



***Maqāṣid Al-Syari‘ah* and Female Leadership in the Muslim Family: Towards an Integrative Conceptual Model**

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Abstract: This study aims to examine how women’s leadership roles in households can be conceptualized through the lens of *maqāṣid al-syari‘ah* and modern sociology, offering an integrative framework that aligns normative Islamic principles with observed social dynamics. Using a library research approach, the study systematically analyzes authoritative Islamic legal sources, classical and contemporary sociological theories, and findings from existing empirical studies on family roles and gender relations. Rather than conducting original fieldwork, this research synthesizes prior empirical evidence to assess the normative legitimacy, functional dimensions, and societal implications of female leadership in the family. The analysis shows that the objectives of *maqāṣid al-syari‘ah*—the protection of religion, life, intellect, progeny, and wealth—are compatible with sociological perspectives on gendered decision-making, role flexibility, and family well-being. This synthesis results in a conceptual model that supports equitable role distribution, promotes justice, and strengthens family resilience amid socio-cultural change. The study concludes that empowering women in family leadership roles, when grounded in both Islamic objectives and sociological insights, contributes to a more balanced and sustainable household structure, and it recommends future empirical research to test and contextualize this model across diverse cultural settings.

Keywords: *maqāṣid al-syari‘ah*; female leadership; Muslim family; integrative conceptual model.

Introduction

The increasingly complex transformation of social structures in the modern era has led to significant shifts in gender role distribution, particularly in relation to female leadership within the family. In many traditional societies, family leadership has long been associated with male authority as the head of the household, while women were primarily assigned domestic responsibilities (Benería, Berik, & Floro, 2016). However, socio-economic changes, technological development, and expanded access to education have altered this pattern, enabling women to participate more actively—and in many cases to assume leadership roles—in household decision-making processes (Sullivan & Gershuny, 2001). These changes are evident in areas such as children’s education, household financial management, and conflict resolution, where women often play decisive roles (Ibrahim, 2015).

Within Muslim societies, this transformation raises important questions about the compatibility between evolving social realities and Islamic normative frameworks. From the perspective of *maqāṣid al-sharia*, women’s leadership in the family can be understood as part of the effort to safeguard the core objectives of Islamic law: the preservation of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-‘aql*), lineage (*ḥifẓ al-nasl*), and wealth (*ḥifẓ al-māl*) (Al-Qaradawi, 1999). Interpreted through this lens, female leadership is not merely a sociological phenomenon. However, it may also possess normative legitimacy within Islamic teachings when it contributes to justice, welfare, and family well-being (Choudhury, 2006). At the same time, modern sociology views female leadership as an adaptive response to structural change, contributing to family cohesion, more egalitarian power relations, and the protection of family members’ rights and welfare (Parsons & Bales, 1955; Rosyad & Zulfikar, 2021). Consequently, discussions of female leadership in Muslim families cannot be separated from both Islamic

legal reasoning and contemporary sociological analysis, as highlighted in recent theological and socio-cultural debates (Mahbuba & Sumaiya, 2023).

Recent studies have begun to explore women's roles in the family from either normative Islamic or empirical sociological perspectives. Normative-oriented research grounded in *fiqh* and *maqasid al-sharia* has emphasized the ethical and legal foundations of women's participation in both domestic and public spheres. For example, Al Mustaqim (2024) argues that *maqasid al-sharia* guides defining women's roles in ways that ensure justice and public welfare without neglecting domestic responsibilities. Similarly, Fajar and Sugirman (2024) highlight the principles of justice (*al-'adl*) and public interest (*mashlahah 'ammah*) as key justifications for legitimizing female leadership within Islamic frameworks, linking these principles to broader human rights discourses.

On the other hand, empirical sociological studies have focused on the practical dynamics of women's leadership and participation in family life. Maghfirah (2023), for instance, demonstrates that women who act as primary or supporting breadwinners contribute significantly to household economic stability while maintaining family harmony through effective communication strategies. These findings suggest that women's involvement in leadership and decision-making does not undermine the husband's role but instead fosters collaborative and synergistic forms of family leadership. Despite these valuable contributions, most existing studies remain fragmented. Normative research often stops at the level of textual interpretation, fatwas, or ethical justification, without engaging deeply with empirical evidence from contemporary family life. Conversely, sociological studies frequently neglect to relate their empirical findings to the moral and spiritual objectives articulated in *maqasid al-sharia*. Partial attempts at integration exist, but they have not yet resulted in a systematic analytical framework that bridges normative and empirical approaches in a coherent manner.

This article contributes by constructing an integrative analytical framework that systematically combines *maqasid al-sharia* as a normative foundation with modern sociology as an empirical and analytical perspective to understand female leadership within the family. Conceptually, the study offers a model that positions women's family leadership as simultaneously normatively legitimate within Islamic law and socially functional in responding to contemporary challenges. Practically, this framework provides a basis for analyzing diverse family contexts and may inform family policy formulation, educational programs, and women's empowerment initiatives that are sensitive to both religious values and social realities.

