

Discourse on Women's Leadership in the Qur'an from the Perspective of KH. Ahmad Bahauddin Nursalim on Youtube Channel

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ABSTRACT

Leadership remains a debated topic within Islamic discourse, particularly concerning the role of women. This discussion is significantly shaped by traditional interpretations of the Qur'an, which often place women in subordinate positions. This article aims to examine how KH. Ahmad Bahauddin Nursalim offers an inclusive interpretation of women's leadership based on Surah al-Naml, verses 41–44. The study employs a qualitative method alongside a descriptive-analytical approach, with data collected through observation and note-taking from five videos across four accounts featuring presentations by KH. Ahmad Bahauddin Nursalim. The analysis uses Teun A. Van Dijk's discourse analysis theory, which focuses on three key aspects: text, social cognition, and social context. The findings indicate that traditional leadership roles are largely portrayed as favoring men, who are anticipated to be responsible and just, as revealed through textual analysis. The social cognition analysis investigates how KH. Ahmad Bahauddin Nursalim's interpretation responds to the rising visibility of women in leadership, shedding light on Sharia-based legal perspectives regarding female leadership. Furthermore, in the social context dimension, he contends that women can assume leadership roles as long as they uphold moral boundaries and act justly. The study also highlights the crucial role of social media in disseminating contemporary religious discourse and shaping public reactions to Qur'anic reinterpretations in the digital age.

ABSTRAK

Kepemimpinan masih menjadi isu yang kontroversial dalam wacana Islam, khususnya terkait peran perempuan. Perdebatan ini dipengaruhi oleh penafsiran tradisional Al-Qur'an, yang sering menempatkan perempuan pada posisi subordinat. Artikel ini bertujuan untuk mengungkap bagaimana KH. Ahmad Bahauddin Nursalim menawarkan interpretasi inklusif mengenai peran perempuan dalam kepemimpinan pada surat al-Naml ayat 41-44. Artikel ini menggunakan metode kualitatif dan pendekatan deskriptif-analitis. Pengumpulan data dilakukan dengan teknik simak-catat terhadap lima video presentasi KH. Ahmad Bahauddin Nursalim. Analisis data dilakukan dengan teori analisis wacana Teun A. Van Dijk dengan tiga aspek kunci: teks, kognisi sosial, dan konteks sosial. Hasil penelitian menunjukkan bahwa pada aspek analisis teks menekankan bahwa peran kepemimpinan tradisional biasanya lebih menguntungkan laki-laki, yang diharapkan bertanggung jawab dan adil. Kognisi sosial mengkaji bagaimana interpretasi KH. Ahmad Bahauddin Nursalim merespons meningkatnya eksistensi perempuan dalam kepemimpinan, memberikan wawasan tentang hukum syariah terkait pemimpin perempuan. Dalam konteks sosial, dia berpendapat bahwa perempuan dapat memimpin jika mereka menjaga batas moral dan bertindak adil. Selain itu, penelitian ini menekankan peran penting media sosial dalam menyebarkan wacana keagamaan kontemporer dan mempengaruhi respons publik terhadap reinterpretasi Al-Qur'an di era digital.

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A. INTRODUCTION

Women's leadership in Islam has been a long-standing topic of debate, especially when confronted with verses of the Qur'an that are often interpreted literally by classical scholars.¹ Women's leadership in the context of Islam is often a hot topic of debate. In many discussions, including those presented by KH. Ahmad Bahauddin Nursalim on the YouTube channel, various views have emerged regarding the position and role of women in leadership according to the Qur'an.² This debate not only involves religious texts, but also the social and cultural impacts that influence society's perspective on women in leadership positions.³

One of the verses that is the main focus of this discussion is Surah al-Naml verses 41-44, but often Surah al-Nisā' verse 34 is also seen as the basis that leadership, especially in the context of family and society, should be in the hands of men. This view, which is deeply rooted in the classical interpretation tradition, places women in a subordinate position and limits their role in the public sphere.⁴

Imam al-Qurṭubī in his book *Al-Jamī' li Ahkām al-Qur'ān* and classical scholars are of the view that "The interpretation of surah al-Nisā' verse 34 which is often used to indicate leadership (in the family) and society must be in the hands of men".⁵ However, this opinion has been opposed by contemporary commentators because it is considered unacceptable and requires a more inclusive and contextual reinterpretation.⁶

Along with the development of discourse on gender equality and human rights, the need has emerged to review the interpretation of these verses. This is what drives contemporary Muslim scholars to reinterpret religious teachings, including in terms of women's leadership.⁷ One of the prominent figures in this effort is KH. Ahmad Bahauddin Nursalim, an Indonesian scholar who often discusses the interpretation of the Qur'an through social media. With an inclusive and contextual approach, KH. Ahmad Bahauddin Nursalim tries to raise a broader and deeper meaning with a critical discourse analysis of the interpretation of the verses of the Qur'an, especially related to the role of women in leadership.⁸

This research approach uses interpretations sourced from YouTube channels with an audiovisual model to spread KH. Ahmad Bahauddin Nursalim's views as a contemporary interpreter who has not only attracted the attention of many people, but also triggered

¹Muhammad Mukhlis A. A., "Anallisis Walcalnal Kritis Model Teun AL.Valn Dijk Paldal Suralt Kalbalr Online Dengaln Taljuk Kilals Ballik PembelaIjalraln Jalralk Jalu ALkibalt Palndemi Covid-19," *Geralm (Gerakan Aktif Menulis)* 8 (2020): 73-85.

²Amina Wadud, *Qur'an and Woman*, First (New York: Oxford University Press, 1999).

³Mardiah, A Kharis, and L Sholihah, "Efektivitas Kepemimpinan Wanita Dalam Mengatasi Konflik Sosial (Studi Pada Kepemimpinan Bupati Kabupaten Bima Dalam Satu Periode)," *JlAP (Jurnal Ilmu Administrasi Publik)* 6, no. 1 (2019): 20-29.

⁴Anifa Suhesti, "Kepemimpinan Perempuan Dalam Al Qura'an: Study Kisah Ratu Balqis Dalam Surah an Naml: 23-42" (UIN Sunan Ampel Surabaya, 2017).

⁵Al-Qurtubi, *Tafsir Jami' Li Ahkam Al-Qur'an*, Pertama (Pustaka Azzam, 1995).

⁶Isti Khoiroh, Agus Setiawan, and Hafid Nur Muhammad, "Konsep Kepemimpinan Wanita Dalam Qs. An-Nisa Ayat 34 (Studi Komparatif Tafsir Al-Jami' Li Ahkam Al-Qur'an Karya Imam Al-Qurthubi Dan Tafsir Kebencian Karya Zaitunah Subhan)," *Al Muhafidz: Jurnal Ilmu Al-Qur'an Dan Tafsir* 2, no. 2 (2022): 184-94, <https://doi.org/10.57163/alruhafidz.v2i2.45>.

