasetiawan, Ahmad Yusuf, and Lis Safitri, 'Kepemimpinan Perempuan Dalam Pesantren', *Yinyang Jurnal Studi Islam Gender Dan Anak*, 2019, doi:10.24090/yinyang.v14i1.2874
- 'Quran and Gender Equality: Interpretation in the Light of Molana Ayyub Dehlvi's Work', *Journal of Development and Social Sciences*, 2023, doi:10.47205/jdss.2023(4-iv)26
- Rehman, Badshah, and Sayed Maqsood ur Rehman, 'An Academic Study of Women's Rights in the Light of the Shari'ah and Social Modern Issues', *Journal of Religious Studies (Uochjrs)*, 2018, doi:10.33195/uochjrs-v1i2722018
- Taufik, Taufik, 'Quality Culture-Oriented Leadership Model Head of Islamic State Senior High School in Palu', *International Journal of Scientific Research and Management*, 2021, doi:10.18535/ijssrm/v9i09.el03
- Ul-Haq, Jabbar, Iqra Ashraf, Ahmed Raza Cheema, Qazi Muhammad Adnan Hye, and Hubert Visas, 'The Relationship Between Trade Liberalization and Gender Disparity in Education: Evidence From Pakistan', *Nurture*, 2023, doi:10.55951/nurture.v17i3.291

Unsi, Baiq Tuhfatul, 'Analisis Konsep Tentang Wanita Amina Wadud', *Tafaqquh Jurnal Penelitian Dan Kajian Keislaman*, 2022, doi:10.52431/tafaqquh.v10i2.969

Widjaja, Gunawan, 'Review on the Women's Rights and Islamic Law in Southeast Asia', *Journal of Law and Sustainable Development*, 2023, doi:10.55908/sdgs.v11i7.751

Zaim, Halil, Ahmet Demir, and Taylan Budur, 'Ethical Leadership, Effectiveness and Team Performance: An Islamic Perspective', *Middle East J of Management*, 2021, doi:10.1504/mejm.2021.111991