This study addresses the central research question: How can the integration of *maqasid al-sharia* and modern sociological perspectives provide a comprehensive understanding of female leadership within the family? To answer this question, the article aims to: (1) analyze normative Islamic perspectives on female leadership through the lens of *maqasid al-sharia*; (2) synthesize key findings from modern sociological literature on gender roles and family leadership; and (3) develop an integrative conceptual model that bridges normative and empirical approaches based on a library research method.

Method

This research employs a library research approach, focusing on the identification and critical analysis of primary and secondary scholarly works relevant to social-Islamic studies, particularly those supporting the integration of *maqasid al-sharia* and family sociology perspectives. The methodological orientation of this study is normative-analytical, aiming to construct a conceptual framework rather than to generate original empirical data. The procedure begins with the formulation of function-based inclusion criteria. First, recent methodological and mapping literature is prioritized, namely Indonesian and English publications within the last five years (2020–2025) that are directly relevant to research design, systematic literature reviews, bibliometric studies, and contemporary sociological discussions. Second, foundational and classical references are intentionally included to provide conceptual grounding. These consist of classical and early modern works on the principles of *maqasid* (*usul al-fiqh* and legal objectives), family jurisprudence (*fiqh al-usrah*), and classical sociological theories of family and social structure—particularly the structural-functional perspectives developed by Talcott Parsons and Robert F. Bales. These theories remain analytically relevant for understanding role differentiation, authority patterns, instrumental-expressive roles, and functional integration within the family system (Parsons & Bales, 1955; Parsons, 1959; Parsons, 1964).

Source collection is conducted through major academic databases such as Scopus, Web of Science, Google Scholar, and university library collections, complemented by methodological guidelines issued by research institutions and professional associations (Bhattacharjee, 2020; IFLA Social Science Libraries Section, 2024). To ensure methodological rigor and consistency, the Harvard CTP Guides and the USC Writing Guide for Methodology are used to structure the stages of literature identification, screening, organization, and analysis in accordance with established scientific standards (Jimenez, 2024).

The literature is analyzed using a descriptive–critical approach, whereby sources are categorized according to their primary methodological and theoretical functions, including systematic literature reviews, bibliometric and scientometric analyses, and normative–conceptual discussions. The systematic review component follows a transparent and well-documented source selection protocol, comparable to the approach adopted by Kurniawan, Sulaiman, and Ramadhan (2025) in their review of *maqasid al-sharia* literature. In addition, the scientometric study by Mohammed (2024) is utilized to identify global research trends on *maqasid* and to map scholarly networks through document co-citation analysis. To strengthen the normative dimension, the *maqasid* methodology developed by Auda (2022) is employed, emphasizing reflective, multidisciplinary, and contextual interpretation, while critical perspectives on contemporary *maqasid* applications are drawn from Güney (2024).

To maintain consistency between inclusion criteria and source utilization, this study applies a functional screening logic. Recent sources (2020–2025) are primarily used for methodological justification, trend mapping, and contemporary sociological insights, whereas older and classical sources—including *maqasid* scholarship, family *fiqh*, and classical sociological theories by Parsons and Bales—serve as the conceptual and theoretical foundation. Accordingly, the “last five years” criterion is treated as a priority rule for methodological and empirical-mapping literature, rather than as an absolute limitation across all reference categories.

The validity of the research findings is ensured through methodological triangulation, comparing insights derived from systematic review and bibliometric analysis with general principles of social research methodology (Bhattacharjee, 2020; Polkinghorne & Given, 2021). Standards of validity, reliability, and measurability are further guided by the *Journal of Methods and Measurement in the Social Sciences* (Board, 2024), which emphasizes the importance of transparent and replicable research design. This process results in a literature synthesis that is comprehensive, critical, and analytically grounded, thereby strengthening the methodological foundation for developing a normative–empirical conceptual model integrating *maqasid al-sharia* and modern family sociology.

Results and Discussion

Conceptual Foundation of Female Leadership from the Perspective of *Maqasid al-Sharia*

Female leadership in the family can be conceptually defined as women’s capacity to assume strategic decision-making roles within the household, including economic management, children’s education, and the regulation of relational harmony among family members. Within Islamic normative discourse, such leadership is not framed as an absolute substitution of male authority, but rather as a form of moral and functional responsibility exercised to achieve the objectives of *maqasid al-sharia*. From this perspective, the family is positioned as a foundational unit of civilizational continuity, and women are understood as key agents in ensuring the realization of welfare-oriented values (*maslahah*) within that unit. Conceptual literature emphasizes that family harmony and stability are central indicators of social continuity, allowing female leadership to be theoretically positioned as one of several strategies for safeguarding communal welfare, rather than as a sociological fact derived from empirical measurement (Sunarti & Sebyar, 2020; Ahmi, Ramadhan, & Alam, 2024). Accordingly, the library research approach employed in this study serves to synthesize normative and theoretical discussions, rather than to claim direct empirical validation.