⁷Nasirudin Al Ahsani, "Kepemimpinan Perempuan Pada Masyarakat Dalam Perspektif Sa'id Ramaḍān Al-Būṭī (Telaah Hadis Misoginis)," *Jurnal Al-Hikmah* 18, no. 1 (2020): 57-74, <https://doi.org/10.35719/alhikmah.v18i1.23>.

⁸Parlindungan Pardede et al., "Manipulasi Linguistik Sebagai Instrumen Politik Dalam Animal Farm : Sebuah Analisis Wacana Kritis Linguistic Manipulation as a Political Instrument in Animal Farm : A Critical Discourse Analysis Pendahuluan Kekuasaan Adalah Instrumen Utama Bagi Penguasa U," *DIGLOSIA (Jurnal Kajian Bahasa, Sastra, Dan Pengajarannya)* 6, no. 2 (2023): 449-66.

various responses and criticisms.⁹ Some appreciate his efforts to align Islamic teachings with modern social realities, while others oppose it on the grounds that this reinterpretation could obscure the original meaning of the text of the Qur'anic verses.¹⁰ This debate reflects the dynamics and complexity of understanding religious teachings in the digital era, where social media plays an important role in the dissemination and formation of public opinion.¹¹

This study uses the theoretical framework of one of the three main dimensions of critical discourse analysis concepts initiated by Teun A. Van Dijk, namely the text dimension, the social cognition dimension, and the social context dimension.¹² Through this approach, the author attempts to use Van Dijk's critical discourse analysis theory concept which aims to reveal how discourse plays a role in producing and reproducing social inequality, and how discourse can be used as a tool for social change.¹³ The concepts developed by Van Dijk have made significant contributions to understanding the complex relationship between language, cognition, and society.¹⁴ Thus, the discourse on women's leadership in the Qur'an according to KH. Ahmad Bahauddin Nursalim's perspective is not only a theory of study, but also a repositioning of women in modern society. Through a deeper and more inclusive understanding, it is hoped that society can change the paradigm that has so far shackled women's potential. Analysis of the discourse on women's leadership and KH. Ahmad Bahauddin Nursalim's views on the YouTube channel will also provide insight into how modern Muslim society navigates between tradition and social change.¹⁵

The discourse on women's leadership in Islam has garnered significant attention, with various scholars exploring the interpretations of Qur'anic texts. Notable works have examined traditional views that often restrict women's roles, contrasting them with contemporary interpretations advocating for gender equality. Researchers like Amina Wadud and other feminist scholars have argued for inclusive readings of the Qur'an that empower women. Within this context, KH. Ahmad Bahauddin Nursalim's perspectives provide a fresh voice, emphasizing the need for contextual understanding of religious texts in light of modern societal changes. This article positions itself at the intersection of these debates, contributing to the ongoing dialogue about gender roles in Islamic leadership.

This article uniquely contributes to the discourse by utilizing a critical discourse analysis framework to examine KH. Ahmad Bahauddin Nursalim's interpretations. It highlights how his views not only challenge traditional interpretations but also respond to contemporary

⁹N Nafisatuzzahro, "Transformasi Tafsir Al-Qur'an Di Era Media Baru: Berbagai Bentuk Tafsir AlQur'an Audiovisual Di YouTube," *Hermeneutik: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 2018.

¹⁰Makmur Jaya, "Penafsiran Surat An-Nisa' Ayat 34 Tentang Kepimpinan Dalam Al-Quran," *At-Tanzir: Jurnal Ilmiah Prodi Komunikasi Penyiaran Islam* 11, no. 2 (2020): 248, <https://doi.org/10.47498/tanzir.v11i2.407>.

¹¹M Hatta, "Media Sosial, Sumber Keberagamaan Alternatif Anak Milenial Fenomena Cyberreligion Siswa SMA Negeri 6 Depok Jawa Barat," *Dakwah: Jurnal Kajian Dakwah Dan Kemasyarakatan* 22, no. 1 (2019): 1-30, <https://doi.org/10.15408/dakwah.v22i1.12044>.

¹²Aidh Abdullah Al-qarny et al., "Analisis Wacana Kritis Teun A . Van Dijk Terhadap Teks Nasihat Ibnu Taimiyyah Dalam Buku ' Jangan Takut Hadapi Hidup ' Karya," *Islamic Broadcast Communication* 2, no. 2 (2022): 82-87.

¹³Nofi Angela, Yumna Rasyid, and Miftakhulhairah Anwar, "Perempuan Korupsi Analisis Wacana Kritis Model Teun A. Van Dijk Berita Satu: Hari Ini Angelina Sondakh Keluar Dari Penjara (Analisis Wacana Kritis)," *Jurnal Dakwah Dan Komunikasi* 8, no. 1 (2023).

¹⁴S Ginting, M Surip, and S Dalimunthe, "Iklan Kopi Good Day Tahun 2021 Dalam Analisis Wacana Kritis Van Dijk," *Asas: Jurnal Sastra* 11, no. 2 (2022).

¹⁵Reni Dian Anggraini et al., "Perempuan Dalam Bingkai Al- Qur ' an : Model Penafsiran Amina Wadud," *Ushuluna: Jurnal Ilmu Ushuluddin* 8, no. 2 (2022): 95-108, <https://doi.org/10.15408/ushuluna.v8i2.25860>.

social dynamics surrounding women's leadership. By analyzing his presentations on social media, the article showcases the role of digital platforms in shaping public perceptions and fostering discussions about gender equality in Islam. Furthermore, it emphasizes the importance of justice and competence as criteria for leadership, rather than gender, thereby advocating for a more inclusive approach to Islamic leadership.

The purpose of this article is to critically analyze the discourse surrounding women's leadership in the Qur'an through the lens of KH. Ahmad Bahauddin Nursalim's interpretations. By examining his views and their reception in contemporary society, the article aims to enhance understanding of modern Qur'anic interpretations and the impact of digital media on religious discussions. Ultimately, it seeks to contribute to the broader conversation about gender equality in Islamic leadership, encouraging a reevaluation of traditional norms and promoting more inclusive practices.

