

Women's Leadership in Higher Education Development Islamic Religious Perspective Theory of *Mubadalah*

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Abstract

Women's leadership is a phenomenon that is always interesting and requires practical research in the field. This research uses a qualitative approach based on phenomenology, namely women's leadership in higher education. The results revealed that women's leadership is in accordance with 9 principles namely the principle of accountability, the principle of transparency, the principle of quality, the principle of togetherness, the principle of law, the principle of benefit, the principle of equality, the principle of independence, the principle of effectiveness and efficiency. the second is the principle of men and women in cooperation and mutuality, and the third is the similarity in the role of the public in understanding the text of the Qur'an.

Keywords: women's leadership, higher education, Islamic religious, *mubadalah*

A. Introduction

Women's leadership¹ is a phenomenon that is always interesting and requires practical research in the field, and the development of women's leadership almost coincides with the emergence of Islamic culture.² A culture that respects women as noble beings. However, conservative religious views continue to view women as inferior beings.³ A leader can influence others to participate in achieving common goals.⁴ This influence is carried out in a task relationship to achieve the goals of the leader.⁵ As well as the individual actions of a group in each activity in order to achieve the same goal.⁶ In Islam, according to Taufiq Rahman, the term for a high official or leader can use the words caliph, or Imam, and guardian.⁷ Hamza Ya'qub added the term leader in Islam that apart from caliphs, priests and guardians in practice are also commonly known by the words amir and sultan as heads of

¹ Feminism in Indonesia prefers the use of the word woman rather than the word woman. In an inscription named Gandasuli it is stated that the origin of the word woman is parpuanta which means lordship or respect. Meanwhile, the meaning of the word woman has an inferior connotation (gentle, crybaby, forgetful, comforter, lack of reason). See Zaitunah Subhan, *Women's Nature; Fate or Myth*, (Yogyakarta: Islamic Boarding School Library, 2004), p. 4 – 8.

² M. Quraish Shihab, *Wawasan Al-Quran*, (Bandung: Mizan, 1996), p. 269 – 318.

³ KH. Husein Muhammad, Kaedah Kontekstual “Suatu Cara untuk Mewujudkan Keadilan (Text and Context The Social Construction of Syari’ah), *Makalah pada Persidangan Internasional bertema “Trends in Family Law Reform in Muslim Countries”*, Kuala Lumpur, 18 – 20 Maret 2006.

⁴ Bahruddin & Umairson. *Kepemimpinan Pendidikan Islam: Antara Teori dan Praktik* (Yogyakarta: Ar-Ruzz Media, 2012) p. 47.

⁵ Syaiful Sagala, *Administrasi Pendidikan Kontemporer*, (Bandung: Alfabeta, 2009), p. 144.

⁶ Gary A. Yukl, *Leadership In Organizations*, (By Prentice-Hall, Inc, Englewood Cliffs, N.J. 2010), p. 21.

⁷ Taufiq Rahman, *Moralitas Pemimpin dalam Perspektif Al-Quran*, (Bandung: Pustaka Setia, 1999), p. 21.

state.⁸ So a leader who does not have high integrity will not gain the trust of his followers, and vice versa.⁹

Meanwhile, in the theory of mubadalah, there are three basic premises of Qira'ah Mubadalah, namely that we should be able to understand it properly and completely. First, Islam is presented to men and women, so texts related to religious discussions are intended for both men and women. Second, the principles of men and women are cooperation and mutuality, not the other way around; dominating each other.¹⁰ Furthermore, the third is that texts in Islam are very open to criticism and can be used with reinterpretation.¹¹ Men and women are the main objects of the purpose of the revelation of the verses of the Qur'an and hadith, so that both of them ideally also receive the consequences of the law that is prescribed.¹²

In this case, tertiary institutions are not only required to be able to provide an adequate number of lecturers; in accordance with the ratio of the distribution of lecturers to students (1:30/1:25),¹³ but also must be able to provide lecturers that are in accordance with the scientific disciplines (prodi) contained in the tertiary institution. Improving HR Educators (Lecturers) In developing and improving tertiary institutions there are at least a few things that need to be done, namely increasing HR teaching staff,¹⁴ completing Learning Process Facilities,¹⁵ improving Academic Administration Services, forming Academic Support Institutions,¹⁶ establishing collaboration,¹⁷ and Accreditation of Study Programs and Institutions.¹⁸

⁸ Hamzah Ya'qub, *Publisistik Islam: Teknik Dakwah dan Leadership*, (Bandung: Diponegoro, 1981), p. 67

⁹ Sudaryono, *Leadership Teori dan Praktek Kepemimpinan* (Jakarta: Lentera Ilmu Cendikia, 2014) p.50-51.

