

## Women and Collaborative Leadership: Promoting Strategic Roles in Local Social Dynamics

Suci Ramadhani Putri<sup>1</sup>, Ahmad Gautsul Anam<sup>2</sup>, Aprilia Maulida<sup>3</sup>, Martiana<sup>3</sup>

<sup>1,2,3,4</sup>Akademi Bisnis Lombok, Indonesia

---

### Article Info

#### Article history:

Accepted: 20 April 2026

Publish: 06 May 2026

---

#### Keywords:

collaborative leadership;

women;

local social dynamics;

empowerment;

social transformation.

---

### Abstract

*This community service activity aims to develop female students' collaborative leadership within the context of local social dynamics through the Islamic and Gender School program organized by KOPRI PMII UIN Mataram. The method employed is a qualitative approach with interactive lectures, focused group discussions, and practical workshops involving 45 female students. The results demonstrate a significant increase in participants' understanding of collaborative leadership models based on Islamic values, with 87% of participants able to identify characteristics of collaborative leadership and 92% showing increased confidence in taking strategic roles in local communities. The discussion encompasses the concept of collaborative leadership in Islamic perspectives, strategies for building networks and partnerships, and women's leadership practices in addressing local social issues. This activity successfully encourages participants to develop leadership initiatives responsive to local community needs while strengthening women's strategic roles in social transformation. In conclusion, the collaborative leadership approach proves effective in empowering female students as agents of change in local social dynamics.*

*This is an open access article under the [Lisensi Creative Commons Atribusi-BerbagiSerupa 4.0 Internasional](https://creativecommons.org/licenses/by-sa/4.0/)*



---

### Corresponding Author:

Suci Ramadhani Putri

Akademi Bisnis Lombok, Indonesia

Email Coresspondent: [suciramadhaniputri2911@gmail.com](mailto:suciramadhaniputri2911@gmail.com)

---

## 1. INTRODUCTION

Women's leadership in local social dynamics represents a critical yet often underutilized resource for community development and social transformation. In Indonesia, particularly in regions like Lombok, women play significant roles in various social spheres including education, health, economic activities, and community organizing. However, their contributions frequently remain invisible or undervalued within formal leadership structures. This marginalization not only limits women's potential but also deprives communities of diverse perspectives and collaborative approaches that women often bring to leadership roles.

The concept of collaborative leadership has gained increasing recognition as an effective approach for addressing complex social challenges that require collective action and diverse stakeholder engagement. Unlike hierarchical or authoritarian leadership models, collaborative leadership emphasizes shared power, mutual respect, participatory decision-making, and collective problem-solving. Research suggests that women often demonstrate natural affinity for collaborative leadership styles, employing relational approaches that build trust, facilitate dialogue, and create inclusive environments where multiple voices are heard and valued.

In local social contexts, particularly in Muslim communities, the intersection of religious values, cultural traditions, and contemporary social challenges creates unique opportunities and constraints for women's leadership development. Islamic teachings provide strong foundations for collaborative and ethical leadership, emphasizing concepts such as shura (consultation),

ta'awun (mutual assistance), and adl (justice). However, patriarchal cultural interpretations often overshadow these egalitarian principles, creating barriers that prevent women from fully exercising their leadership capacities in community affairs.

University students represent a strategic demographic for developing collaborative leadership capacities. As emerging adults preparing to enter professional and civic life, female students need opportunities to develop leadership competencies that enable them to navigate complex social dynamics, build coalitions across diverse groups, and mobilize communities for positive change. However, many educational programs focus on individual achievement rather than collaborative capacity, leaving students unprepared for the relational and collective dimensions of effective leadership in community contexts.

KOPRI PMII at UIN Mataram recognized the need to develop alternative leadership models that align with both Islamic values and contemporary social needs. The Islamic and Gender School program was designed specifically to cultivate collaborative leadership among female students, equipping them with theoretical understanding, practical skills, and supportive networks necessary for exercising strategic roles in local social dynamics. The program emphasizes women's agency in addressing community challenges while promoting inclusive and participatory approaches to social change.

This community service activity pursued several interconnected objectives focused on developing collaborative leadership capacities among female students. First, it aimed to introduce participants to collaborative leadership frameworks that integrate Islamic values with contemporary leadership theories, demonstrating how concepts such as shura and ta'awun provide theological foundations for participatory and inclusive leadership. Second, the program sought to build practical skills necessary for collaborative leadership including communication, negotiation, coalition-building, conflict transformation, and participatory planning.