B. METHODS

The research method used in this study is the descriptive method.¹⁶ The descriptive method is carried out by describing or depicting a problem that is analyzed systematically and in depth using accurate data. Through this method, this study aims to produce a descriptive analysis of the interpretation of the Qur'an according to KH. Ahmad Bahauddin Nursalim's views on various social media, especially on the YouTube channel about the discourse on women's leadership.¹⁷

Based on the theme raised, the research model used in this study is qualitative research. Qualitative research is a research process that is carried out in context with a natural or naturalistic setting without requiring variables in the object of research.¹⁸ Meanwhile, the type of research used is library research. Research with this type obtains data used to study the object of study centered on written scientific sources, such as books, articles, journals, published readings, and others regarding the problem being studied.¹⁹

The study employed qualitative methods for data collection, focusing primarily on video analysis. Five videos from various YouTube accounts featuring KH. Ahmad Bahauddin Nursalim were systematically examined to understand his interpretations of relevant Qur'anic verses, particularly Surah al-Naml (41-44). A descriptive-analytical approach was utilized to depict the discourse surrounding women's leadership, allowing for an in-depth exploration of themes and arguments presented.

¹⁶ Jonathan A. Smith, "Qualitative Psychology A Practical Guide to Research Methods," in *THIRD EDITION* (New Delhi: SAGE, 2015).

¹⁷ Lien Iffah, "Interpretasi Kontekstual Abdullah Saeed : Sebuah Penyempurnaan Terhadap Gagasan Tafsir Fazlur Rahman," *Hermeneutik: Jurnal Ilmu Al Qur'an Dan Tafsir* 9, no. 1 (2015): 65–90.

¹⁸ Fitria Mayasari, "Etnografi Virtual Fenomena Cancel Culture Dan Partisipasi Pengguna Media Terhadap Tokoh Publik Di Media Sosial," *JOCs: Journal of Communication and Society* 1, no. 1 (2022): 27–44.

¹⁹ Siti Robikah, "Rekonstruksi Konsep Kepemimpinan Perempuan Dalam Qs. An-Nisa[4]: 34 Dan Qs. An-Naml [27]: 23-44 Perspektif Tafsir Maqashidi," *Tesis* (2020).

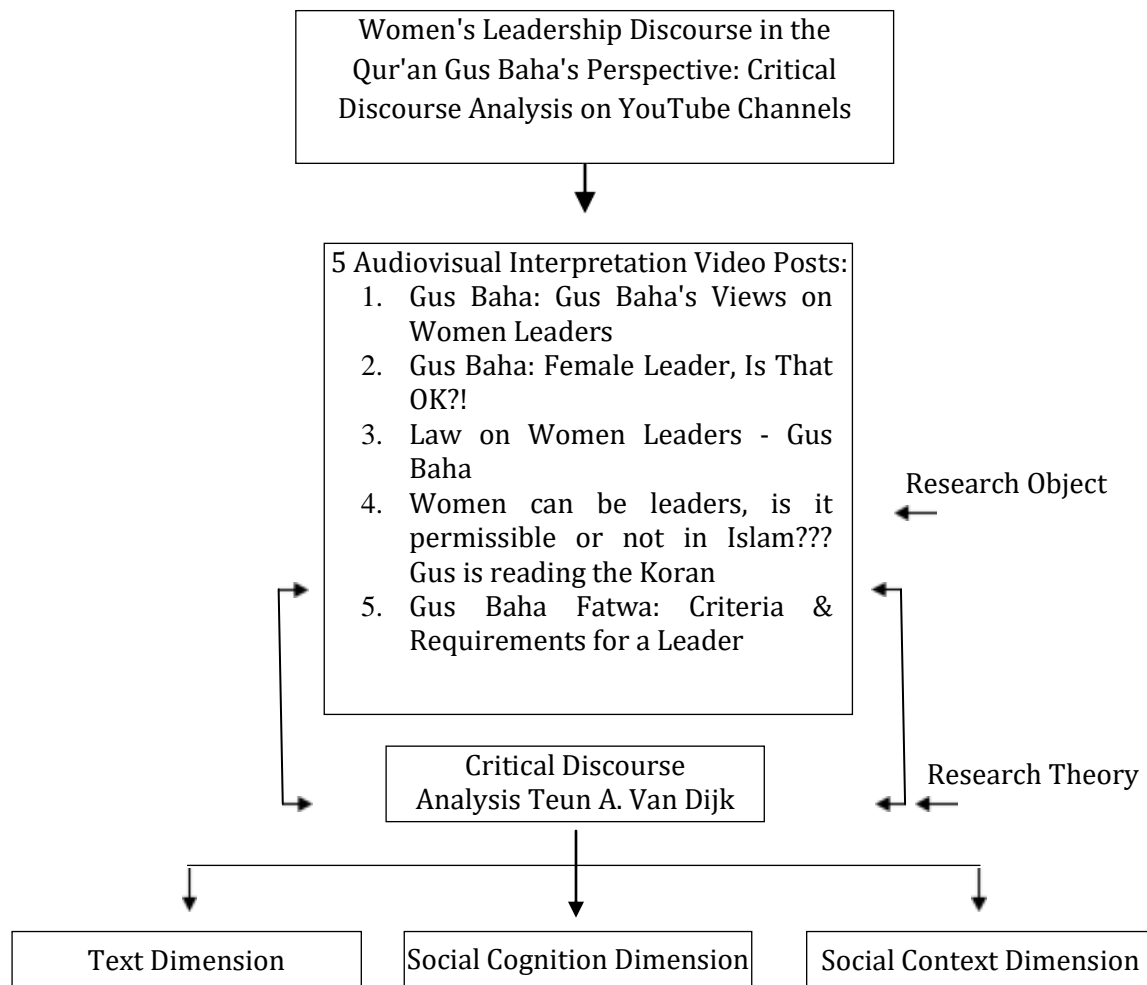


Figure 1. Data Analysis Flow

Additionally, library research complemented the video analysis by incorporating scholarly sources, enriching the context of the findings. This qualitative approach facilitated a nuanced understanding of KH. Ahmad Bahauddin Nursalim's interpretations and their public reception. The theoretical framework utilized was Teun A. Van Dijk's critical discourse analysis (CDA), which focuses on three key dimensions. The text dimension analyzes linguistic features and thematic structures in the discourse. The social cognition dimension examines how individuals interpret discourse within their social contexts, highlighting public perceptions of women's leadership. Finally, the social context dimension considers the broader cultural and historical factors influencing interpretations and responses. Together, these concepts provide a comprehensive tool for analyzing the dynamics of discourse related to women's leadership in the Qur'an.

