International Journal of Economics, Business and Innovation Research
https://e-journal.citakonsultindo.or.id/index.php/IJEBIR
E-ISSN : 2964-0865
IJEBIR

Women's Leadership Style in Developing Religious Organizations (Case Study of Ustadzah's Leadership Style Dra. Hj. Nuryati Murtadho at the Harakah of the South Jakarta Taklim Council)

Fachrizah Fauziah[1], Rudianto[2], Audrey Gamaliel Dotulong Tangkudung[3], Marisi Pakpahan[4]

[1,2,3,4]Institut Bisnis dan Multimedia asmi Jakarta

[*]Corresponding author: fafauezha531@gmail.com

Abstract

This research is a qualitative study that discusses women's leadership style in the development of religious organizations, with a focus on Ustadzah Dra. Hj. Nuryati Murtadho at Harakah Taklim Council South Jakarta. This research is based on the importance of the role of women in religious organizations, especially the taklim assembly, which is a forum for da'wah, coaching, social, and community empowerment. The leadership of Ustadzah Nuryati Murtadho is interesting because it shows women as the main movers. The research uses transformational leadership theory, including ideal influence, inspirational motivation, intellectual stimulation, and individual attention to examine exemplary, motivation, openness, and concern for members. The ethnographic method is applied through interviews, observations, and documentation, with key informants and supporters from members and administrators of the assembly. The results of the study show that Ustadzah Nuryati Murtadho's leadership style is transformational through example, building enthusiasm, openness, and caring. The challenges faced include differences of opinion, consistency of participation, and maintaining the trust of the congregation. Leadership strategies include communication, family approach, role sharing, and relationship strengthening. In conclusion, this transformational leadership based on religious and social values strengthens the role of the taklim council in da'wah, coaching, and community empowerment.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

Keywords: Transformational Leadership, Women's Leadership, Religious Organizations, Harakah Majelis Taklim

INTRODUCTION

Women are identities formed by biological, social, cultural, political, and economic factors. These identities are dynamic because they are influenced by changes in historical and societal contexts (Badruddin et al., 2024). Cultural differences produce diverse meanings of women's roles, experiences, and positions (Pronika & Ardhania, 2024). Therefore, women's understanding needs to use an intersectional approach that considers gender, race, class, and sexual orientation (Nurhasanah & Zuriatin, 2023).

Gender not only discusses the differences between women and men, but also the position of both in the social structure (Jamil & Dewi, 2021). Discussions about the position of women often face resistance because they challenge social constructs and injustices that have taken place. Rejection also arises due to a misunderstanding of the goals of the struggle for women's equality. Gender issues are basically closely related to power relations and social privileges owned by certain individuals (Aniqurrohmah, 2023).

Gender equality is still an issue that is debated globally, including in Indonesia (Hidayat et al., 2024). Attention to the issue grew as feminist movements emerged in Europe and America. This movement fights for equal status and treatment between women and men. One of the ideas that developed was balanced representation or the concept of 50:50 (Aniqurrohmah, 2023).

Women's leadership is increasingly relevant in social, organizational, governmental, and civil society studies (Saputra et al., 2024). Women leaders are proven to have equal capacity, even surpassing male counterparts under certain conditions. They tend to implement transformative, inclusive, and interpersonal relationship-oriented leadership (Fitriana & Cenni, 2021). However, gender bias, stereotypes, and the demands of domestic roles are still major challenges for women leaders (Musa et al., 2023).

Women's leadership styles are often associated with collaboration, inclusivity, and attention to relationships between members. This approach can create a positive, innovative, and fulfilling work environment for employees. However, leadership effectiveness is still determined by a combination of individual characteristics, not solely gender (Fitria, 2023). Women's perspectives can also enrich decision-making and increase organizational attention to social and ethical issues.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

Islamic religious organizations in DKI Jakarta play a major role in the social and spiritual life of the community. The Taklim Council is the main forum for learning about religion, discussing, and building relationships between congregations. Organizations such as Muhammadiyah, Nahdlatul Ulama, and the Islamic Union also contributed to education, social, and da'wah. Da'wah media, Islamic arts, and mosques also strengthen the religious identity of the people of Jakarta.

The diversity of religious organizations reflects the dynamics of religious life in Jakarta. Although they have different focuses, these organizations both aim to spread Islamic values and build society. Cooperation between organizations is needed to maintain tolerance and social harmony. The government and the community also play a role through the provision of facilities and involvement in religious activities.

BPS DKI Jakarta data in 2023 shows the diverse activities of Islamic organizations in all administrative areas. The Taklim Council is the most dominant religious activity, with the highest number in East Jakarta at 1,657 assemblies. The most Islamic community organizations and da'wah radio are in West Jakarta, as many as 797 and 358 units, respectively. The data shows the characteristics of different religious activities in each region (Amruloh, 2021).

In South Jakarta, there are 1,617 Taklim Councils in 2023. This number is much higher than Islamic arts as many as 165, da'wah radio as many as 9, and Islamic community organizations as many as 13. This dominance shows the importance of the Taklim Council in the religious life of South Jakarta residents. In addition to meeting spiritual needs, the Taklim Council plays a role in the formation of the character and social values of the community.

Harakah Majelis Taklim, previously named Halaqah Majelis Taklim, obtained legality through a notary deed on May 12, 2019. This organization aims to educate, reconcile, and prosper the community based on Islam Ahlussunnah wal Jamaah Al Nadhiyyah. The Taklim Council itself is a non-formal early education institution that strengthens the faith, piety, and morals of the congregation in accordance with the Government Regulation of the Ministry of Religion of the Republic of Indonesia No. 55 of 2007. Its existence is also supported by the protection in the National Education Law of 2003 and the broad role of the Taklim Council in Indonesia.