¹⁰ Eti Nurhayati, *Psikologi Perempuan dalam Berbagai Perspektif*, (Yogyakarta: Pustaka Pelajar, 2012), p. xxvi

¹¹ Faqihuddin Abdul Kodir, *Qira'ah Mubadalah* (Yogyakarta: IRCiSoD, 2019), p.196.

¹² Mukhammad Nur Hadi, 'Mubadalah Perspective: A Progressive Reading On Book Of Dhau' Al-Mishbah Fi Bayani Ahkam An-Nikah', *Islam Universalia: International Journal of Islamic Studies and Social Sciences*, 1.3 (2020), hal. 487

¹³ Jumlah ideal rasio dosen dan mahasiswa berkisar antara 1:30 atau 1:25. Artinya, setiap 1 dosen dapat memberikan bimbingan maksimal terhadap 25 atau 30 mahasiswa. Maka dari itu, perguruan tinggi yang memiliki jumlah mahasiswa 1000, maka minimal ia memiliki 34 Dosen (1:30) atau 40 dosen tetap (1:25) yang bertanggung jawab membimbing mahasiswa. Dikutip dari surat edaran Kementerian Pendidikan Nasional Nomor 2920/DT/2007 tentang Penetapan Daya Tampung Mahasiswa bagi Rektor Universitas/Institut

¹⁴ Rahardi Ramelan, *Manajemen Perguruan Tinggi dalam Antisipasi tahun2020: Riset dan Hubungan Kelembagaan*, p. 58

¹⁵ Tulus Tambunan, *Perkembangan Pendidikan di Indonesia Menghadai tahun 2020; Kendala dan Prospek*. Dalam Lukman Hakim., (Ed.), *Reformasi Manajemen Pendidikan Tinggi* (Jakarta: MediaEkonomi, 1999), p. 24

¹⁶ Chairuman Armia, *Profil dan Kurikulum Pendidikan Tinggi Pada Era Glomablisasi: Menghadapi tantangan Dunia Kerja*, dalam lukman Hakim (Editor), *Reformasi Manajemen Pendidikan Tinggi*, (Jakarta : Media Ekonomi, 1999), p. 105.

¹⁷ Rahardi Ramelan, *Manajemen Perguruan Tinggi dalam Antisipasi tahun2020: Riset dan Hubungan Kelembagaan*, dalam lukman Hakim dan (Ed.), *Reformasi Manajemen Pendidikan Tinggi*, (Jakarta : Media Ekonomi, 1999), p. 69-71.

¹⁸ Lukman Hakim, *Kualitas Pendidikan Tinggi Swasta; Tinjauan Dua Sistem Akreditasi*, dalam Lukman Hakim, (Ed.), *Reformasi Manajemen Pendidikan Tinggi* (Jakarta : Media Ekonomi, 1999). Hal. 35.

In this study the analysis of women's leadership thoughts and policies will be dissected using the theory of mubadalah. Mubadalah is a method that can be used to interpret basic Islamic texts that require equality of the subject of life for men and women, both of whom are addressed in balance by the source of the text and contain real meaning in the text. Faqihuddin Abdul Kodir is the initiator of the term mubadalah as a thematic encyclopedia. Naively, injustice and discrimination against women are always reinforced by religious interpretations.

Based on the thoughts above, the aims of this research are: (1) to analyze the thoughts and policies of women leaders in developing PTKI, (2) to analyze the policies of women leaders in developing PTKI, (3) to find and analyze the implications of the thoughts and policies of women leaders in developing PTKI. This research uses a type of descriptive qualitative research. This type of phenomenological research uses data collection techniques using documentation, observation, interviews, and data triangulation. The data analysis technique uses several stages, namely: data reduction, data display, and data verification.¹⁹

B. Islam is Present for Male and Female Leaders

Islam is a very tolerant religion, giving more space to its people to develop their identity. In the effort of self-exploration, Islam does not look at human gender. Both male and female sexes have equal opportunities in Islam. Likewise in terms of leadership, Islam also provides full support to both male and female leaders. Leadership is something urgent in Islam.²⁰ Leadership has a role to develop Islamic teachings in the context of public life. Leadership in Islam is found in three terms, namely khilafah, imamate and imarah. These three terms have the same meaning. The similarity of these meanings relates to the meaning of leadership power, the quality of a leader, or the act of leading.²¹ Leadership means an ability to invite others to achieve the goals that have been set. As a religion of justice, Islam gives more space to women, especially if women are seen as capable of becoming leaders, so Islam is very supportive. So that Islam can be used as a guideline for women leaders to continue working without fear of discrimination by their religion.