C. RESULTS AND DISCUSSION

1. Text Dimension

Women's leadership in the context of Islam is a topic that often sparks debate in society. KH. Ahmad Bahauddin Nursalim, a prominent cleric and interpreter, raised this issue through various videos on YouTube, in which he explained the requirements that women must meet to become leaders.²⁰ In this analysis, KH. Ahmad Bahauddin Nursalim attempts to bridge

²⁰Eriyanto, *Analisis Wacana: Pengantar Analisis Teks Media* (Yogyakarta: LKIS, 2001).

traditional understanding with current social conditions, so that the discourse on women's leadership in Islam becomes relevant and contextual.²¹

In the modern era, more and more women are occupying leadership positions in various sectors, both political, social, and economic. This phenomenon requires an adjustment in understanding of religious texts that have so far regulated gender roles in society. KH. Ahmad Bahauddin Nursalim believes that the presence of women in leadership positions is a positive thing and needs to be responded to with the right understanding according to Islamic principles.²²

In the structure of macro discourse analysis, KH. Ahmad Bahauddin Nursalim raises the theme of women's leadership through two main videos: *"Gus Baha's View on Women Leaders"* and *"Women Leaders, Is It Allowed?!"*.²³ In this video, he explains that women are allowed to become leaders as long as they meet certain requirements, such as justice and competence. KH. Ahmad Bahauddin Nursalim refers to verses from the Qur'an, including Surah al-Naml verses 41-44 and al-Nahl verse 115, to support his argument. This is proven in the first post entitled *"Gus Baha: Gus Baha's View on Female Leaders"* which contains the legal requirements for women to become leaders according to the meaning of the evidence contained in Surah al-Naml [27]: 41-44 and Surah al-Nahl [16]: 115.²⁴ And in the second post entitled *"Gus Baha: Female Leaders, Is It Allowed?!"* contains an explanation of the discourse on female leadership with an interpretation of Surah al-Nahl [16]: 115.²⁵ Meanwhile, the topic or theme of a discourse delivered by Gus Baha in the third video post is on the Santreh Kopengan channel, namely the requirements for leadership in Islam.²⁶ Similar to the posts on the Santri Gayeng and Santreh Kopengan channels, the fourth and fifth video posts on the "Santri Ngaji" and "Ma'arif Channel" channels discuss the topic of women's leadership discourse, but with different content editorials.²⁷ The topic of discourse presented by KH. Ahmad Bahauddin Nursalim concerns the requirements for women to become leaders and the phenomena that have occurred in Islamic history.²⁸ This discourse is often the subject of pros and cons, especially when applied to current social conditions. Thus, thematic or topic in the video posts on the YouTube Channel globally discusses the discourse of women's leadership from KH. Ahmad Bahauddin Nursalim's perspective in the Qur'an.²⁹ In the superstructure structure,

²¹Sakdiah, "Karakteristik Kepemimpinan Ratu Balqis Dalam Al- Qur ' an Kepemimpinan Perempuan Dalam Perspektif Islam Adalah Konsep Yang Terbuka Tetapi Senantiasa Berhubungan Secara Dialogis Artinya Adalah Isyarat-Isyarat Al-Quran Yang Memperkuat Dan Al- Qur ' an , Sala," *Jurnal Takammul: Jurnal Studi Gender Dan Islam Serta Perlindungan Anak* 12, no. 2 (2023): 1–17.

²²T Tangngareng, "Kepemimpinan Wanita Dalam Perspektif Hadis," *KARSA Journal of Social and Islamic Culture* 23, no. 1 (2015): 165.

²³Ngaji Gus Baha Official, *Gus Baha' Hukum Perempuan Jadi Pemimpin* (Indonesia: www.youtube.com, 2022).

²⁴Asif Trisnani, Wenning Windiarti, and Hidayatus Sa'adah, "Peran Perempuan Dalam Politik Menurut Yusuf Al-Qardhawi," *Kalimah: Jurnal Studi Agama Dan Pemikiran Islam* 19, no. 2 (2021): 210–26, <https://doi.org/10.21111/klm.v19i2.6412>.

²⁵Santri Gayeng, *Gus Baha: Pemimpin Perempuan, Bolehkah?!* (Indonesia: www.youtube.com, 2021).

²⁶Santreh Kopengan, *Hukum Pemimpin Perempuan - Gus Baha* (Indonesia: www.youtube.com, 2020).

²⁷Santri Ngaji, *Wanita Jadi Pemimpin , Boleh Apa Tidak Dalam Islam ??? Ngaji Gus Baha* (Indonesia: www.youtube.com, 2021).

²⁸Ma'arif Channel, *Fatwa Gus Baha : Kreteria & Syarat Seorang Pemimpin* (Indonesia: www.youtube.com, 2020).

²⁹I Khoiroh, A Setiawan, and ..., "Konsep Kepemimpinan Wanita Dalam Qs. An-Nisa Ayat 34 (Studi Komparatif Tafsir Al-Jami'li Ahkam Al-Qur'an Karya Imam Al-Qurthubi Dan Tafsir Kebencian Karya Zaitunah Subhan)," *Al Muhafidz: Jurnal Ilmu Al-Qur'an Dan Tafsir* 2, no. 2 (2022): 184–94.

each video uploaded on the YouTube channel about KH. Ahmad Bahaiddin Nursalim's thoughts has a well-organized structure.³⁰ He begins with an introduction that explains the context of the problem, continues with in-depth content, and ends with a clear conclusion. The introduction of the video explains the importance of understanding the context of women's leadership in Islam, followed by arguments supported by evidence from the Qur'an and classical books. At the end of the video, KH. Ahmad Bahaiddin Nursalim provides a conclusion that emphasizes the importance of considering the requirements of leadership in a modern context.³¹

In the first video post entitled "*Gus Baha: Gus Baha's View on Female Leaders*", KH. Ahmad Bahaiddin Nursalim explains that the law of leadership can be emergency. He gives the example of Soekarno's leadership, who was recognized as a leader in an emergency despite a lack of legitimacy.³²

Soekarno was a leader, but he was a guardian of the people of al-dharuri bi al-shawkah, he remained President in an emergency. He became President because he had power. So, the guardianship here means that someone must still be considered President, because if we do not recognize (the agreement of the people), the harm that arises will be even worse. Soekarno was a leader (who was) a guardian of the people of al-dharuri bi al-shawkah, he remained President (although in essence) in an emergency. He also became President (at that time) because he had power. So, the guardianship here means that someone must still be considered President, because if we do not recognize (the agreement of the people), the harm that arises will be even worse.³³

According to KH. Ahmad Bahaiddin Nursalim, a situation like this requires society to recognize the existing leader, despite the shortcomings, because not recognizing the existing leader can result in greater harm. In this case, he links it to Islamic law that allows violations in an emergency, as explained in the Qur'an, which states that under certain conditions, a person is allowed to take something that is forbidden for the sake of survival.³⁴ KH. Ahmad Bahaiddin Nursalim emphasizes the importance of the principles of justice and integrity in choosing a leader, which must be the main consideration of society.³⁵

Next, in the second video titled "*Gus Baha: Female Leaders, Is It Allowed?!*",³⁶ KH. Ahmad Bahaiddin Nursalim discusses the story of Prophet Solomon and Queen Bilqis as an argument often used by liberals to allow female leadership. He acknowledges that although the general requirements for leadership include men, the consensus of society must still be respected.