Harakah South Jakarta Taklim Council gathers various taklim assemblies to carry out religious, social, and educational activities. Its activities include studies, leadership training, social activities, and community empowerment programs. This organization helps strengthen the brotherhood of Muslims and improve the quality of life of the

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

community. His leadership emphasizes the value of serving, democratic, inclusive, and participatory for all members.

Women's leadership in religious organizations is important to strengthen da'wah and social empowerment. Women-led organizations tend to be more sensitive to the needs of the community, especially in the fields of education and health (Astutik et al., 2025). Ustadzah Dra. Hj. Nuryati Murtadho showed innovative, empathetic, communicative, and transformative leadership at the South Jakarta Taklim Council Harakah. Her leadership encourages women's empowerment, social programs, strengthening congregational solidarity, and being an inspiration for other ustadzah in organizations with female members.

LITERATURE REVIEW

Basic Concepts of Leadership

Leadership is a term derived from the English word “leadership,” originating from “to lead.” This concept has been widely adopted in Indonesian due to its relevance in various aspects of human life (Sufyanah, 2023). As George R. Terry notes, “to lead” encompasses being at the forefront, initiating action, guiding others, directing thought, and motivating people through one’s influence. Leadership can thus be understood as a process whereby a leader influences and sets examples for their followers (Sufyanah, 2023). It is also regarded as the art of guiding individuals using obedience, trust, honor, and enthusiastic cooperation to achieve organizational goals (Sintani et al., 2022). Fundamentally, leadership patterns reflect how leaders interact with and relate to their subordinates, making it an essential managerial function to ensure organizational effectiveness (A’la, 2006).

Experts approach leadership from different perspectives, focusing primarily on influence and the organization of group efforts to achieve shared objectives. Gary Yukl, as referenced by Mulyadi, underscores that leadership is a process centered on influencing group members to reach common goals, shaping perceptions, setting objectives, organizing actions, motivating performance, and fostering both internal and external cooperation. This perspective illustrates the complexity and significance of a leader’s role in guiding and facilitating group dynamics. Effective leadership is thus recognized as integral to group cohesion and productivity.

The success of any organization largely depends on the quality of its leadership. An effective leader requires not only technical skills but also strong personal character—such as loyalty, courage, responsibility, and social prowess (Priastuty & Mulyana, 2021).

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

Leadership trait theory, as proposed by Ghiselli, Stogdil, and Davis, emphasizes the importance of intelligence, motivation, and interpersonal skills for successful leadership (Effendi & Imani, 2022). Hasibuan adds the importance of physical and mental energy, emotional stability, self-motivation, teaching ability, social skills, and technical competence. However, while these personal traits are crucial, effective leadership also relies on factors like followers' characteristics, the organizational goals, and the environmental context. In essence, leadership effectiveness results from the interplay between leaders' traits, followers, goals, and a dynamic environment.

Transformational Leadership Style

Transformational leadership is a leadership style that emphasizes inspiration, motivation, and the empowerment of individuals within organizations to foster sustainable positive change and improved performance. Transformational leaders act as change agents, driving innovation, building clear vision, and increasing organizational commitment through effective communication, employee empowerment, and genuine concern for individual needs (Muslimah, 2021). They typically possess charisma, idealized influence, and the ability to inspire high work spirit, which enables the organization to adapt to changing conditions. They foster innovation, critical thinking, and the development of team members by providing both challenges and support, ultimately increasing job satisfaction, loyalty, and productivity (Dando et al., 2021; Firdaus, 2023).

Women's Leadership Style

The concept of female leadership refers to individuals who have the capacity to influence and persuade others for the collective good, acting as central figures in group dynamics. While leadership has various conceptual perspectives, it is often associated with biological aspects such as gender differences, which can result in gender bias and put women at a disadvantage (Muslimah, 2021). Leadership activities include giving instructions, delegating responsibility, building trust, motivating, educating, and planning for the future (Firdaus, 2023). Female leaders face unique challenges due to these biases, yet their roles and impact remain significant in advancing organizational goals.

Characteristic traits of female leadership include social perception, abstract thinking, and emotional balance, all considered essential for effective leadership (Shofawi & Wiyani, 2021). Female leaders tend to possess better collaboration and teamworking abilities, adopt holistic decision-making, and display higher flexibility and

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

well-considered judgment. They also show courage in risk-taking, patience, empathy, and multitasking, which support successful leadership outcomes. In faith-based organizations, female leadership is increasingly recognized as playing a crucial role not only in religious and spiritual matters but also in social, educational, and economic domains. Through inclusive and participative approaches grounded in empathy and justice, women leaders create stability, responsive policies, and help drive progressive social change while reinforcing gender equality.

Female leadership styles often emphasize a collaborative, participative, and empathetic approach, involving team members in decision-making and fostering harmonious work relations. This style is further characterized by transformational qualities—such as inspiration, motivation, and individual empowerment—contributing to an inclusive and supportive organizational environment. Internal factors such as empathy, emotional intelligence, communication skills, self-confidence, and education significantly influence women's leadership effectiveness. Externally, cultural norms, work environment, organizational policies, and available professional networks shape and occasionally challenge female leaders, particularly in male-dominated contexts (Shofawi & Wiyani, 2021). Together, these internal and external factors nurture a unique female leadership style that prioritizes collaboration, participation, and strong interpersonal relationships.

Challenges, Obstacles and Strategies for Improving Women's Leadership

Women in leadership roles often face unique and complex challenges stemming from both structural and cultural barriers. Organizational policies that are not gender-equitable, limited promotion opportunities, and unequal access to resources are primary structural obstacles. Additionally, patriarchal social norms in many communities create further hurdles for women leaders (Effrillya A et al., 2025). Gender stereotypes frequently restrict the expectations and roles assigned to women, while the double burden of managing domestic and professional responsibilities often limits women's full engagement in career development.