Within the framework of *maqasid al-sharia*, female leadership in the family is analytically connected to the five primary objectives of Islamic law: preservation of religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-aql*), lineage (*hifz al-nasl*), and wealth (*hifz al-mal*). Normatively, women’s leadership roles may be interpreted as contributing to these objectives through religious socialization within the household, care for physical and psychological well-being, guidance in education, moral nurturing of offspring, and responsible management of family resources. Rather than functioning as empirical indicators, these five objectives operate in this study as

conceptual dimensions for evaluating the legitimacy and relevance of female leadership within an Islamic ethical framework (Sunarti & Sebyar, 2020). Recent conceptual reviews also indicate that discussions of *maqasid* in the family context increasingly emphasize the integration of spiritual values with adaptive domestic management, reflecting an evolving interpretive horizon rather than a shift in legal absolutes (Chodir & Aspandi, 2023).

At the same time, it is important to acknowledge that classical and conservative fiqh positions have often articulated a more restrictive understanding of female leadership in the family, commonly grounded in the concept of *qiwamah*, which assigns formal household authority to men. In this view, women's leadership is frequently limited to supportive or consultative roles. However, *maqasid al-sharia* provides a normative mechanism for reassessing such positions by shifting the evaluative focus from formal authority to outcomes related to justice (*al-'adl*) and public welfare (*maslahah 'ammah*). Classical narratives and historical examples—such as the Qur'anic account of Queen Bilqis or the scholarly and pedagogical role of Aisha bint Abu Bakr—are often cited in contemporary literature to demonstrate that female leadership is not categorically rejected within Islamic tradition when it serves the common good (Fitria, 2025). Contemporary fiqh scholarship further argues that *maqasid* should function as a higher-order criterion in assessing family roles, allowing contextual reinterpretation without dismissing the normative structure of syariah itself (Masithoh, 2025).

Building on this tension between restrictive fiqh readings and *maqasid*-based reinterpretation, this study advances an integrative conceptual model that links *maqasid al-sharia* with insights from family sociology. In this model, *maqasid* functions as the normative axis, defining ethical objectives and boundaries, while sociological perspectives contribute an analytical axis for understanding role differentiation, decision-making processes, and family cohesion. Female leadership is thus conceptualized not as a fixed legal status, but as a context-sensitive role configuration that may emerge when it demonstrably contributes to the realization of *maslahah* across spiritual, social, and economic dimensions (Sunarti & Sebyar, 2020; Chodir & Aspandi, 2023). This model does not claim empirical causality, but offers a structured framework through which normative legitimacy and social functionality can be jointly assessed.

In contemporary contexts marked by globalization, urbanization, and shifting socio-economic conditions, the interpretive flexibility of *maqasid al-sharia* becomes particularly significant. Library-based studies highlight that *maqasid* allows adaptive readings of family roles while maintaining fidelity to core Islamic values, thereby opening conceptual space for women to assume leadership roles without negating religious principles. Discourses promoted by movements such as Musawah and Sisters in Islam reflect this orientation by emphasizing justice and balance in family relations (Islam, 2025; Musawah, 2025). Within the proposed model, such discourses are treated as part of a broader interpretive landscape rather than as empirical proof. Ultimately, the integration of *maqasid al-sharia* and sociological analysis in this study offers a normative–analytical framework through which female leadership in the family can be understood as both religiously grounded and socially responsive, while remaining open to further empirical examination in future research.

Sociological Analysis of Female Leadership Roles within the Family

Female leadership within the family, from a sociological perspective, can be analyzed through gender role theory and frameworks concerning the distribution of power within the household. In classical sociology, Parsons and Bales' structural–functionalist theory conceptualizes the family as a social system in which stability is maintained through differentiated yet complementary roles, commonly referred to as instrumental and expressive functions (Parsons & Bales, 1955). Within this framework, leadership and authority are understood primarily in functional terms—namely, the capacity to maintain equilibrium, ensure adequate socialization, and fulfill collective family needs—rather than as rigidly determined by gender (Parsons, 1959). Building upon this foundation, gender role theory highlights how society constructs expectations and norms regarding the behaviors of men and women, which in turn affect the division of tasks and responsibilities at home. According to the literature, this theory has evolved from a structural-functionalist paradigm toward a constructionist approach, wherein women's roles are understood as socially constructed and subject to change in response to cultural and economic contexts (Townsend, 2024). The distribution of power within families, according to modern sociology, is therefore not always hierarchical but often negotiated, allowing strategic decisions to be made jointly. Chen's systematic study (2025) asserts that shifts in perspectives on gender and domestic leadership

have enabled women to serve as primary decision-makers without diminishing male contributions. Through the library research method, this understanding is connected with normative studies that view balanced power relations as an indicator of a healthy and adaptive family system.