The requirements to be a leader, for example, are fair, first of all, Islam tho...then male and fair. For example, a male is Muslim but cruel, then a female is Muslim but not cruel, so we

³⁰Eriyanto, *Analisis Wacana: Pengantar Analisis Teks Media*.

³¹Anna Juliana et al., "Analisis Wacana Kritis Model Teun A. Van Dijk Pada Teks Berita Di Buku Bahasa Indonesia Kelas VII Berbasis Kurikulum Merdeka Terbitan Kemendikbud Ristek Tahun 2021," *Basastra: Jurnal Kajian Bahasa Dan Sastra Indonesia* 12, no. 1 (2023).

³²Santri Gayeng, *Gus Baha: Pandangan Gus Baha Pada Pemimpin Perempuan* (Indonesia: www.youtube.com, 2023).

³³Santri Gayeng.

³⁴Lujeng Lutfiyah and Lubabah Diyanah, "Kepemimpinan Perempuan Dalam Al-Qur'an Kajian Tafsir Tematik," *Al Furqan: Jurnal Ilmu Al Quran Dan Tafsir* 5, no. 2 (2022): 270–87, <https://doi.org/10.58518/alfurqon.v5i2.1399>.

³⁵Mia Lövhelm, "Gender, Religion and Authority in Digital Media," *ESSACHESS. Journal for Communication Studies* 12, no. 2 (2019): 23–38.

³⁶Santri Gayeng, *Gus Baha: Pemimpin Perempuan, Bolehkah?!*

have to choose a female to be a leader because the female still does not meet the requirements of a male but the female is evil. The requirements to be a leader are fair, but the main thing is to be Muslim, male, and able to act justly. Suppose there is a male who is cruel, then there is a female who is not cruel, so if that happens we have to choose a female to be a leader because even though she does not meet the requirements of a male, but (such things) have less harm.³⁷

KH. Ahmad Bahauddin Nursalim emphasizes that if a woman has been elected as a leader, then her existence must be recognized, regardless of gender.³⁸ He explains that rejecting the choice of society is the same as rejecting the consensus that has been built, and this is considered a mistake. In this context, KH. Ahmad Bahauddin Nursalim shows that although there are concerns about the legitimacy of women in leadership, it is important to respect the choice of the society that has chosen them.³⁹ In the third video,⁴⁰ KH. Ahmad Bahauddin Nursalim again emphasizes that the main requirements for being a leader are being Muslim, just, and male. However, he emphasizes that in practice, if there are men who are oppressive and women who are not, then the choice must fall on women. He uses this argument to show that the injustice committed by a male leader can result in greater harm than the inadequacy of the requirements possessed by a woman. In this context, KH. Ahmad Bahauddin Nursalim illustrates that a leader must have integrity and the ability to lead well, without being trapped in gender stereotypes.⁴¹

Furthermore, in the fourth video titled *"The Law of Female Leaders"*,⁴² KH. Ahmad Bahauddin Nursalim repeats the same theme and refers back to the story of Prophet Solomon and Queen Bilqis. He explains that the story is used as evidence by many people to support female leadership.⁴³ KH. Ahmad Bahauddin Nursalim emphasizes that it is important to look at the historical and social context when considering female leadership. He emphasizes that a good leader is one who is able to minimize harm and is not oppressive, regardless of gender. In this case, KH. Ahmad Bahauddin Nursalim shows that the principle of justice must be the basis for choosing a leader, regardless of gender.⁴⁴

In the fifth video, titled *"Fatwa Gus Baha: Criteria & Requirements of a Leader"*,⁴⁵ KH. Ahmad Bahauddin Nursalim opened the discussion by referring to the evidence from the Qur'an, especially the al-Naml chapter, which allows women in leadership positions.⁴⁶ He emphasized that although a woman can be a leader in an emergency situation, this must be based on mutual agreement.⁴⁷

³⁷Santreh Kopengan, *Hukum Pemimpin Perempuan - Gus Baha*.

³⁸Mardiah, Kharis, and Sholihah, "Efektivitas Kepemimpinan Wanita Dalam Mengatasi Konflik Sosial (Studi Pada Kepemimpinan Bupati Kabupaten Bima Dalam Satu Periode)."

³⁹M Muhajir, "Persepsi Ulama Kota Langsa Terhadap Kepemimpinan Wanita (Studi Kasus Pilkada Walikota Langsa)," *Tazkir: Jurnal Penelitian Ilmu-Ilmu Sosial Dan Keislaman* 6, no. 2 (2020): 1–12.

⁴⁰Santreh Kopengan, *Hukum Pemimpin Perempuan - Gus Baha*.

⁴¹M Muhajir and F Fakhurrazi, "Hukum Kepemimpinan Wanita: Perspektif Ulama," *At-Tafkir* 13, no. 2 (2020): 195–202.

⁴²Santri Ngaji, *Wanita Jadi Pemimpin, Boleh Apa Tidak Dalam Islam ??? Ngaji Gus Baha*.

⁴³Jaya, "Penafsiran Surat An-Nisa' Ayat 34 Tentang Kepimpinan Dalam Al-Quran."

⁴⁴Khoirul Anam, "Perempuan Perspektif Tafsir Klasik Dan Kontemporer," *De Jure: Jurnal Hukum Dan Syar'iah* 2, no. 2 (2010), <https://doi.org/10.18860/j-fsh.v2i2.2974>.

⁴⁵Ma'arif Channel, *Fatwa Gus Baha : Kreteria & Syarat Seorang Pemimpin*.

⁴⁶H Hasrawi, S Kadir, and ..., "Kepemimpinan Wanita (Studi Perbandingan Antara Perspektif Muffasir Dan Feminis Muslim)," *Jurnal Kolaboratif Sains* 2, no. 1 (2019).

⁴⁷S Robikah, "Kepemimpinan Politik Wanita Dalam Perspektif Fatima Mernissi," *El-Hikam*, 2019.