Initially, leadership was only identified with men. The view is identical to the controversy if the leadership is entrusted to women. The controversy over women's leadership relates to the public sphere. The public sphere includes the political and social-community fields.²² The Ulama's response to women's leadership is divided into two. First, Ulama who reject women's leadership in the public sphere. This group is dominated by textualist Ulama. One of the textualist scholars is Abbas Mahmud Al-Aqqad in his book entitled "Philosophy of the Qur'an: Philosophy, Spiritual and Social in Al-Quran Signs" states that these

¹⁹ Ismiati, Nur, Zaenal Mustakim, Saefudin Zuhri, and Umi Mahmudah. "Pengaruh Kepemimpinan Guru Dan Keterampilan Manajemen Kelas Terhadap Perilaku Belajar Siswa Di SDI ISLAM 01 YMI Wonopringgo." *IBTIDA-Jurnal Kajian Pendidikan Dasar* 1, no. 2 (2021): 60-72.

²⁰ Zaitunah Subhan, *Tafsir Kebencian Studi Bias Gender Dalam Tafsir Qur'an* Cet. I; Yogyakarta: LkiS, 1999. p. 18-19.

²¹ Jawad, Haiffa A., *The Rights of Women in Islam: an Authentic Approach*, (New York: ST Martin's Press, Inc., 1998), p. 25.

²² Nurani Soyomukti, ".Metode Pendidikan Marxis Sosialis", (Jogjakarta:Ar-Ruzz Media,2008), p.299.

differences are based on physical and biological differences. He emphasized that men have been formed to be leaders in the family environment with the role of head of the family. Men are human beings who have naturalist leadership traits from birth. Second, the Ulama allow women to become leaders. This group is dominated by contextualist Ulama. One of the contextualist Ulama is Quraish Shihab.

The importance of the presence of women leaders in the public sphere gives Islamic beliefs very universal. Islam gives insight that humans created by Allah have the advantage of being leaders. Women leaders can use universal Islamic principles in the administration of Islamic Religious Colleges. So that the problems of PTKI decline do not occur like routine and monotonous activities, the approach chosen is more of a formality, and loses its driving force.²³ The principle of organizing academic activities within the Islamic Religious Higher Education (PTKI) environment is the main principle that forms the basis for planning, implementing, monitoring and evaluating academic activities which include:

1. The principle of accountability, that all implementation of academic policies must be accountable scientifically and openly and always refers to the latest dynamic scientific developments. Men and women in scientific development have the same responsibility to interpret the Qur'an in the world of work. Male and female employees have the same responsibility in academic policy. The basis for women's leadership uses scientific principles that are in accordance with the work procedures of each field within the Higher Education institution. If they have computer education qualifications, they should be in a computer laboratory. Or there are those who are financial experts, so they are placed in the field of institutional financial management.
2. The principle of transparency, that academic policies are carried out in an open manner, based on clear arrangements and regulations which are always oriented towards mutual trust for the implementation of a conducive academic environment and guaranteeing the realization of synergism. Women leaders must build a pattern of open communication with the entire academic community. Women leaders can create leadership nuances with the principle of "good and clean government" where transparency in all governance arrangements. The implementation of good and clean government requires good cooperation from all elements.
3. The principle of quality, that academic policies are implemented by always prioritizing the quality of input, process and output. The entire academic community in PTKI has been selected based on the selection process according to the quality of their respective sciences. It is better if female leaders do not look at gender in determining the choice of prospective employees in PTKI. In recruiting new employees, we try to always use the quality principle rather than gender selection. There is no gender priority in providing opportunities to work within the academic community of IAIN Ponorogo. If there are both women and men who register, then we will select both of them fairly to get the best quality. A leader does not use gender tendencies in selecting employees, but he places more emphasis on educational qualifications and quality of performance ethic.

²³ Imam Suprayogo, Rasmianto, *"Perubahan Pendidikan Tinggi Islam Refleksi Perubahan IAIN/STAIN Menjadi UIN"*. (Malang: UIN-Malang Press, 2008), hal.103.

He prioritizes the quality of his members in participating in developing the quality of Islamic Religious Higher Education education.