Female leadership in the family also has wide-reaching implications for psychological well-being, economic stability, and children's educational outcomes. From a functionalist standpoint, Parsons and Bales argue that leadership within the family plays a central role in maintaining emotional integration and adequate socialization, both of which are essential for child development and long-term social stability (Parsons & Bales, 1955; Parsons, 1964). Contemporary literature reviews further suggest that women's roles as decision-makers are conceptually associated with emotionally supportive household climates, which in turn foster children's psychological development (Barnett & Hyde, 2021). Research by Zhu and Chen (2022) adds that the inclusive leadership style often attributed to women may generate positive spillover effects between work and family life, thereby enhancing overall emotional well-being. From an economic perspective, women who take leading roles in household financial management tend to prioritize long-term welfare, allocate resources more equitably, and reduce household vulnerability to financial risk (Smith, 2022). In the educational sphere, women's leadership influences decisions regarding school quality, learning support patterns, and the cultivation of a literacy-oriented home environment (Reitan, 2024a). Through conceptual synthesis of the literature, female leadership in the family can thus be understood as contributing to multidimensional family success across psychological, economic, and educational domains.

The varied structures of modern families—ranging from nuclear and extended families to single-parent households—also shape patterns of female leadership. In nuclear families, women often assume more centralized leadership roles due to streamlined decision-making structures (Townsend, 2024). Extended families may provide additional social support but also introduce complexity in authority distribution and role negotiation, reflecting Parsons' view of the family as embedded within broader social systems that influence internal role arrangements (Parsons, 1959; Ali, 2023b). Meanwhile, women heading single-parent households face the dual responsibility of economic provision and caregiving, requiring heightened managerial and adaptive capacities (Calabrò, 2024). Sociological literature consistently indicates that each family structure demands different leadership strategies, with flexibility and role adaptation being key determinants of family resilience. These adaptations are further shaped by access to social support networks, educational attainment, and public policies related to family welfare.

Literature-based case analyses demonstrate that female leadership manifests differently across social and cultural contexts. Calabrò's study (2024) on family businesses shows that women often assume strategic leadership roles during periods of generational transition or organizational restructuring, with implications extending into domestic decision-making processes. Similarly, Anderson, Wright, and Johnson (2021) note that cultural narratives—such as those found in children's literature—continue to portray women primarily as caregivers, despite the growing conceptual recognition of women as family leaders. From a sociological standpoint, these representations reflect enduring normative expectations rather than fixed social realities, a point that resonates with Parsons' emphasis on the persistence of social norms alongside structural change (Parsons, 1964). Library research enables the systematic mapping of such patterns of acceptance and resistance, providing a conceptual basis for developing culturally sensitive strategies to support women's leadership in the family.

Despite ongoing social transformation and increasing gender literacy, cultural resistance to female leadership in the family remains significant. Role congruity theory, developed in social psychology, explains that prejudice against women leaders arises when leadership behaviors are perceived as inconsistent with culturally prescribed gender roles (Eagly & Karau, 2002). This tension echoes earlier functionalist assumptions that historically associated leadership with instrumental roles often attributed to men, while assigning expressive and supportive roles to women (Parsons & Bales, 1955). Reitan's study (2024) further demonstrates that in specific communities, leadership continues to be socially framed as a male domain, resulting in women leaders facing negative judgments, social sanctions, or subtle exclusion. The literature therefore underscores the importance of interventions grounded in public education, supportive policies for role equality, and constructive media narratives that normalize female leadership within the family. In this regard, sociological analysis through library

research not only maps existing role structures and constraints but also identifies strategic pathways for expanding social acceptance of female leadership in domestic contexts.

Integration of *Maqasid al-Sharia* and Modern Sociological Theory

The integration of *maqasid al-sharia* values with family sociological theory provides a strong conceptual foundation for strengthening the role of female leadership within the family. The core *maqasid* values—*hifz al-din* (preservation of religion), *hifz al-nafs* (preservation of life), *hifz al-aql* (preservation of intellect), *hifz al-nasl* (preservation of lineage), and *hifz al-mal* (preservation of wealth)—have direct relevance to social welfare and role structure within the household, particularly when families are confronted with contemporary socio-economic challenges. From a sociological standpoint, Parsons and Bales' structural–functionalist theory conceptualizes the family as a social system whose stability depends on the adequate performance of differentiated yet complementary roles, commonly described as instrumental and expressive functions (Parsons & Bales, 1955). Within this framework, leadership is understood primarily in functional terms—namely, the capacity to maintain equilibrium, facilitate socialization, and ensure the fulfillment of collective family needs—rather than as authority rigidly assigned based on gender (Parsons, 1959). This perspective allows *maqasid* values to be interpreted not merely as abstract moral objectives, but as normative guides for functional role allocation within the family system. The literature further indicates that the principles of justice (*al-'adl*) and public interest (*maslahah 'ammah*) can serve as conceptual bridges between religious norms and sociological theories of gender roles (Padela, 2022a). Consequently, integrating *maqasid* with structural–functionalist insights helps fill analytical gaps that often arise when religious or sociological approaches are applied in isolation. In this sense, the functionalist emphasis on role performance and social stability (Ali, 2023c) can be aligned with *maqasid* to establish harmonious leadership patterns in which women may serve as legitimate and effective decision-makers grounded in sharia principles, while remaining responsive to social, economic, and cultural conditions shaping family dynamics (Hamid, 2023).