The female president is still valid as a leader (even though it is an emergency), because (this) is a mutual agreement, so the consensus here makes (this) still have to be considered valid as a leader.⁴⁸

KH. Ahmad Bahauddin Nursalim emphasized that leadership is not solely seen from gender, but from the capacity to lead well and fairly. He invited the community to look at the qualities of a leader rather than just gender. In closing, KH. Ahmad Bahauddin Nursalim emphasized that the requirements for becoming a leader in Islam are not only limited to men or women. He emphasized that the most important requirements are justice, integrity, and the ability to lead well. In his view, the presence of women in leadership positions is something that is permissible, as long as they meet the requirements and have the support of the community. KH. Ahmad Bahauddin Nursalim succeeded in conveying a strong message that female leadership in Islam is not only possible, but also necessary in the current social context. Thus, he provided an inclusive and contextual perspective on the role of women in leadership, which can be a reference for the community to understand more deeply about this theme.⁴⁹

In the microstructure, there are several elements that really need to be considered. Such as semantic elements, which focus on the meaning that is intended to be conveyed in the text.⁵⁰ The background of these five videos shows the phenomenon of the increasing number of female leaders, both domestically and abroad, especially in the Western world. KH. Ahmad Bahauddin Nursalim explained the importance of reaffirming the existence of law in Islamic teachings. He reminded the audience that we should not accept or reject the phenomenon of female leadership unilaterally; instead, there must be a mutual agreement. The details presented by KH. Ahmad Bahauddin Nursalim include an explanation of the current condition of female leadership, in which he emphasized that women can act as leaders as long as they are competent and not oppressive.⁵¹ The meaning of this discourse is clearly seen when KH. Ahmad Bahauddin Nursalim refers to the law that allows women to become leaders, while still paying attention to the conditions set by Islam.

Therefore, in the book of *Taqrīb* it is explained that seeing women is haram, except for *Li Sab'ati Asr*, except for 7 cases. These seven cases include the famous ones, namely *syahādah* (testimony), *ta'līm* (teaching), and among other *istiśnā' is Lil Muamalat* (because of transactions). Now the secularists are adopting such propositions. You can see women for transactional reasons. It is permissible to recognize women as leaders for reasons referring to the *wa ahabbaha wa aqarraha* style of *mulqiha*. Now many people are starting to find out, if one day there is a female leader either in Jogja or in Indonesia, people will start to look for (validating) arguments, such as the argument that Bilqis was a Queen and was ratified by Prophet Sulaiman.⁵²

In this case, KH. Ahmad Bahauddin Nursalim tries to emphasize that although there are provisions governing leadership, there is still room for women to contribute to leadership if

⁴⁸Santri Ngaji, *Wanita Jadi Pemimpin, Boleh Apa Tidak Dalam Islam ??? Ngaji Gus Baha*.

⁴⁹Maulana Razali, Muhammad Mansur, and Muhajir Al-fairusy, "Konsep Kepemimpinan Perempuan Dalam Pandangan Abdur Rauf As-Singkili," *Basha'ir: Jurnal Studi Al-Qur'an Dan Tafsir* 1, no. 2 (2021): 85–94.

⁵⁰Eriyanto, *Analisis Wacana: Pengantar Analisis Teks Media*.

⁵¹Jaya, "Penafsiran Surat An-Nisa' Ayat 34 Tentang Kepimpinan Dalam Al-Quran."

⁵²Ma'arif Channel, *Fatwa Gus Baha : Kreteria & Syarat Seorang Pemimpin*.

they meet the existing criteria.⁵³ KH. Ahmad Bahauddin Nursalim also emphasized that the requirements for leadership are not only limited to gender, but also to ability and integrity. He explained that a leader must be fair, knowledgeable, and have good character. The point that KH. Ahmad Bahauddin Nursalim wants to convey is that the Qur'an provides space for women to play a role in leadership, as long as they meet the criteria set. Then there is the syntactic element (language style), KH. Ahmad Bahauddin Nursalim uses effective sentence variations in conveying his arguments. He often uses inductive sentences to direct the listener to the conclusion at the end, as well as deductive sentences to present opinions at the beginning. For example, he begins by describing the current social conditions before directing the listener to the argument that women can become leaders if they meet certain requirements.⁵⁴

2. Social Cognition Dimension

In KH. Ahmad Bahauddin Nursalim's discourse analysis on women's leadership, Van Dijk's social cognition approach is very relevant. Through four schemes, namely person scheme, self scheme, role scheme, and event scheme.⁵⁵ From these four schemes, we can understand how KH. Ahmad Bahauddin Nursalim's views are formed and conveyed in a broader social context. Each scheme provides deep insight into how his thoughts interact with social norms and community responses.⁵⁶

The person scheme focuses on how KH. Ahmad Bahauddin Nursalim describes the subject in the discourse on women's leadership. In his videos, he emphasizes that women's leadership is often a topic of debate, even though they deserve the same opportunities as men. KH. Ahmad Bahauddin Nursalim uses a strong narrative by referring to the story of Prophet Solomon and Queen Bilqis.⁵⁷ He shows that despite doubts, there is actually room for women to lead. For example, when discussing Megawati's leadership as President, KH. Ahmad Bahauddin Nursalim expressed that after someone is elected, they must be recognized as a leader, regardless of gender. By saying, *"We must recognize the consensus of society"*, KH. Ahmad Bahauddin Nursalim shows an inclusive attitude and emphasizes the importance of justice in leadership. He argued that God's established law does not need to be changed just because a woman holds a leadership position, creating a bridge between tradition and modernity in Islamic thought.⁵⁸

If you have already become President, Megawati for example, then (usually people) look for arguments (which validate her leadership status), how do you do it? (looking for this argument) refers to the kisan of Prophet Sulaiman who (at that time) nominated Bilqis, after being nominated, wa aqarraha ala mulqiha, Bilqis could still be a Queen (leader). If it is illegal, it will not happen (such a thing). It is said that people who don't have a job are looking for arguments (support to validate it). Personally (Gus Baha's opinion) it's not like that, I think a female President is still President if it's already done. We must recognize the consensus of the general public. For example, (tomorrow in the afterlife) I will be asked by Allah, "Ha', why do

⁵³Anam, "Perempuan Perspektif Tafsir Klasik Dan Kontemporer."

⁵⁴Lutfiyah and Diyanah, "Kepemimpinan Perempuan Dalam Al-Qur'an Kajian Tafsir Tematik."

⁵⁵Eriyanto, *Analisis Wacana: Pengantar Analisis Teks Media*.

⁵⁶Al-qarny et al., "Analisis Wacana Kritis Teun A. Van Dijk Terhadap Teks Nasihat Ibnu Taimiyyah Dalam Buku 'Jangan Takut Hadapi Hidup' Karya."

⁵⁷A. Rohmaniyah, "Gender, Dakwah Dan Media Sosial: Transformasi Dai'wah Dalam Era Digital," *Jurnal Komunikasi Islam* 9, no. 2 (2019): 325-48.