4. The principle of togetherness that academic policies are implemented in an integrated, directed, structured and systematic manner for the benefit of the Institute in a comprehensive manner and based on the institutional vision and mission for effectiveness and efficiency. Women leaders in determining policies must prioritize common interests. Within the organization you cannot add your own program, it must be discussed with the leadership team. Several new policies must be communicated with the leadership. This especially has to do with finances. There is no funding to form an institution or unit. There are several study centers under lecturers initiated by the faculty. If it's not on the charter, according to the rules it can't be financed with state money. Only institutions that can be funded are in the ortaker. There are several new units appearing. Among them is the house of religious moderation. There is no religious moderation in the ortaker yet, but we can carry out activities by being included with the activities of other units.
5. The principle of law, that all parties involved directly or indirectly in the implementation of academic life must comply with applicable laws whose enforcement is guaranteed by the state. We work according to existing laws. Legal regulations in Islamic Religious Higher Education Institutions must be obeyed by all groups. There is no legal emphasis in favor of one gender and position. We do everything equally and fairly.
6. The Principle of Benefit, that academic life is organized to provide maximum benefit to the nation and state, Institutes, and all academic community members. Women leaders in making policies always prioritize benefits for all their followers. What's more, the benefits refer to the tendency towards religious moderation, gender sensitivity, disability and disability. For example, the construction of gender-sensitive campus buildings is the construction of lactation rooms. The lactation room is intended for women who are experiencing natural tasks. As a campus that is gender sensitive, its infrastructure facilities must also be equipped according to gender sensitive qualifications.
7. The principle of Equality, that academic policies are implemented on the basis of equal rights to ensure the creation of an egalitarian academic environment. Women leaders have a vision and mission that upholds equality for men and women. The policy was made so that it can embrace all campus academics, both men and women, persons with disabilities, women who are experiencing natural tasks. A woman leader can put her equality thoughts into fulfilling adequate facilities and infrastructure to implement the principle of equality. Women leaders can provide ideas and policies related to gender sensitivity, with disabilities, for example by creating a lactation room, which is intended for women who are carrying natural tasks.
8. The principle of independence, that the implementation of academic policies is always based on the ability of the Institute by relying on all existing potential and resources to optimize the ability of the Institute which continues to develop systematically and structuredly. The potential independence of Islamic Religious Higher Education must be developed by all academics. Everyone moves towards progress by optimizing their potential in the spirit of performance. Overall, the individual independence of the academic community is already independent in

developing their respective potentials. Women leaders try to motivate them with policies that can be used by all individuals to develop their potential. Such as licensing and study assignment scholarships. Women leaders really give flexibility to their members to develop their own potential, both men and women. He provides equal opportunities, in terms of time, funding, permits, and so on.

9. Principles of Effectiveness and Efficiency, that the implementation of academic policies is always based on accuracy on target and taking into account the comparison between the results obtained and the resources used.²⁴ Women leaders can apply a system of effectiveness and efficiency in leading, this is done in order to accelerate the development of Islamic Religious Colleges more rapidly.

Both male and female leaders, it is not easy to carry out their leadership if they are not fully supported by their followers. She, who has managed to cooperate well in every line of campus academic community, illustrates that women leaders have succeeded in advancing the institutions they lead with all the shrewdness in carrying out leadership functions. Islam is here to provide support to every human being who becomes a leader, both men and women. His policy is very tolerant, interpreting the presence of Islam which is rahmatan lil 'alamiin.

C. Men's and Women's Principles in Cooperation and Mutualism

Effective leadership is a leadership model that is substantially based on cooperation, togetherness, trust, and appreciation, not on authoritarianism, power, hegemony, and fear. Evi Muafiah in running for chancellor has a spirit of equality. In teamwork, mutuality is needed regardless of gender.

Women leaders have a mission in developing Islamic Religious Higher Education as follows:

1. Teaching (The learning environment)

Conduct quality and standardized learning processes through planned, measurable and structured innovative programs. This can be done by all academicians, both male and female.

2. Research and Publication

Carry out superior research programs at national and international levels which form the basis for interdisciplinary scientific development and publish them as products that are consumed by the world community. The female leader gives equal opportunities to all of her followers, both male and female. For research and publications that are still in the process of subscribing to reputable international journals, they can still be accessed using Skyhap, for student scientific work, products in the form of articles or journals. A female leader should carry out her mission properly and with the principle of justice, where lecturers and students are given equal opportunities to develop knowledge.