Beyond external challenges, women in leadership also confront psychological barriers such as low self-confidence, impostor syndrome, and fear of failure. Societal expectations that confine women to specific roles and a lack of social support can aggravate these issues. Discrimination and sexual harassment in the workplace further hinder career progression and undermine self-esteem (Effrillya A et al., 2025). The underrepresentation of women in high-level leadership creates a sense of isolation and

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

limits their access to professional support networks. The “glass ceiling” phenomenon, hierarchical male-dominated organizations, and insufficient diversity policies exacerbate gender inequality and restrict women's advancement (Saragi & Agustina, 2022).

Addressing these issues requires a multidimensional approach involving systemic reforms, individual capacity building, and robust advocacy efforts. Long-term commitment and collaborative support among organizations, government, and civil society are essential for fostering gender equality in leadership. Organizations can undertake gender analysis to identify gaps and develop relevant programs (Bila et al., 2024). Governments play a crucial role by implementing affirmative policies, allocating resources for women’s empowerment, and partnering with the private sector to create inclusive work environments. Civil society supports advocacy for gender equality and empowers aspiring female leaders, while women themselves are encouraged to network, support each other, and serve as role models for future generations (Kusmiati & Suharto, 2025).

RESEARCH METHODOLOGY

Qualitative research, as described by Moleong (2017), is rooted in a post-positivist paradigm that emphasizes the exploration and understanding of complex social realities. Creswell and Creswell (2018) highlights that qualitative research aims to explore the meaning individuals or groups assign to social or human problems, utilizing processes such as formulating research questions, collecting specific data, inductive analysis, and interpreting data to reveal broader themes (Sugiyono, 2013). Spradley (2016) defines qualitative research using the ethnographic method as an in-depth inquiry focused on understanding the everyday life and cultural patterns of a community, employing techniques like direct observation and detailed interpretation. According to Creswell (2014), ethnography allows researchers to achieve nuanced insights into values, norms, language, and beliefs by directly engaging and observing the group being studied.

In ethnographic studies, researchers employ participative observation, in-depth interviews, and document analysis as primary data collection methods (Sugiyono, 2018). Participative observation involves long-term, intensive interaction with research subjects, with systematic field notes collected unobtrusively. In-depth interviews, often unstructured, enable researchers to freely explore key issues while gathering rich, relevant insights (Sugiyono, 2013). The research subjects—also called informants or participants—are chosen purposively based on their expertise, involvement, and

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

experience relevant to the phenomenon, ensuring comprehensive and insightful data. The research object refers to the phenomena, behaviors, or social experiences being explored, with qualitative research placing special emphasis on understanding processes and dynamics rather than merely measuring variables.

Specifically, the main research subject in this study is Ustadzah Dra. Hj. Nuryati Murtadho, selected as a key informant for her extensive experience and deep understanding of the Harakah Majelis Taklim Jakarta Selatan's history, structure, organizational dynamics, and women's leadership roles. Her insights as Chairperson of PP HMT are complemented by additional informants from the organization to provide a broader view of its operation and the dynamics of women's leadership. The object of the study is a deep investigation into the role and style of female leadership within religious organizations, focusing on how women contribute to organizational development, strategic decision-making, and program implementation at the Harakah Majelis Taklim Jakarta Selatan. This research ultimately aims to provide a comprehensive understanding of the dynamics and impact of female leadership in Indonesia's religious sector.

RESULT

Data Collection Results

The data collection process for this research utilized observation, interviews, and documentation, focusing on women's leadership in the Harakah Majelis Taklim (HMT) Jakarta Selatan religious organization. Each method contributed a unique set of insights: observation captured real-time social dynamics, interviews explored personal experiences, and documentation validated findings. The researcher grouped findings based on research questions and thematic indicators, such as leadership style, organizational management, challenges, and adaptive strategies. This approach ensured a comprehensive understanding of the phenomenon.

Observational methods allowed the researcher to directly witness interactions, communication flows, and organizational processes. Observations revealed a collective work culture underscored by active coordination between board members, often leveraging group messaging platforms. Decision-making within HMT was dominated by musyawarah (deliberation), with members assigned roles based on the needs of the congregation. The structured role allocation and open communication contributed to a high degree of member involvement in implementing programs.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

The study found that organizational activities were not limited to religious study sessions. HMT extended its functions to social empowerment, such as fundraising, aid distribution, and community-based responses to strategic social issues. These activities promoted a sense of solidarity, encouraging members to participate beyond routine events. Digital channels and online forums were increasingly employed to engage members with time or mobility constraints, reflecting proactive adaptation to changing contexts.

Observational findings supported the importance of robust communication and respect for each board member's role. These two elements were shown to be prerequisites for sustainable program operation and organizational harmony. Communication tools and regular meetings kept the leadership connected with broader membership, enabling greater collective ownership over organizational initiatives. Such practices helped maintain a participatory environment.

In-depth interviews provided nuanced perspectives on leadership, particularly the experiences of key female leaders. The study employed interview protocols designed to uncover participants' reasoning, strategies, values, and perceptions of leadership within the group setting. Informants described leadership in the religious organization as inherently necessary—where one must provide guidance and act for the collective good. Leadership, in their view, was a duty and an essential organizing principle for all group activities.

Ustadzah Dra. Hj. Nuryati Murtadho described leadership as obligatory in any group setting. She stated that a leader must always seek the best outcome for gatherings or organizations. For her, leadership was not just about status but delivering effective leadership in every action—and this is particularly important in religious communities.

On the issue of female leadership, Ustadzah Nuryati cited historical examples, such as Aisyah during Prophet Muhammad's era, emphasizing that women's leadership is equally valid and responsible. While women might face more public scrutiny and obstacles, she believes that professionalism and a focus on results are essential antidotes. She promoted gender equality in leadership roles, focusing on shared duties and expectations.