An integrative conceptual model that merges *maqasid* norms with modern sociological findings requires a systematic methodological framework. Based on the literature, the recommended stages begin with an analysis of normative Islamic texts to identify relevant *maqasid* values, followed by contextual verification using empirical and theoretical insights on family behavior and structure (Iwana, Hidayah, Amani, & Rahimah, 2025). This approach resonates with Parsons' argument that social norms and values must always be analyzed in relation to their functional consequences for social systems, including the family as a primary unit of socialization (Parsons, 1964). Recent studies demonstrate that such integrative models can be used to analyze shifts in family role distribution caused by urbanization and modernization, enabling principles such as *al-'adl* to be operationalized in addressing gender inequality (Nordin & Rahman, 2024). Sociological theories of gender roles—which conceptualize household division of labor as a negotiated process between normative expectations and practical demands—further complement this approach by providing analytical tools to map women's evolving leadership roles in contemporary families (Barnett & Hyde, 2021). Through this integration, family policies and practices emerge as both value-based and evidence-informed.

Strategies for adapting *maqasid* values to the dynamics of contemporary families emphasize flexible and context-sensitive application of normative principles. From a structural–functionalist perspective, Parsons and Bales emphasize that role differentiation within the family is not static, but must adapt to changing structural conditions while preserving overall system stability (Parsons & Bales, 1955). The literature shows that incorporating *maqasid* considerations into prenuptial agreements can function as a preventive mechanism for anticipating shifting gender roles, thereby safeguarding justice and public interest (*maslahah 'ammah*) (Alimuddin & Basri, 2023). Similarly, the principle of *maslahah* supports adjusting household responsibilities according to capability and opportunity rather than rigid traditional role assignments. These adaptive strategies are reinforced by *maqasid*-based family education initiatives aimed at fostering collective awareness of women's contributions to the psychological, economic, and educational welfare of children (Samad, 2023b). Insights from modern sociology, which emphasize role flexibility and functional adaptation, further support the application of *maqasid* in addressing realities such as single-parent households and urban families whose interaction patterns differ significantly from those of traditional family structures (Zhu & Chen, 2022).

Concrete applications of *al-'adl* and *maslahah 'ammah* in family role distribution can be observed in case analyses of religious court decisions that prioritize the best interests of the child and equitable economic outcomes for family members. Samad's research (2023) illustrates how judicial reasoning incorporates the protection of *hifz al-nasl* through child custody arrangements and *hifz al-mal* through proportional financial support. From a sociological perspective, such decisions align with Parsons' view that the family must continuously adjust its internal role arrangements in response to structural change in order to maintain social stability (Parsons, 1959; Parsons, 1964). Additional studies indicate that in middle-class urban families, more equitable sharing of economic roles between spouses contributes to improved marital quality and overall family well-being (Reitan, 2024b). These findings are consistent with sociological theories that conceptualize the family as a dynamic social unit capable of adapting to structural and cultural transformation (Townsend, 2024). Accordingly, *maqasid* principles can be operationalized not only as ethical ideals but also as practical guidelines for family law and policy.

Comparative analysis of single-approach versus integrative approaches demonstrates that combining *maqasid al-sharia* with modern sociology is more effective in addressing the complexity of contemporary family issues. Exclusively normative approaches often overlook empirical and contextual realities, reducing their responsiveness to social change, while purely sociological approaches risk losing ethical orientation and moral purpose (Kamali, 2021). The integrative model offers a balanced alternative by incorporating normative legitimacy and sociological relevance, resulting in family policies that better accommodate both religious imperatives and social needs (Padela, 2022a). The literature further suggests that such integrative approaches enhance the effectiveness of women's empowerment initiatives within the family, as they draw simultaneously on the moral authority of sharia values and the analytical strength of sociological theory rooted in classical and modern traditions (Nordin, Mohd, & Rahman, 2024). This demonstrates that integration is not merely a methodological preference but a practical necessity for articulating the direction of female leadership in the modern family context.