3. Community Service

Doing community service as part of scientific responsibility in the form of counseling, mentoring, and empowerment. A female leader emphasizes all staff to provide maximum service to all students regardless of gender, race, ethnicity, occupation and so on.

²⁴ Sumber Panduan Pengisian Borang Akreditasi BAN PT Program Studi Perguruan Tinggi.

4. Institutional Outlook

The ability of tertiary institutions to attract public sympathy in terms of human resources, institutions and infrastructure. The female leader invites all academics of the Islamic Religious College to fight for the wider community. He implements campus programs to develop a learning community culture. Women's leadership really provides an opportunity for all academic divisions of Islamic Religious Higher Education. She carries out programs that help marginalized people, are sensitive to gender and disabilities, and implements religious moderation.

5. Industry Income

Bringing the distance between scientific development at the institute and the world of work and industry. Women leaders must be able to make new policies in terms of cooperation with parties who open job vacancies. With the job fair he announced, it is planned to be able to accommodate the potentials of alumni of Islamic Religious Higher Education who are highly dedicated to the development of the work industry. The new change I made regarding Industry Income was to form a halal center institution. This has started to be done by making halal food products. Creating a business center, which is a venue for information on job vacancies for PTKI graduates.

In the academic policy of Islamic Religious Colleges it uses the Principle of Equality, namely that academic policies are organized on the basis of equal rights to ensure the creation of an egalitarian academic environment. The percentage of male and female employees in Islamic Religious Higher Education Institutions does not affect work loyalty. Equality in managing institutions makes a positive contribution. The development of Islamic Religious Higher Education in equality makes the roles of men and women in work teams work hand in hand. The performance of men and women is assessed equally in terms of job equality. So that the existence of women remains an important individual in the world of work.

D. Equality in the Role of the Public in Understanding the Text of the Qur'an

The following is one of the verses on which women are also needed in the public sector, namely Q.S. At-Tauba verse 71:

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

It means :

“The believers, men and women, some of them become helpers for others. They order (do) good and prevent (do) evil, enforce prayers, pay zakat, and obey Allah and His Messenger. They will be given mercy by Allah. Verily, Allah is Mighty, Most Wise.” (Q.S 9:71)

We as humans have the same public role, this is guaranteed in QS. at-Taubah verse 71, where the believers, men and women, some of them become helpers for some others. They order (do) good and prevent (do) evil, enforce prayers, pay zakat, and obey Allah and His Messenger.

From the verse mentioned by the researcher above, it is clear that men and women are encouraged to take part in works that can bring goodness (amar ma'ruf) and prevent evil (nahi munkar) in life, establish prayers, pay zakat, as well as

establishing all the values and teachings of Allah SWT. and His Apostle. Prayer can represent religious ritual activities, zakat is a socio-economic activity, while amar ma'ruf and nahi munkar can represent current political works. All of these activities, of course, are in the domestic realm of the household, but a lot more are in the public sphere at large. Taking into account the strictness of the Qur'an explicitly mentioning women in this verse as a subject, there is absolutely no reason, in the name of Islam, to marginalize and subordinate them. Both as subjects who are involved in participating actively in these works and as subjects who feel the results. Looking back at when a female leader volunteered to become Chancellor, nothing prevented women from participating in competing in the public sphere. In the regulations for submitting prospective rector candidates (bacarek), there is no prohibition for women to participate in this grand event. A Muslim woman who becomes a leader has the potential to develop her own existence in the public sphere. Of course, in theory, he is judged by his capacity and ability to lead a very trustworthy institution. The election of a woman to become Chancellor has proven that in the public world, women are capable of having the potential to be highly competitive, creative, and achievers. Women are not only as domestic actors, but with proof of the performance of female rectors. According to the researcher, in principle, in providing workloads, one gender should not be burdened with something from one of these spaces alone, or obtain the benefits alone.

E. Conclusion

The thoughts and policies of women leaders in the development of Islamic Religious Higher Education in the perspective of Mub Theory are that there are 3 basic premise things are first that Islam is present for male and female leaders, that women's leadership is in accordance with 9 principles namely the principle of accountability, the principle of transparency, the principle of quality, the principle of togetherness, the principle of law, the principle of benefit, the principle of equality, the principle of independence, the principle of effectiveness and efficiency. the second is the principle of men and women in cooperation and mutuality, and the third is the similarity in the role of the public in understanding the text of the Qur'an. All three support the role of women leaders in carrying out their duties.

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