Another informant, Hj. Tuty Awalia Ishak, LC, argued that while stereotypes persist, in reality, female leaders are rarely underestimated within their context. She observed that women often show high agility, responsiveness, and "satset" action—implying efficiency and decisiveness. Female leaders in HMT, according to her, are frequently acknowledged for these qualities.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

In discussing leadership style, Ustadzah Nuryati stated her preference for a democratic approach rooted in collective discussion and consensus-building. She opposed acting unilaterally, prioritizing input from the board and structuring every significant organizational decision as a product of group deliberation and guidance from advisors. This style, she explained, helps balance diverse views and maintain fairness.

Her leadership was also marked by efforts to harmonize religious values with social challenges. Ethical conduct, wise decision-making, and justice were central to her strategies in dealing with organizational problems. She maintained that personal humility, a willingness to accept criticism, and direct community engagement were fundamental leadership traits. Subordinates heralded these values as essential.

According to Uztadzah Aty, Ustadzah Nuryati's greatest strengths lie in her humility, direct involvement with marginalized community members, and openness to suggestions. She cares for the poor and widows and leads without arrogance, earning her a reputation for being a compassionate and approachable leader. Her feet-on-the-ground approach and exemplary conduct are seen as sources of inspiration for others.

When it comes to decision-making, participation is a core principle. Ustadzah Nuryati regularly involves board members in meetings and musyawarah, although the final decisions are guided by established organizational hierarchy and advice from senior mentors. Disputes are resolved through a "family-style" approach—emphasizing understanding and consultation. Only in instances where this fails and the organization's function is threatened does she resort to decisive action.

Hj. Tuty Awalia Ishak, LC, echoed the importance of inclusivity, noting that all branches or regions are involved in major programs or activities, fostering a spirit of mutual support and synergy. Collaborative values and a sense of togetherness are intentionally cultivated, strengthening organizational resilience. Board members recognize this as a vital part of success.

Female leaders report facing distinct challenges, mostly derived from social expectations and the complexity of balancing professionalism with their gender roles. Nonetheless, leaders frame obstacles as challenges to be managed, not insurmountable barriers. Professionalism, they feel, is crucial in overcoming public perceptions and building credibility.

Community and leadership support are crucial contributors to effective program delivery and organizational health. Leaders and members alike help each other during key events such as charity drives and prayer gatherings for orphans. Frequent

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

collaboration sustains the collective energy and optimism of the organization, enabling resilience through changing circumstances.

Personal gestures from leaders—such as warm greetings or personalized outreach—are highly valued by members. These types of interactions build community trust and deepen members' attachment to HMT. However, there is caution against over-emphasizing fundraising, as this can negatively affect attendance and weaken the group's cohesion.

The organization is continuously innovating to adapt to member needs. Members hope for more intensive and consistent direct engagement from the leadership, advocating for steady enthusiasm and persistent outreach. They believe incremental progress ("step by step") is preferable to dramatic but unsustainable initiatives.

For improved effectiveness, members recommend strengthening trust in the community and cautioned leaders to avoid dependency on frequent donations, as burnout may reduce participation. Transparency in intention and a focus on societal education are considered more effective for retaining interest and reputation.

Leaders and members also stress the importance of lifelong learning, mutual feedback, and openness to criticism. Embracing new ideas and maintaining receptivity to others' input are seen as foundational for continued leadership development. This creates a dynamic environment where all are encouraged to keep learning and growing.

Data Analysis Results

Data analysis in this study follows Sugiyono's (2018) systematic approach: organizing data from interviews, field notes, and supporting documents to make the findings accessible and communicable. In practice, data were categorized and synthesized based on major research themes: leadership understanding, leadership style and principles, organizational and member management, challenges and support, and innovation and social adaptation. These themes guide the exploration of female leadership in Harakah Majelis Taklim (HMT) Jakarta Selatan. The approach ensured that essential findings were distilled and presented in a manner suitable for further interpretation and practical use.

Leadership within the religious organization is viewed as an essential organizational function, especially where directional clarity is needed for large groups. Beyond a structural or titular role, leadership is characterized as a binding responsibility to guide the organizational movement and ensure goals are realized effectively. This perspective places leadership at the core of religious community management,

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

supporting continuous activities and maintaining orderly operations. Leadership is regarded as a requirement for successful implementation of religious and social programs.

Female leadership, while equal to its male counterpart in religious perspective, must operate amid unique social dynamics and expectations. The varied societal responses toward women leaders demand professionalism, consistency, and firmness—qualities necessary to legitimize women's roles. Challenges faced by women are seen less as obstacles and more as conditions that promote increased self-capacity and maturity in leadership. This underscores the importance of adaptive skills for women who lead in faith-based organizations.

From the administrators' point of view, female leadership is natural and much needed, given women's agility, responsiveness, and accuracy in managing programs. Such a view is based on the firsthand involvement of women in programs requiring practical coordination and prompt decisions. Effectiveness and legitimacy for women leaders do not just depend on societal or normative arguments, but are evidenced by real performance and successful program delivery. Thus, the actualization of leadership is both seen and experienced directly by the community.

In sum, effective leadership in majelis taklim organizations hinges on both structural necessity and moral responsibility. Sustainable results require both the ability to navigate organizational structures and the interpersonal skills to engage, guide, and uphold member trust. The equal value of women's leadership is recognized, but strengthening capacity and adaptability is vital to address distinctive social feedback. This dual requirement forms the foundation for building resilient, enduring leadership within the organization.

Leadership style in HMT is strongly inclined toward democratic, participatory decision-making. Leaders integrate collective discussion (musyawarah) and consult with board members before making significant decisions, avoiding unilateral approaches. This ensures no single party dominates program direction and fosters organizational cohesion and member buy-in. Collaborative processes are critical to meeting organizational goals and sustaining motivation.