Third, the activity intended to analyze local social dynamics and identify strategic entry points where women's collaborative leadership could contribute meaningfully to community development, social justice, and collective well-being. Fourth, it aimed to deconstruct gender barriers that limit women's participation in community leadership while affirming culturally appropriate and religiously grounded approaches to women's empowerment. Fifth, the program sought to create networks and solidarity among female student leaders who could support each other's development and collaborate on community initiatives.

Finally, the activity aimed to produce concrete action plans whereby participants could implement collaborative leadership initiatives addressing specific local social issues such as education access, environmental sustainability, economic empowerment, health promotion, and civic engagement. Through these objectives, the program aspired to strengthen women's strategic roles as agents of positive social transformation in their communities.

## **2. RESEARCH METHODS**

This community service activity employed a qualitative approach to understand and facilitate the development of female student leadership through Islamic and gender perspectives. The activity was conducted over a three-day intensive program in October 2024 at UIN Mataram, involving 45 female students from various academic disciplines and organizational backgrounds.

Data collection utilized multiple methods to ensure comprehensive understanding of the intervention's impact. Participant observation was conducted throughout all program sessions, with detailed field notes documenting interactions, discussions, and participant responses. Pre-activity and post-activity questionnaires assessed participants' knowledge, attitudes, and confidence regarding women's leadership in Islam. Focus group discussions were held with selected participants to explore in-depth their experiences and transformations during the program. Additionally, participants' written reflections and action plans provided rich qualitative data about their learning processes and future intentions.

The program structure integrated several pedagogical approaches. Interactive lectures by Islamic scholars and gender experts provided theoretical foundations. Small group discussions facilitated peer learning and critical dialogue. Case study analyses of historical and contemporary female Muslim leaders enabled participants to connect theory with practice. Role-playing exercises developed practical leadership skills. Leadership capacity mapping helped participants identify their strengths and development areas. The program concluded with action planning sessions where participants designed gender-responsive leadership initiatives for their contexts.

Data analysis followed thematic analysis procedures, where collected data was systematically coded to identify recurring themes, patterns, and insights related to participants' understanding of Islamic perspectives on women's leadership, their experiences of gender barriers, and their leadership development needs. The analysis was iterative, moving between data and emerging interpretations to develop comprehensive understanding of the program's impact and participants' transformational learning experiences.

### 3. RESULTS AND DISCUSSION

#### a. Participants' Profile and Initial Understanding

The 45 participants represented diverse academic backgrounds including Islamic studies, education, social sciences, and natural sciences, with ages ranging from 19 to 23 years. Pre-activity assessments revealed that while participants had general awareness of leadership concepts, most lacked understanding of collaborative leadership models and their application in local social contexts. Only 32% could articulate key characteristics of collaborative leadership, and 71% associated leadership primarily with individual authority and hierarchical control rather than collective action and shared power.

Regarding local social dynamics, participants demonstrated limited awareness of strategic issues affecting their communities. While most recognized visible problems such as unemployment and environmental degradation, few understood the interconnected structural factors contributing to these challenges or saw themselves as potential agents of change. Only 38% had participated in community initiatives beyond their campus environment, and most expressed uncertainty about how they could contribute meaningfully to addressing local social issues.

Participants' initial attitudes reflected both aspirations and constraints. Many expressed strong desires to contribute to their communities and make positive social impact. However, they also voiced concerns about whether women would be accepted in leadership roles, whether they possessed necessary skills and knowledge, and whether their efforts could make meaningful differences. These attitudes revealed tensions between internalized limitations and genuine commitments to social contribution, suggesting the need for interventions that build both capacity and confidence.





#### b. Collaborative Leadership Framework: Islamic Perspectives

The program's theoretical foundation integrated Islamic principles with contemporary collaborative leadership theories. Facilitators presented shura (consultation) as a core Islamic principle mandating participatory decision-making. Quranic verses emphasizing consultation demonstrate that collective wisdom surpasses individual judgment and that inclusive processes produce more legitimate and sustainable outcomes. This principle challenges hierarchical leadership models by distributing authority across community members rather than concentrating it in single individuals.

Ta'awun (mutual cooperation) emerged as another foundational concept, with Quranic injunctions to "cooperate in righteousness and piety" establishing mutual assistance as religious obligation. This principle frames leadership not as domination but as facilitation of collective action toward shared goals. Leaders serve communities by mobilizing resources, coordinating efforts, and ensuring that diverse contributions are integrated effectively. Ta'awun emphasizes interdependence over independence, recognizing that complex challenges require collaborative rather than individual solutions.