Table 1. Integrative Model of Maqasid al-Sharia and Sociology

Analytical Dimension	Maqasid al-Sharia (Normative Framework)	Sociological Perspective (Analytical Framework)	Integrated Interpretation
Ontological Basis	Family as a moral–religious institution oriented toward achieving <i>maslahah</i>	Family as a social system structured by roles, norms, and interactions	Family leadership is simultaneously a moral obligation and a social function
Core Objectives	Preservation of religion (<i>hifz al-din</i>), life (<i>hifz al-nafs</i>), intellect (<i>hifz al-'aql</i>), lineage (<i>hifz al-nasl</i>), and wealth (<i>hifz al-mal</i>)	Stability, cohesion, and continuity of the family system	Female leadership is assessed based on its contribution to ethical objectives and systemic family stability
Principle of Authority	Authority is legitimized by justice (<i>al-'adl</i>), balance (<i>tawazun</i>), and public welfare (<i>maslahah 'ammah</i>)	Authority is negotiated through interaction and decision-making processes	Leadership is contextual and functional rather than inherently gender-based
Role Distribution	Complementary roles grounded in ethical responsibility	Role differentiation and cooperation (structural–functionalism: Parsons & Bales)	Women may assume leadership roles when functionally necessary and normatively justified
Decision-Making	Decisions should prioritize collective welfare and harm prevention	Shared and strategic household decision-making	Female leadership is legitimate when it enhances collective family interests.

Economic Management	Protection and responsible management of wealth (<i>hifẓ al-mal</i>)	Household economic strategies and resource allocation	Women's leadership in financial matters is normatively acceptable and socially rational
Education & Socialization	Preservation of intellect and lineage through moral and religious education	Primary socialization and value transmission within the family	Women's leadership in education strengthens moral formation and social development
Relation to Qiwamah	<i>Qiwamah</i> as responsibility and moral accountability, not absolute domination	Authority is dynamic, situational, and relational	Female leadership does not negate <i>qiwamah</i> , but reinterprets it through <i>maqasid</i>
Adaptation to Social Change	<i>Maqasid</i> enables contextual reinterpretation of norms	Families adapt roles in response to modernization and structural change	Female leadership emerges as an adaptive strategy aligned with Islamic objectives
Expected Outcomes	Achievement of <i>falah</i> (worldly and spiritual well-being)	Family resilience, cohesion, and social capital	A harmonious, just, and resilient family structure

Source: Data analysis, 2024

Strategies for Strengthening Women's Leadership Roles Based on *Maqasid al-Sharia* and Modern Sociology

Family education grounded in *maqasid al-sharia* values and role equality serves as a strategic foundation for strengthening women's leadership, especially within the family as the primary site for character formation of the next generation. The application of core values such as *hifẓ al-din*, *hifẓ al-nafs*, *hifẓ al-aql*, *hifẓ al-nasl*, and *hifẓ al-mal* functions not only as a normative framework but also as a practical guide shaping collective family behavior (Fahmy & Hasan, 2023). From the perspective of Parsons and Bales' structural–functionalist theory, the family is understood as a key social institution responsible for socialization and value transmission, where stability is maintained through differentiated yet complementary roles, commonly described as instrumental and expressive functions (Parsons & Bales, 1955). In this context, leadership is defined functionally as the ability to maintain family integration and moral cohesion rather than as authority fixed by gender. The principle of *al-'adl* ensures fair role distribution, while *maslahah 'ammah* emphasizes collective welfare orientation. Sociological studies indicate that the internalization of these values from early childhood can reduce gender bias and foster mutual respect in household decision-making (Ali, 2023d). Literature further reveals that families integrating *maqasid*-based education into parenting experience lower domestic conflict and higher subjective well-being (Padela, 2022b). Thus, family education informed by both *maqasid* and functionalist insights contributes to the formation of morally grounded and socially adaptive female leadership.

Enhancing women's capacities through leadership training and family financial literacy constitutes a strategic step to ensure that women possess sufficient competencies to fulfill leadership functions aligned with *maqasid*. Leadership training based on the principles of *al-'adl* and *maslahah 'ammah* equips women with moral, managerial, and communication skills necessary for leadership (Wan Jusoh, Rahman, Sulaiman, & Ali, 2022). From a functionalist standpoint, Parsons emphasizes that effective role performance is essential for maintaining social system stability, including within the family unit (Parsons, 1964). Family financial literacy plays a vital role in managing economic resources efficiently, minimizing financial risks, and strengthening women's bargaining positions in strategic family deliberations (Showkat, 2025). Studies show that women with high financial literacy are better able to anticipate future family needs and develop adaptive economic strategies responsive to social and economic change (Habibullah, Zaid, Ismail, & Aisyah, 2024). This approach directly supports the objective of *hifẓ al-mal*, ensuring sustainable family welfare. Moreover, the integration of leadership and financial

competencies enables women to function as adaptive agents within the family system, reinforcing household resilience and contributing to broader community development.