Principles such as fairness, wisdom, and balance between religious norms and social realities are central to leadership practice. Leaders do not simply cite doctrine but adapt religious values as ethical guidelines for resolving disagreements and addressing diverse member needs. Decisions are made thoughtfully, considering various

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

stakeholders and maintaining organizational continuity. This principle-based approach helps maintain stability and positive community perceptions of leadership.

Administrators view exemplary leadership as grounded in humility, openness, and direct outreach to the community, especially the vulnerable. Leaders who are approachable, receptive to feedback, and regularly involved in both administrative and social activities build strong internal solidarity. Such behavior reduces social distance, encourages participation, and strengthens the organization's social legitimacy. Organizational trust grows from a combination of visible dedication and transparent leadership.

Conflict management relies on family-like, collegial approaches such as discussion and collective problem-solving. When disagreements persist, decisive action maintains organizational function and cohesion. Success is attributed not only to clear organizational structure but to mutual support and strong teamwork among members, transcending division of roles. This blend of formal and informal methods nurtures a constructive culture that supports program implementation.

Finally, innovation and ongoing adaptation are identified as critical to organizational longevity. Leaders and members express a preference for incremental improvements, steady personal engagement with the congregation, and prudent fundraising. Public trust is viewed as vital; thus, transparency, consistent intention, and community-oriented programming are prioritized. Emphasizing lifelong learning, openness to criticism, and flexibility, the organization positions itself to remain relevant and effective, balancing tradition with the needs of a dynamic religious community.

DISCUSSION

Data analysis in this study follows Sugiyono's (2018) systematic approach: organizing data from interviews, field notes, and supporting documents to make the findings accessible and communicable. In practice, data were categorized and synthesized based on major research themes: leadership understanding, leadership style and principles, organizational and member management, challenges and support, and innovation and social adaptation. These themes guide the exploration of female leadership in Harakah Majelis Taklim (HMT) Jakarta Selatan. The approach ensured that essential findings were distilled and presented in a manner suitable for further interpretation and practical use.

Leadership within the religious organization is viewed as an essential organizational function, especially where directional clarity is needed for large groups.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

Beyond a structural or titular role, leadership is characterized as a binding responsibility to guide the organizational movement and ensure goals are realized effectively. This perspective places leadership at the core of religious community management, supporting continuous activities and maintaining orderly operations. Leadership is regarded as a requirement for successful implementation of religious and social programs.

Female leadership, while equal to its male counterpart in religious perspective, must operate amid unique social dynamics and expectations. The varied societal responses toward women leaders demand professionalism, consistency, and firmness—qualities necessary to legitimize women's roles. Challenges faced by women are seen less as obstacles and more as conditions that promote increased self-capacity and maturity in leadership. This underscores the importance of adaptive skills for women who lead in faith-based organizations.

From the administrators' point of view, female leadership is natural and much needed, given women's agility, responsiveness, and accuracy in managing programs. Such a view is based on the firsthand involvement of women in programs requiring practical coordination and prompt decisions. Effectiveness and legitimacy for women leaders do not just depend on societal or normative arguments, but are evidenced by real performance and successful program delivery. Thus, the actualization of leadership is both seen and experienced directly by the community.

In sum, effective leadership in majelis taklim organizations hinges on both structural necessity and moral responsibility. Sustainable results require both the ability to navigate organizational structures and the interpersonal skills to engage, guide, and uphold member trust. The equal value of women's leadership is recognized, but strengthening capacity and adaptability is vital to address distinctive social feedback. This dual requirement forms the foundation for building resilient, enduring leadership within the organization.

Leadership style in HMT is strongly inclined toward democratic, participatory decision-making. Leaders integrate collective discussion (musyawarah) and consult with board members before making significant decisions, avoiding unilateral approaches. This ensures no single party dominates program direction and fosters organizational cohesion and member buy-in. Collaborative processes are critical to meeting organizational goals and sustaining motivation.

Principles such as fairness, wisdom, and balance between religious norms and social realities are central to leadership practice. Leaders do not simply cite doctrine but

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

adapt religious values as ethical guidelines for resolving disagreements and addressing diverse member needs. Decisions are made thoughtfully, considering various stakeholders and maintaining organizational continuity. This principle-based approach helps maintain stability and positive community perceptions of leadership.

Administrators view exemplary leadership as grounded in humility, openness, and direct outreach to the community, especially the vulnerable. Leaders who are approachable, receptive to feedback, and regularly involved in both administrative and social activities build strong internal solidarity. Such behavior reduces social distance, encourages participation, and strengthens the organization's social legitimacy. Organizational trust grows from a combination of visible dedication and transparent leadership.

Conflict management relies on family-like, collegial approaches such as discussion and collective problem-solving. When disagreements persist, decisive action maintains organizational function and cohesion. Success is attributed not only to clear organizational structure but to mutual support and strong teamwork among members, transcending division of roles. This blend of formal and informal methods nurtures a constructive culture that supports program implementation.

Finally, innovation and ongoing adaptation are identified as critical to organizational longevity. Leaders and members express a preference for incremental improvements, steady personal engagement with the congregation, and prudent fundraising. Public trust is viewed as vital; thus, transparency, consistent intention, and community-oriented programming are prioritized. Emphasizing lifelong learning, openness to criticism, and flexibility, the organization positions itself to remain relevant and effective, balancing tradition with the needs of a dynamic religious community.

Female Leader's Leadership Style and Its Influence on Organizational Dynamics and Goal Achievement

Female leadership within Harakah Majelis Taklim Jakarta Selatan is characterized by a participative style that involves board members through deliberative forums, openness to input, and proportional role delegation in program execution. Leadership here is not merely seen as formal authority but as an active process of mobilizing members towards common goals. This approach aligns with leadership concepts that view influence and setting positive examples as vital for organizational direction and effectiveness (Sufyanah, 2023). In practical terms, leadership is

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

demonstrated through guidance and motivation, cultivating cooperation among members as a key organizational asset.