⁵⁸Angela, Rasyid, and Anwar, "Perempuan Korupsi Analisis Wacana Kritis Model Teun A. Van Dijk Berita Satu: Hari Ini Angelina Sondakh Keluar Dari Penjara (Analisis Wacana Kritis)."

you justify (acknowledge) a female President?!", "It's not like that, O Allah, I only acknowledge (confirm) the agreement of many people", "But it's a woman", "But it's the agreement of many people, O Allah". So, I don't need to change the rules of law that have been set by Allah. It is like that if you are a truly pious person you will definitely have feelings (like that).⁵⁹

Second, the self-scheme explores how KH. Ahmad Bahauddin Nursalim is perceived as a contemporary interpretive actor. Many of his followers gave positive feedback, indicating that KH. Ahmad Bahauddin Nursalim's views are very relevant to today's social reality. Comments from accounts such as @khosiatulhasanah236 that appreciate KH. Ahmad Bahauddin Nursalim's wisdom show that he has succeeded in connecting issues of women's leadership with current societal concerns.⁶⁰ On the other hand, there are also counter comments that express disagreement with his views. For example, an Instagram user emphasized that sharia law explicitly prohibits women from becoming leaders. This debate reflects the complex social dynamics in society, where KH. Ahmad Bahauddin Nursalim acts as a liaison between various views, and encourages constructive discussion. The diverse responses to this discourse show that KH. Ahmad Bahauddin Nursalim does not only convey personal views, but also invites society to think critically about gender equality.⁶¹

Then there is a role scheme that describes how KH. Ahmad Bahauddin Nursalim sees the position of women in the context of leadership. In his videos, he explains that women can hold leadership positions, such as governor or president, as long as they do not have oppressive or harmful traits. KH. Ahmad Bahauddin Nursalim emphasizes that every individual is a leader for themselves, and there is no reason to doubt a woman's capacity to lead.⁶² He cites the opinions of the majority of scholars and the evidence that supports his view, showing that leadership should not be based on gender, but on the competence and integrity of the individual. In this regard, KH. Ahmad Bahauddin Nursalim encourages a broader understanding of leadership, where women have the right to lead in the right situations, including in emergencies. In doing so, he not only affirms the position of women, but also invites society to see leadership as something more inclusive and just.⁶³

Next, the event scheme explains the context in which KH. Ahmad Bahauddin Nursalim conveys his views. Through videos on YouTube, he attempts to respond to the growing social phenomenon related to women's leadership. His involvement in this discussion reflects his desire to answer the challenges of the times and provide a relevant perspective for modern society.⁶⁴ These posts are not just interpretations, but also a response to KH. Ahmad Bahauddin Nursalim's personal concerns and those of society in general. By utilizing social media platforms, he attempts to educate the public about the importance of women's roles in leadership, as well as highlighting that this issue is part of an ongoing social dialogue.

⁵⁹Santri Gayeng, *Gus Baha: Pemimpin Perempuan, Bolehkah?!*

⁶⁰Santri Gayeng.

⁶¹Muhajir, "Persepsi Ulama Kota Langsa Terhadap Kepemimpinan Wanita (Studi Kasus Pilkada Walikota Langsa)."

⁶²I Syahroni and S Amanah, "Hubungan Gaya Kepemimpinan Ketua Dan Efektivitas Kelompok Wanita Tani TOGA," *Jurnal Sains Komunikasi Dan ...* (academia.edu, 2018).

⁶³Cindy Irawati Ramadani, "Domestic Violence Dalam AlQur'an (Analisis Penafsiran Muhammad Syahrur Terhadap QS. An-Nisa' Ayat 34)," *Alsya (Jurnal Keislaman Dan Ilmu Pendidikan)* 3, no. 5 (2023): 532-44, <https://doi.org/10.58578/alsys.v3i5.1482>.

⁶⁴Tangngareng, "Kepemimpinan Wanita Dalam Perspektif Hadis."

Several netizens, including the account @enahjiput5895, responded to the discussion on women's leadership in Islam by expressing support for KH. Ahmad Bahauddin Nursalim's interpretations, highlighting the importance of progressive views that promote gender equality within religious contexts.

She said "The traditions of the prophet Solomon and the prophet Muhammad are not the same, Gus. Gus, you are very clever and confused. The traditions of the prophet Muhammad are still forbidden for women to be leaders. If you want to go to hell, don't bring other people with you, Gus, just do it yourself".⁶⁵

Through this approach, KH. Ahmad Bahauddin Nursalim makes a significant contribution to shaping the understanding of women's leadership in the context of Islam and society today.⁶⁶ Overall, the analysis of KH. Ahmad Bahauddin Nursalim's discourse on women's leadership through Van Dijk's four schemes provides rich insights into how his views are formed and received by society. The person scheme shows KH. Ahmad Bahauddin Nursalim's open and inclusive attitude towards women's leadership, while the self scheme describes how he is perceived as a relevant actor in this discussion. The role scheme emphasizes the importance of competence and integrity in leadership, while the event scheme creates the social context that underlies the discussion on this issue. Through this approach, KH. Ahmad Bahauddin Nursalim not only presents personal views, but also invites the public to reflect on and discuss the issue of women's leadership in a more constructive and inclusive way.⁶⁷

3. Social Context Dimension

Finally in the social context dimension, KH. Ahmad Bahauddin Nursalim shows that religious texts must be understood in a changing social and cultural context.⁶⁸ In the videos, he describes how current social conditions affect society's views on female leadership. He invites listeners to see this phenomenon objectively and not get caught up in gender stereotypes.⁶⁹ In addition, he relates his views to the history of female leadership in Islam, such as the roles of Sayyidah 'Aisyah and Queen Bilqis. Overall, KH. Ahmad Bahauddin Nursalim's discourse analysis of female leadership in Islam provides a clear picture of how religious texts can be understood in a modern context. He not only refers to the evidence in the Qur'an, but also relates it to existing social realities. With an inclusive approach, KH. Ahmad Bahauddin Nursalim opens up space for further discussion on the role of women in leadership, encourages society to think critically and objectively, and considers the integrity and capacity of leaders as the main factors in determining leadership, regardless of gender. KH. Ahmad Bahauddin Nursalim's views provide hope that a broader understanding of leadership in Islam can bring positive change to society, and show that every individual, both

⁶⁵Santri Gayeng, *Gus Baha: Pemimpin Perempuan, Bolehkah?!*

⁶⁶Yuminah Rohmatullah, "Kepemimpinan Perempuan Dalam Islam: Melacak Sejarah Feminisme Melalui Pendekatan Hadits Dan Hubungannya Dengan Hukum Tata Negara," *Jurnal Syariah: Jurnal Ilmu Hukum Dan Pemikiran* 17, no. 1 (2017): 5–24.