The strengthening of social support and public policies that promote role balance serves as an external instrument complementing women's internal empowerment. Policies such as shared parental leave, childcare subsidies, and flexible working arrangements create structural conditions that allow families to redistribute roles more equitably (Kumari, Sharma, Kumar, & Singh, 2025). In functionalist terms, such policies enhance the adaptive capacity of the family as a social institution by facilitating role adjustment without undermining systemic stability (Parsons & Bales, 1955). From the *maqasid* perspective, these measures protect *hifẓ al-nafs* and *hifẓ al-'aql* by safeguarding women's physical and psychological well-being. Social support from religious communities, civil society organizations, and extended family networks further reinforces the social legitimacy of women's leadership roles (Samad, 2023a). Research indicates that women who receive strong social support demonstrate higher confidence and motivation in carrying out leadership responsibilities (Banking, 2025). The synergy between supportive public policy and social networks thus creates an enabling ecosystem for the sustainability of female leadership at both family and societal levels.

The optimization of family social capital also constitutes a key component in strengthening women's leadership. Social capital—comprising trust, shared norms, and productive relational networks—supports effective leadership by facilitating cooperation and reducing role conflict within the family (Pangaribowo, Zulfikar, Lestari, & Suharto, 2018). In line with Parsons and Bales' view of the family as an integrated social system, social capital functions as a mechanism for reinforcing cohesion and ensuring the smooth coordination of roles (Parsons & Bales, 1955). Within the *maqasid* framework, social capital enables the extension of women's leadership benefits from the domestic sphere to the public domain, in accordance with *maslahah 'ummah*. Empirical studies indicate that families with high social capital are more resilient to economic shocks, social change, and internal conflict (Zhu & Chen, 2022). Social capital also enhances women's access to educational and employment opportunities, thereby strengthening leadership capacity (Fahmy & Hasan, 2023). Accordingly, strategies to strengthen women's leadership based on *maqasid* should prioritize the development and preservation of social capital as a central pillar.

Finally, collaborative engagement among religious institutions, educational bodies, and civil society organizations is essential to ensure the sustainability of strategies for strengthening women's leadership. Religious institutions provide moral and spiritual legitimacy, while educational institutions play a critical role in instilling values of role equality and leadership competence from an early age (Padela, 2022b). Civil society organizations function as policy advocates and facilitators of cross-sector collaboration, expanding the reach of women's empowerment initiatives (Townsend, 2024). From a functionalist perspective, such collaboration enhances systemic coordination and integration across social institutions, thereby supporting long-term social stability (Parsons, 1964). Collaborative efforts may take the form of integrated training programs, joint research initiatives, and public campaigns promoting *maqasid* values (Habibullah, Zaid, Ismail, & Aisyah, 2024). Through coordinated multi-actor support, *maqasid*-based women's leadership gains stronger structural foundations and greater potential to contribute meaningfully to family resilience and societal well-being.

Implications and Policy Recommendations

The development of interdisciplinary theory between Islamic studies and family sociology holds significant potential for shaping a new paradigm that is both responsive to social change and faithful to fundamental religious values. The integration of *maqasid al-sharia* principles—which emphasize the protection of religion, life, intellect, lineage, and wealth—with sociological frameworks such as role theory and structural functionalism, opens opportunities for the creation of family leadership models that combine justice, public welfare, and role equality without neglecting syariah norms (Pratiwi, 2023). From a sociological perspective, Parsons and Bales conceptualize the family as a core social system whose stability depends on the adequate performance of differentiated yet complementary roles, commonly identified as instrumental and expressive functions (Parsons & Bales, 1955). Within this framework, leadership is understood not merely as formal authority but as a functional mechanism that maintains social integration, value transmission, and equilibrium within the family. When integrated with *maqasid*, this perspective supports the recognition of women as

legitimate decision-makers whose leadership contributes to family stability and collective welfare. Accordingly, the integrative approach recognizes family dynamics as part of a broader social structure in which the interaction between individuals, religious norms, and social demands produces contextual and adaptive leadership patterns. Through this lens, Islamic family studies move beyond prescriptive norms to offer analytically grounded explanations of contemporary social phenomena (Ahmed & Khan, 2020).

Family policy design based on *maqasid* must be grounded in measurable indicators that incorporate spiritual, social, economic, and educational dimensions, thereby enabling objective and sustainable implementation. One relevant proposal is the development of a *maqasid*-based Family Well-Being Index to guide governments in formulating comprehensive family support programs (Samsudi, 2022). This proposal resonates with Parsons' view that effective social policy should strengthen the functional capacity of core institutions, including the family, to perform their integrative and socialization roles within society (Parsons, 1964). Such an index could be used to determine priorities for interventions such as equality-based educational subsidies, family-friendly healthcare access, and syariah-oriented financial literacy training for women (Al-Farooq, 2020). *Maqasid*-based financial literacy programs not only improve household economic management but also reinforce family resilience in the face of economic instability (Zhu & Chen, 2022a). In line with Parsons' emphasis on system stability, this approach balances material and spiritual well-being, allowing family policy to address immediate challenges while building a sustainable foundation for intergenerational welfare (Jamilah, 2023).