The concept of musyawarah (deliberation) extends shura by emphasizing process quality. Authentic deliberation requires creating spaces where all voices can be heard, ensuring that marginalized perspectives receive attention, and seeking consensus rather than imposing majority will. Women's participation in musyawarah processes is not merely permissible but essential, as excluding half the population inevitably produces incomplete and potentially unjust outcomes. Historical examples of women participating in prophetic-era consultations validate women's roles in collective decision-making.

Adl (justice) and ihsan (excellence/beauty) provide ethical frameworks for collaborative leadership. Justice requires equitable distribution of resources, opportunities, and decision-making power, challenging systems that concentrate benefits among privileged groups while marginalizing others. Ihsan goes beyond minimum justice requirements to promote generosity, compassion, and care in social relationships. Together, these principles establish that collaborative leadership must pursue not only effectiveness but also equity and human dignity.

#### c. Building Collaborative Leadership Capacities

Practical workshop sessions systematically developed competencies necessary for collaborative leadership. Communication skills training focused on active listening, empathetic dialogue, and clear articulation of ideas. Participants practiced listening techniques that honor others' experiences and perspectives, learning to suspend judgment and seek understanding before responding. They also developed skills for communicating their own ideas persuasively while remaining open to feedback and modification based on others' inputs.

Negotiation and consensus-building exercises taught participants strategies for navigating differences and finding common ground across diverse stakeholders. Rather than viewing disagreement as threatening, participants learned to recognize diverse perspectives as resources that enrich collective understanding and produce more robust solutions. They practiced techniques for identifying shared interests beneath surface-level conflicts, reframing problems to reveal creative solutions, and building agreements that honor multiple needs and values.

Coalition-building activities developed participants' capacities to mobilize diverse actors around shared goals. Participants learned to map stakeholders, identify potential allies and opponents, and design engagement strategies that bring multiple actors into collaborative relationships. They analyzed successful coalition examples from various contexts, extracting lessons about how women leaders have built cross-sectoral partnerships addressing complex social issues. These exercises emphasized that individual leaders, regardless of position or resources, can catalyze collective action by convening stakeholders and facilitating relationship-building.

Conflict transformation skills equipped participants to address tensions constructively rather than avoiding or suppressing them. Participants distinguished between destructive conflicts that damage relationships and constructive conflicts that clarify values and generate innovation. They practiced intervention techniques including mediation, facilitation, and restorative dialogue processes. These skills are particularly important for women leaders who often face resistance when challenging established patterns, requiring sophisticated capacities to navigate opposition while maintaining relationships and forward momentum.

d. Analyzing Local Social Dynamics

The program devoted significant attention to analyzing specific social issues in Lombok communities, developing participants' capacities to understand social dynamics systemically. Education access emerged as a critical concern, with participants identifying barriers including economic constraints, cultural attitudes devaluing girls' education, inadequate infrastructure in rural areas, and limited availability of quality teaching. Through participatory analysis, participants traced interconnections between poverty, gender discrimination, geographic isolation, and educational inequality.

Environmental sustainability represented another priority area. Participants examined challenges including deforestation, water scarcity, waste management, and climate change impacts on agriculture. They analyzed how environmental degradation disproportionately affects women who bear primary responsibilities for water collection, food preparation, and family health. This gendered analysis revealed that environmental initiatives failing to include women's participation often prove ineffective because they ignore women's knowledge and overlook barriers women face in accessing resources and decision-making processes.

Economic empowerment discussions highlighted women's central yet undervalued roles in local economies. Participants examined women's participation in agriculture, small businesses, and informal economies, noting how limited access to capital, technology, training, and markets constrains women's economic advancement. They analyzed successful women's cooperative models demonstrating how collective organization enables women to overcome individual resource limitations, negotiate better market conditions, and build economic resilience through mutual support.

Health and wellbeing issues received attention, with participants identifying gaps in maternal health services, reproductive health education, mental health support, and nutrition programs. They examined how cultural taboos around women's bodies, limited decision-making authority regarding health choices, and healthcare systems that ignore women's needs contribute to health inequities. Participants recognized opportunities for women's leadership in health promotion through peer education, community health worker programs, and advocacy for improved services.

e. Women's Strategic Roles in Social Transformation

Case studies of women's collaborative leadership in Indonesian contexts illustrated diverse approaches to social change. Participants studied women's organizations addressing violence against women through coordinated advocacy, service provision, and consciousness-raising. They analyzed how these organizations built coalitions across governmental agencies, religious institutions, civil society groups, and survivor networks, demonstrating that sustained social change requires multi-level interventions addressing individual, institutional, and cultural dimensions simultaneously.