According to Cahyadi et al. (2022), organizational decisions are shaped by collective considerations while still respecting formal structures. This method enhances internal dynamics because programs are not centered on a single figure but are driven by coordinated teamwork. Such leadership functions as a group influence mechanism that not only sets objectives and organizes activities but also maintains teamwork and rallies support to achieve organizational aims. Actively involving board members in decision-making strengthens their sense of ownership, leading to more consistent program implementation and better readiness to handle internal dynamics.

This leadership style is also evident in the leader's personal example and community engagement, including attention to vulnerable groups. Such visible leader presence earns greater legitimacy, as members and participants judge leadership by tangible acts of service rather than formal directives. This mirrors the philosophy that leading involves taking initiative, setting direction, guiding, and motivating others through example and influence. Especially in community-based organizations, exemplary behavior and social closeness reinforce organizational cohesion, increase participation, and help realize both spiritual and social objectives. Overall, these findings show that participative, coordinated leadership combined with personal example stabilizes internal organizational dynamics and transforms shared goals into concrete, collective results.

Challenges and Obstacles to Women's Leadership in Religious Organizations

Female leadership in religious organizations faces significant challenges, primarily stemming from varied social responses and heightened expectations for professionalism, consistency, and firmness. These challenges illustrate that female leaders are not only tasked with organizational responsibilities but must also address public scrutiny, as their roles are often subject to greater social evaluation. This aligns with role theory, which suggests that each social status carries inherent expectations, making leaders subject to continuous societal judgment (Usman et al., 2023). In this context, women in leadership positions are tested not just on technical capabilities but on their skill in navigating and managing these external social demands.

Internally, as noted by Supit (2023), obstacles arise from maintaining consistent participation among members, handling opinion differences, and managing conflicts that may disrupt organizational progress. Such internal hurdles reinforce that social-religious organizations fundamentally rely on strong social relations and collective work, making

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

internal cohesion critical for the stability of activities. Managerially, this highlights leadership's crucial function to ensure organizational effectiveness, particularly in complex environments with many stakeholders and intricate programs. Weak coordination can allow minor issues to escalate, disaligning parts of the organization and impeding goals.

Other findings reveal challenges in sustaining congregation trust and creating a supportive participation environment, including organizational practices that influence public perception. This demonstrates that leadership success is shaped not just by the leader's qualities, but by their ability to read the social environment and nurture positive public relations. Effective leadership emerges from the interplay of leader traits, follower characteristics, organizational goals, and external conditions (Supit, 2023). Thus, female leadership within religious organizations must master both internal organizational management and external legitimacy with the community. Overall, these challenges show that female leaders operate across both structural and relational levels to keep programs successful and achieve organizational objectives.

Leadership Strategies in Overcoming Challenges and Obstacles to Maintain Organizational Sustainability

The research findings indicate that the primary strategy for overcoming leadership challenges is strengthening communication and coordination through regular deliberation, board meetings, and clear delegation of roles within program implementation. This approach ensures collective work and prevents domination by any single party, allowing programs to run more consistently and reliably. Such a pattern aligns with leadership theory, which emphasizes the importance of organizing team activities, maintaining strong teamwork, and marshaling broad support to achieve the organization's objectives (Cahyadi et al., 2022). When coordination is ingrained as an organizational habit, workflows become more stable and decisions have a clear execution path.

Differences of opinion and conflict are managed using a familial and consultative approach, but leaders also apply necessary firmness when issues begin to impede organizational progress. This strategy demonstrates leadership's dual function: preserving social cohesion while maintaining program stability. Effective leaders guide, make decisive choices, and ensure the organization remains focused on its established goals. In certain managerial scenarios, taking firm action is recognized as necessary to fulfill organizational objectives and avoid disruptive, protracted conflicts.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

The study also found that sustainability strategies revolve around nurturing close relationships with members and building public trust through compassionate, personal engagement. In a religious organization, the congregation forms the core support base, making social relationships inseparable from good program management. This perspective follows the idea of organizations as open systems whose interdependent subsystems must be integrated for stability and adaptability (Jumaidi, 2023). By maintaining public trust, the organization not only supports ongoing activities but also secures the social legitimacy required for sustained engagement and growth. Overall, leadership strategies in this study highlight the interconnected efforts of coordination, conflict management, and trust-building as essential to preserving organizational rhythm and sustainability.

CONCLUSION

The research concludes that Ustadzah Dra. Hj. Nuryati Murtadho's leadership style in Harakah Majelis Taklim Jakarta Selatan embodies transformational leadership characteristics. Her approach includes acting as a role model, inspiring members, encouraging open dialogue and feedback, and attending to the needs of the congregation. This style extends beyond organizing activities—she has fostered positive change in members' perceptions of the majelis taklim as a platform for religious outreach, personal development, empowerment, and social strengthening. Through exemplary conduct, inspirational communication, and active social engagement, she has made the organization more vibrant, cohesive, and purpose-driven. As a result, her transformational leadership has increased member involvement, program continuity, and the achievement of the organization's spiritual, educational, and social goals.

The study also identifies several challenges faced by Ustadzah Nuryati in her leadership role. She must consistently maintain trust, model good conduct, and balance her influence as a female leader in a religious setting. Beyond managing activities, she is expected to uphold moral authority, foster member confidence, and ensure organizational values are embraced and practiced collectively. Internal challenges include differing opinions, fluctuating participation levels among leaders, communication management, and ensuring congregational comfort during activities. These complexities highlight that transformational leadership in religious organizations requires strong relationship management, continual motivation, and sustained trust-building.

To address these challenges, Ustadzah Nuryati leverages key transformational leadership strategies. She emphasizes leading by example, motivating and supporting

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

both leaders and congregants, encouraging open feedback, and paying close attention to individual needs. In resolving disagreements, she prioritizes unity, wisdom, and organizational interests, while maintaining warm relationships and public trust. Additionally, she promotes a culture of continuous learning and growth among the leadership team. These strategies have enabled her to sustain Harakah Majelis Taklim Jakarta Selatan, enhancing the organization's effectiveness as a hub for religious outreach, member development, and community empowerment.