⁶⁷Trisnani, Windiarti, and Sa'adah, "Peran Perempuan Dalam Politik Menurut Yusuf Al-Qardhawi."

⁶⁸Eriyanto, *Analisis Wacana: Pengantar Analisis Teks Media*.

⁶⁹Ika Yuliasari, Mung Pujanarko, and Nenden Retno Wedari, "Etnografi Virtual Etika Penulisan Berita Media Online Sekolah Alam Tunas Mulia Bantar Gebang," *LUGAS: Jurnal Komunikasi* 6, no. 2 (2022): 123–29.

men and women, has the potential to contribute to leadership,⁷⁰ as long as they meet the requirements set.⁷¹

KH. Ahmad Bahauddin Nursalim asserts that female leadership in Islam is not only possible but also necessary in the current social context. He makes a strong argument that women can become leaders as long as they meet the requirements set in Islam. In his view, justice, integrity, and ability are the main criteria to consider when choosing a leader.

Table 1. Content Analysis of KH. Ahmad Bahauddin Nursalim's Da'wah on Women's Leadership

Main Idea	Subtopics	Details
Women's Leadership	Islamic Perspectives	Interpretations by KH. Ahmad Bahauddin Nursalim
	Key Qur'anic Verses	Surah al-Naml (41-44)
Criteria for Leadership	Qualitative Analysis	Analysis of video content
	Justice	Fairness in decision-making
	Competence	Skills and qualifications
Social Context	Cultural Shifts	Changing perceptions of women in leadership
	Sharia Law	Guidelines for women's leadership
Role of Media	Digital Platforms	YouTube as a tool for discourse
	Public Engagement	Impact on audience perceptions

The research on women's leadership in the context of the Qur'an emphasizes the need for contemporary reinterpretations of religious texts. It challenges traditional views that often limit women's roles and advocates for a more inclusive understanding that aligns with modern societal values. Utilizing Teun A. Van Dijk's critical discourse analysis framework, the study reveals how discourse shapes perceptions of gender roles, illustrating the interplay between language, cognition, and societal norms. This contribution enriches gender studies by demonstrating that Islamic teachings can evolve, promoting further exploration of gender equality within religious contexts.

Practically, the research highlights the significant influence of social media in shaping public perceptions of women's leadership. By analyzing KH. Ahmad Bahauddin Nursalim's interpretations, it suggests that religious leaders can effectively use digital platforms to promote progressive views. The findings also support policy recommendations aimed at increasing women's participation in leadership roles, emphasizing justice and competence as key criteria. Additionally, the study encourages community engagement and dialogue about women's roles, fostering a more equitable approach to leadership selection. Ultimately, the insights can be integrated into educational programs, raising awareness of gender equality among younger generations and contributing to a more inclusive future.

D. CONCLUSION

From the analysis of KH. Ahmad Bahauddin Nursalim's discourse on women's leadership, it reflects an inclusive and progressive approach to gender issues in the context of leadership. Through the person schema, KH. Ahmad Bahauddin Nursalim clearly illustrates that women

⁷⁰ Devi Suraya Az-Zahra, Eka Prasetiawati, and Muhamad Agus Mushodiq, "Women's Leadership in Surah An-Naml Verses 23-44 (Ma'na Cum Maghza Study)," *Al-Afkar, Journal For Islamic Studies* 8, no. 1 (March 19, 2025): 1502-28, <https://doi.org/10.31943/AFKARJOURNAL.V8I1.2175>.

⁷¹Umami Kalsum Hasibuan, "Hadis Tentang Wanita Menjadi Pemimpin: Menelisik Antara Pemahaman Tekstual Dan Kontekstual Perspektif M. Syuhudi Ismail," *Khazanah Theologia* 3, no. 2 (2021): 81-92, <https://doi.org/10.15575/kt.v3i2.11023>.

not only have the right to get equal opportunities in leadership positions, but also have the capacity to lead effectively. By referring to the story of Prophet Solomon and Queen Bilqis, he shows that there is a precedent in the Islamic tradition that supports the active role of women in leadership. This indicates that the understanding of leadership should not be trapped in gender stereotypes, but must be built on the principles of justice and equality. In the self-scheme, KH. Ahmad Bahauddin Nursalim is perceived as a contemporary mufassir who is relevant and able to answer existing social challenges. The positive response from his followers shows that his views resonate with the concerns of today's society. On the other hand, the criticism that emerged also reflects the existence of a healthy debate in society regarding the role of women. In other words, KH. Ahmad Bahauddin Nursalim functions as a bridge between tradition and modernity, encouraging constructive discussions about gender equality. He not only conveys his personal views, but also creates space for open dialogue between various perspectives. On the other hand, the role scheme in this discourse emphasizes that leadership should be based on the competence and integrity of the individual, regardless of gender. KH. Ahmad Bahauddin Nursalim asserts that there is no strong reason to doubt the ability of women to lead, as long as they do not have oppressive or harmful traits. This approach is very important in the current context, where many women have proven their abilities in various leadership positions, both at the local and global levels. By emphasizing the importance of objective criteria for leadership, KH. Ahmad Bahauddin Nursalim encourages society to move towards a more just and inclusive paradigm. The research on women's leadership highlights the necessity for contemporary reinterpretations of religious texts, challenging traditional views that limit women's roles. By applying Teun A. Van Dijk's critical discourse analysis, it demonstrates how discourse influences perceptions of gender, enriching the field of gender studies and suggesting that Islamic teachings can adapt to modern values. Practically, the study shows the impact of social media in shaping public perceptions of women's leadership. It encourages religious leaders to leverage digital platforms for promoting progressive views and supports policies that enhance women's participation in leadership based on criteria of justice and competence. Additionally, it fosters community dialogue on gender roles and can inform educational programs to raise awareness of gender equality among younger generations, contributing to a more inclusive future.

Finally, the event scheme provides an in-depth context about the background of KH. Ahmad Bahauddin Nursalim's discourse. In an era where gender issues are increasingly being considered, he uses social media platforms to reach a wider audience and educate the public about the importance of women's roles in leadership. The posts on YouTube are not only interpretations, but also responses to developing social phenomena. In this way, KH. Ahmad Bahauddin Nursalim not only contributes to theological discussions but also creates greater social awareness regarding gender equality. Through this holistic approach, KH. Ahmad Bahauddin Nursalim has succeeded in creating space for more constructive and inclusive dialogue in society, encouraging people to reflect on and discuss the issue of women's leadership in a more reflective manner.

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