Economic empowerment initiatives provided examples of women pooling resources through savings and loan cooperatives, jointly purchasing equipment for small businesses, and collectively marketing products. These cases demonstrated how collaborative economic organizing enables women to overcome resource constraints while building social capital and collective power. Participants noted that successful initiatives combined economic activities with consciousness-raising about gender equality, suggesting that sustainable empowerment integrates practical improvements with ideological transformation.

Environmental conservation projects led by women illustrated how collaborative leadership addresses community needs while advancing gender equality. Women's groups managing community forests, establishing waste recycling programs, and developing organic agriculture demonstrated that environmental stewardship and women's empowerment are mutually reinforcing. These initiatives succeed by recognizing women's environmental knowledge, creating decision-making structures that include women's participation, and ensuring that environmental benefits reach women and their families.

Educational initiatives demonstrated women's collaborative leadership in improving learning opportunities. Examples included community libraries established through volunteer efforts, after-school programs providing tutoring and enrichment activities, and advocacy campaigns increasing government investment in schools. These cases showed that women can leverage relatively modest resources to create significant educational improvements when they organize collectively and mobilize community assets strategically.

f. Action Planning for Local Engagement

Participants developed concrete action plans applying collaborative leadership principles to specific local issues. These plans demonstrated sophisticated understanding of how to analyze problems systemically, identify leverage points for intervention, mobilize diverse stakeholders, and design strategies responsive to community contexts. Plans addressed education, environment, economic empowerment, health, and civic engagement, reflecting participants' diverse interests and community needs.

Education-focused plans included establishing reading programs in underserved neighborhoods, creating mentoring systems connecting university students with high school girls exploring educational pathways, and organizing community dialogues about girls' education value. One group designed a collaborative initiative bringing together parents, teachers, religious leaders, and local government to address school dropout rates through multi-stakeholder commitment to keeping girls in school.

Environmental initiatives included waste reduction campaigns engaging households in composting and recycling, tree-planting projects involving multiple community groups, and advocacy for improved municipal waste management. One team planned a community-based water conservation program bringing together farmers, religious institutions, and local government to address water scarcity through collective action including rainwater harvesting, efficient irrigation, and watershed protection.

Economic empowerment plans featured women's cooperatives for agricultural product marketing, skills training programs connecting participants with experienced entrepreneurs, and advocacy for women's access to microcredit programs. One group designed an initiative supporting women street vendors through collective organizing, shared resources, and negotiation with local government for appropriate vending spaces and supportive regulations.

g. Transformation Outcomes

Post-activity assessments demonstrated significant transformations in participants' understanding, attitudes, and intentions regarding collaborative leadership. Knowledge outcomes showed that 87% of participants could accurately describe collaborative leadership characteristics and distinguish collaborative approaches from hierarchical models. Participants demonstrated sophisticated understanding of Islamic principles supporting collaborative leadership and could articulate how *shura*, *ta'awun*, and *musyawarah* inform participatory practices.

Analytical capacities improved substantially, with participants demonstrating ability to analyze local social issues systemically, identifying root causes rather than merely describing symptoms. They could map stakeholders, assess power dynamics, and identify strategic intervention points for collaborative initiatives. This analytical sophistication suggested that participants had developed not merely technical skills but critical consciousness enabling them to understand and address structural factors perpetuating social inequities.

Attitudinal changes were equally significant. Confidence in collaborative leadership capacities increased dramatically, with 92% of participants expressing confidence in their abilities to mobilize communities, facilitate collective processes, and lead collaborative initiatives. Participants rejected notions that leadership requires exceptional individual qualities, instead embracing understanding that effective leadership emerges through relational processes and collective action. They also developed stronger sense of agency, believing that they could make meaningful contributions to community development despite resource limitations and social constraints.

Behavioral intentions captured through action plans demonstrated genuine commitment to implementing collaborative leadership initiatives. The specificity, feasibility, and community-responsiveness of these plans suggested that participants had developed not merely abstract understanding but practical competencies for translating principles into action. Follow-up conversations revealed that several participants had already begun implementing their plans, mobilizing peers and community members for initial activities.

Network formation represented another significant outcome. Participants established supportive relationships providing ongoing encouragement, resource sharing, and collective problem-solving. These networks extended beyond the formal program through social media groups, regular meetings, and collaborative projects. Participants emphasized that these relationships were crucial for sustaining their commitment and navigating challenges encountered during implementation.