RECOMMENDATION

Based on the research findings, several recommendations can be made to strengthen transformational leadership effectiveness and organizational sustainability in Harakah Majelis Taklim Jakarta Selatan. First, it is vital to maintain strong leadership by example, as this remains the core foundation for inspiring both the management team and the congregation. Role modeling—through active social engagement, care for the community, and openness—builds organizational trust. Leaders must ensure that organizational values are demonstrated through concrete, visible actions, not merely verbal instructions.

Second, the organization should focus on fostering motivation and collective spirit among leadership and members. Motivation should extend beyond administrative tasks to reinforce the higher purpose of dawah and social empowerment. This can be achieved through regular coaching, uplifting leadership direction, and reiteration of the organization's vision for enlightenment, peace, and community welfare. In this way, leaders and members will internalize the social and spiritual significance of each program.

Third, the organization is encouraged to develop structured forums for dialogue and collective learning. These spaces should be used to express feedback, assess activities, and generate creative ideas that respond to member and community needs. A collaborative learning environment will foster open-mindedness, creativity, and adaptability, ensuring that Harakah Majelis Taklim remains relevant without compromising religious values. Such learning culture is critical for organizational resilience and responsiveness to social change.

Fourth, there should be stronger focus on personal engagement and attentiveness to member and congregational needs in both religious and social aspects. Warm, empathetic communication and relationship building are essential to cultivating a true sense of belonging and emotional connection with the organization. Leaders must

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

remain approachable and attuned to the realities faced by the congregation, not just maintaining formal, distant relationships. This personalized approach will strengthen trust and long-term involvement.

Fifth, transformational leadership succession must be prioritized so that the values practiced today are sustained for the future. The organization should systematically nurture future leaders by providing them with opportunities to manage projects, attend leadership training, and gradually handle increasing responsibility. This approach will ensure that new female leaders possess exemplary character, motivational ability, openness, and a caring spirit for the congregation, supporting continuity and vitality.

Finally, it is essential to conduct ongoing program evaluations to ensure all activities align with organizational goals and the actual needs of the congregation. Program assessment should be part of routine management through leadership meetings, post-activity reflection, or direct member feedback. This process guarantees that activities remain impactful, prevent mere routine, and yield genuine benefits for dawah, organizational development, and community empowerment. Consistent evaluation will enable transformational leadership to flourish and reinforce the long-term progress of Harakah Majelis Taklim Jakarta Selatan.

REFERENCES

Amruloh, D. A. G. (2021). Analisis Konflik Peran Ganda, Kecerdasan Emosional terhadap Kinerja Karyawan Wanita pada PT. Indomarco Prismatama Purwakarta. *Jurnal Ekonomi Dan Bisnis*, *8*(1), 35–41. https://doi.org/10.34308/eqien.v8i1.172

Aniqurrohmah, S. F. L. (2023). Kesetaraan Gender Dan Nilai Nilai Yang Terkandung Di Dalamnya Menurut Hak Asasi Manusia. *JURDIKUM: Jurnal Dunia Ilmu Hukum*, *1*(2), 50–56. https://doi.org/10.59435/jurdikum.v1i2.170

Astutik, H. W., Putri, D., & Purwandari, E. (2025). Peran Perempuan Dalam Dakwah Islam Studi Kasus: Di Organisasi Muslimat NU Kecamatan Sungai Lilin Kabupaten Musi Banyuasin. *Jurnal Al Mutsla*, *7*(2), 537–565. https://doi.org/10.46870/jstain.v7i2.1775

Badruddin, S., Halim, P., & Wulandari, F. T. (2024). *Pengantar Sosiologi*. Yogyakarta : Zahir Publishing.

Bila, S., Nurmalasyari, N., Alviani, D., Rusliawan, S., & Sajidah, N. (2024). Kebijakan Publik dan Peran Perempuan di Tengah Budaya Patriarki. *JSPH : Jurnal Sosial Politik Humaniora*, *1*(3), 19–29. https://doi.org/10.59966/jsph.v1i3.1422

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

Cahyadi, N., Harto, B., Parlina, L., Mastur, A. S. R., Munarsih, E., Widodo, J., & Pramuditha, P. (2022). *Buku Referensi Dasar Kepemimpinan*. CV. Rey Media Grafika.

Creswell, J. W. (2014). *Reseach Design: Pendekatan, Kualitatif, Kuantitatif, Dan Mixed*. Yogyakarta : Pustaka Belajar.

Creswell, J. W., & Creswell, J. D. (2018). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches.* Sage Publication Inc.

Dando, M. L. Y. D., Fanggidae, R. F., & Fanggidae, A. H. J. (2021). Pengaruh Peran Ganda Terhadap Kinerja Tenaga Medis Wanita Melalui Stres Kerja. *Jurnal Ilmiah Manajemen Kesatuan*, *9*(1), 177–188. https://doi.org/10.37641/jimkes.v9i1.557

Effendi, B., & Imani, M. F. (2022). Latihan Dasar Kepemimpinan untuk Penguatan Jiwa Kepemimpinan pada Ikatan Pelajar Muhammadiyah. *Jumat Keagamaan Jurnal Pengabdian Masyarakat*, *3*(1), 22–25. https://doi.org/10.32764/abdimas_agama.v3i1.2490

Effrillya A, I., Alfajri, H., Rafid, A., Kindi, M. F. Al, Edita S, T., & Secco S, N. (2025). Pemimpin Perempuan Dalam Bayang Beban Patriarki: Tekanan, Ketimbangan dan Upaya Egaliter. *Jurnal Media Akademik (JMA)*, *3*(10), 1–11. https://doi.org/10.62281/wcw0s132