The implementation of policies rooted in *maqasid* principles yields direct benefits for family resilience while contributing to broader national social development. Families supported by policies oriented toward public welfare tend to demonstrate greater adaptive capacity in confronting crises such as economic downturns or public health emergencies (Maghfirah, 2023a). Support for women's leadership in education and childrearing further strengthens the family's expressive and socialization functions, which Parsons and Bales identify as central to the continuity of social values and norms (Parsons & Bales, 1955). Empirical literature indicates that empowering women in these domains reduces household conflict and enhances educational outcomes for the next generation (Fauzi, Mohamad, & Aini, 2025). At the community level, such policies foster social cohesion and encourage participation in family-based development initiatives (Ali, 2023a). Over time, these effects contribute to increased social stability, reduced divorce rates, lower poverty levels, and improved human capital quality. Thus, *maqasid* functions not only as an ethical compass but also as a strategic policy instrument aligned with sociological theories of social stability and development (Kumari, 2024).

Future research should be directed toward refining inclusive family leadership models that integrate syariah principles with empirical insights from modern family sociology. The application of mixed-methods approaches would enrich analysis by capturing both normative reasoning and lived social realities (Aibak, 2023). In line with Parsons' argument that social systems evolve through the interaction of norms and structural change, collaborative research involving academics, policymakers, religious leaders, and civil society organizations is essential to ensure contextual relevance and social legitimacy (Parsons, 1964; Samad, 2023b). Further studies may also examine cultural and structural barriers that hinder policy implementation and develop locally adaptive strategies that respect religious values while responding to social diversity (Fahmy & Hasan, 2023). Such research can inform flexible and context-sensitive policy recommendations that remain grounded in syariah principles while accommodating dynamic social conditions (Shamim, 2023).

Cross-sector collaboration constitutes a critical factor in the successful implementation of *maqasid*- and sociology-based family policies. Synergy among government agencies, educational institutions, religious organizations, and civil society enhances policy coherence and institutional integration, a condition Parsons identifies as essential for maintaining social order and systemic effectiveness (Parsons, 1964). Programs such as women's leadership training, dissemination of *maqasid* values, and family law literacy initiatives can be implemented simultaneously to strengthen family capacities in navigating social change (Salleh, 2025). Furthermore, the establishment of interdisciplinary centers for family policy innovation can serve as platforms for continuous research, monitoring, and policy evaluation (Zhu & Chen, 2022a). Periodic evaluation—ideally through longitudinal studies—will ensure that policies remain adaptive, evidence-informed, and responsive to emerging family challenges, thereby contributing meaningfully to family quality and sustainable social development (Nordin & Rahman, 2024).

Conclusion

This study concludes that women's leadership within the family can be coherently and legitimately conceptualized through an integrative framework that combines *maqasid al-sharia* and modern family sociology. Within this framework, women's roles are not positioned merely as complementary, but as context-sensitive and strategic forms of leadership grounded in the protection of religion, life, intellect, lineage, and wealth. *Maqasid al-sharia* provides the normative-ethical foundation that legitimizes women's leadership, while sociological theory contributes analytical insight into family role differentiation, power negotiation, and relational dynamics. The integration of these perspectives offers a comprehensive understanding of how leadership roles in the family can be distributed in a manner that promotes justice, balance, and collective welfare, while remaining adaptive to diverse family structures such as nuclear, extended, and single-parent households. Conceptually, this model demonstrates that female leadership grounded in *maqasid* is not confined to specific cultural settings but holds broader relevance as a framework for family empowerment.

The study further underscores that strengthening women's leadership in the family requires a multi-layered strategy that integrates *maqasid*-based family education, capacity-building through leadership development and financial literacy, and supportive public policy frameworks that encourage role balance. From a normative and theoretical perspective, education rooted in *maqasid* values reinforces moral responsibility and ethical decision-making. At the same time, leadership and financial competencies enhance women's capacity to participate meaningfully in household governance. Public policies aligned with *maqasid* principles—such as family support services, access to economic resources, and psychosocial assistance—function as structural enablers that support family resilience without disregarding cultural diversity. Together, these elements form a coherent ecosystem that facilitates the development of social capital and strengthens family cohesion in accordance with principles of justice and public welfare.

Given the conceptual nature of this research, future studies are encouraged to operationalize the proposed integrative model through empirical investigation. Longitudinal and comparative research designs may be employed to examine how *maqasid*-oriented female leadership interacts with sociological variables such as social class, education, urbanization, and policy context. Further research may also focus on developing measurable indicators to evaluate family policies inspired by *maqasid al-sharia* and sociological insights. Additionally, cross-sector collaboration among educational institutions, civil society organizations, religious authorities, and policymakers is essential for translating this conceptual framework into sustainable practice. In this way, women's leadership within the family can be positioned not only as a socially recognized role but also as an integral component of long-term human development strategies that remain faithful to *maqasid al-sharia* while responding to the dynamics of modern society.

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