Firdaus, F. (2023). Peran Kepala Sekolah Perempuan Dalam Meningkatkan Mutu Sekolah: Sebuah Tinjauan Literatur. *Journal on Education*, *6*(1), 349–357. https://doi.org/10.31004/joe.v6i1.2948

Fitria, N. (2023). Perspektif Islam Tentang Kepemimpinan Perempuan Pada Lembaga Pendidikan. *Journal on Education*, *6*(1), 1774–1787. https://doi.org/10.31004/joe.v6i1.3155

Fitriana, A., & Cenni, C. (2021). Perempuan Dan Kepemimpinan. *The Proceedings of the IAHN-TP Palangka Raya National Seminar*, 247–256. https://doi.org/10.33363/sn.v0i1.65

Hidayat, A., Yuliestiana, A. D. T., Muhammad, G. A., Mahfudin, I. A., Sesarianto, K. A., & Yunazwardi, M. I. (2024). *Memaknai Transnasionalisme: Agen, Struktur, dan Proses dalam Politik Global* (A. W. Soetjipto (Ed.)). Jakarta : PT Pustaka Obor.

Jamil, M., & Dewi, R. S. (2021). Seks, Gender, dan Representasi. *Jurnal Scientia Indonesia*, *1*(2), 1–7. https://jurnal.scientia.id/seks-gender-dan-representasi/

Jumaidi, I. (2023). Peran Organisasi Aisyiyah di Jambi terhadap Pendidikan dan Sosial Keagamaan. *Malay Studies: History, Culture and Civilization*, *2*(1), 14–22. https://e-journal.lp2m.uinjambi.ac.id/ojp/index.php/malay/article/view/1932

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

Kusmiati, M., & Suharto, P. (2025). *Kepemimpinan Strategis Perempuan*. Garut : CV. Aksara Global Akademia.

Moleong, L. J. (2017). *Metode Penelitian Kualitatif*. Bandung: PT Remaja Rosdakarya.

Musa, A. E. Z., Latiep, I. F., Herlina, A., Toatubun, M., & Furwanti, R. (2023). *Peran Kepemimpinan Perempuan Dalam Birokrasi*. Nas Media Pustaka.

Muslimah, I. R. (2021). Kepemimpinan Perempuan dalam Mengembangkan Budaya Organisasi. *Jurnal Kependidikan Islam*, *11*(2), 198–207. https://doi.org/10.15642/jkpi.2021.11.2.198-207

Nurhasanah, N., & Zuriatin, Z. (2023). Gender dan Kajian Teori Tentang Wanita. *Edu Sociata : Jurnal Pendidikan Sosiologi*, *6*(1), 282–291. https://doi.org/10.33627/es.v6i1.1190

Priastuty, B. A. D., & Mulyana, O. P. (2021). Hubungan Antara Konflik Peran Ganda dengan Stres Kerja pada Tenaga Kesehatan Wanita di Puskesmas. *Character: Jurnal Penelitian Psikologi*, *8*(2), 94–104. https://doi.org/10.26740/cjpp.v8i2.40848

Pronika, A., & Ardhania, R. (2024). Peran Wanita dalam Pembentukan Peradaban Islam: Perspektif Sejarah. *Al-Ihda' : Jurnal Pendidikan Dan Pemikiran*, *18*(2), 1146–1158. https://doi.org/10.55558/alihda.v18i2.140

Saputra, A. M., Riskita, D., Syarifah, N. N., & Prilia, R. D. (2024). Kepemimpinan Perempuan Secara Publik Menurut Perspektif Islam & Psikologi Gender. *GESI: Journal of Gender Equality and Social Inclusion*, *3*(1), 1–10. https://doi.org/10.38156/gesi.v3i1.166

Saragi, A. M. S., & Agustina, B. N. A. (2022). Fenomena Glass Ceiling Sebagai Wujud Budaya Patriarki Di Korea Selatan. *Journal of Feminism and Gender Studies*, *2*(2), 124. https://doi.org/10.19184/jfgs.v2i2.30738

Shofawi, M. A., & Wiyani, N. A. (2021). Kepemimpinan Perempuan Dalam Perspektif Pendidikan Islam Menurut Hj. Nurlela Mubarok. *Re-JIEM (Research Journal of Islamic Education Management)*, *4*(2), 178–194. https://doi.org/10.19105/re-jiem.v4i2.5003

Sintani, L., Fachrurazi, F., Mulyadi, M., Nurcholifah, I., Fauziah, F., Hartono, S., & Jusman, I. A. (2022). *Dasar Kepemimpinan*. Yayasan Cendekia Mulia Mandiri.

Spradley, J. P. (2016). *Participant Observation* (Reissued). Waveland Press, Inc.

Sufyanah, B. (2023). Konsep Dasar Kepemimpinan Perubahan. *INTIZAM: Jurnal Manajemen Pendidikan Islam*, *7*(1), 1–14. https://ejournal.staidapondokkrempyang.ac.id/index.php/intizam/article/view/432

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

Sugiyono. (2013). *Metode Penelitian Kuantitatif, Kualitatif dan R&D* (13th ed.). Bandung : Penerbit CV Alfabeta.

Sugiyono. (2018). *Metode Penelitian Bisnis : Pendekatan Kuantitatif, Kualitatif, Kombinasi dan R&D*. Bandung : CV Alfabeta.

Supit, B. F. (2023). *Buku Ajar Kepemimpinan : Teori Dasar Kepemimpinan dalam Organisasi* (T. Pangalila & E. Lumingkewas (Eds.)). Eureka Media Aksara.

Usman, Y., Yusuf, N., & Wuryandini, A. R. (2023). Pengelolaan Dana Desa dalam Perspektif Teori Peran. *Jurnal Mirai Manajemen*, *8*(2), 41–47. https://doi.org/10.37531/mirai.v8i2.4494

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.