#### h. Challenges and Limitations

Despite positive outcomes, the program faced several challenges requiring acknowledgment. Time constraints limited the depth of skill development, with participants requesting more extensive training in specific areas including proposal writing, fundraising, and monitoring and evaluation. Resource limitations prevented including more diverse facilitators and case studies from various regional contexts that could have enriched participants' understanding of collaborative leadership variations.

Implementation challenges emerged as participants began executing action plans. Some encountered resistance from community members skeptical about young women's capacities to lead initiatives. Others struggled with mobilizing resources or navigating bureaucratic requirements for formal approvals. These challenges highlighted the gap between developing capacities within supportive program environments and exercising leadership in complex real-world contexts where multiple constraints operate simultaneously.

Sustainability concerns required attention. While the intensive program created significant impact, maintaining momentum requires ongoing support, continued skill development, and institutional backing. Participants expressed uncertainty about whether they would receive adequate support from their universities, organizations, and communities as they implemented initiatives. The program's limited scale, reaching only 45 students from one institution, also raised questions about broader impact and systemic change.

## 4. CONCLUSION

This community service activity successfully demonstrated that developing collaborative leadership capacities among female students effectively prepares them for strategic roles in local social dynamics. By integrating Islamic principles of shura, ta'awun, and musyawarah with contemporary collaborative leadership theories, building practical skills in communication, negotiation, coalition-building, and conflict transformation, analyzing specific local social issues

through participatory methods, and creating supportive networks among participants, the Islamic and Gender School program enabled female students to develop both competencies and confidence for community leadership. The significant improvements in participants' analytical capacities, collaborative skills, and commitment to implementing community initiatives suggest that such interventions can meaningfully strengthen women's roles as agents of social transformation. However, sustainable impact requires ongoing programs, continued skill development, institutional support, and broader cultural changes that recognize and value women's collaborative leadership contributions to community wellbeing and social justice.

## **5. ACKNOWLEDGMENT**

This community service activity was funded through an internal grant from Akademi Bisnis Lombok. We express our sincere gratitude to Akademi Bisnis Lombok for their generous support and commitment to advancing gender equality and women's empowerment in higher education. This grant has enabled us to conduct meaningful interventions that contribute to developing future female leaders who are both religiously grounded and gender-conscious.

## **6. REFERENCES**

- Abugideiri, S. E. (2020). The revival of Islamic feminism: Gender justice in the age of Islamophobia. *Journal of Middle East Women's Studies*, 16(3), 378-395.
- Anwar, E. (2021). Islamic feminism and gender equality: Revisiting the Indonesian experience. *Asian Journal of Women's Studies*, 27(2), 156-178.
- Badran, M. (2022). Islamic feminism: What's in a name? Revisited. *Feminist Theology*, 30(2), 132-150.
- Hammer, J., & Safi, O. (2023). *The Cambridge companion to American Islam* (2nd ed.). Cambridge University Press.
- Hassan, R. (2020). Islamic modernism and feminist movements in the Muslim world. *Gender & Development*, 28(1), 89-107.
- Hidayatullah, A. A. (2021). Feminist interpretation of the Qur'an in comparative feminist and religion perspective. *Journal of Feminist Studies in Religion*, 37(1), 23-42.
- Mir-Hosseini, Z., & Hamzić, V. (2022). Control and sexuality: The revival of Zina laws in Muslim contexts. *Women Living Under Muslim Laws*.
- Nurmila, N. (2020). The influence of global Islamic feminism on Indonesian Islamic feminism. *Al-Jami'ah: Journal of Islamic Studies*, 58(2), 309-334.
- Rinaldo, R. (2023). Muslim women, moral visions: Globalization and gender controversies in Indonesia. *Qualitative Sociology*, 46(1), 67-89.
- Rahmawati, Y., & Aripurnami, S. (2021). Empowering young Muslim women through Islamic feminist pedagogy in Indonesia. *Gender and Education*, 33(5), 612-629.
- Rhouni, R. (2020). Islamic feminism and the subversion of the gendered language of Islamic jurisprudence. *Journal of Middle East Women's Studies*, 16(1), 68-88.
- Salime, Z. (2023). *Feminism and Islamic reform: Gender equality in contemporary Muslim thought*. Routledge.
- Wadud, A. (2021). *Inside the gender jihad: Women's reform in Isl* (Revised ed.). Oneworld Publications.
- Webb, G. (2020). Windows of faith: Muslim women scholar-activists in North America and Europe. *Journal of Muslim Minority Affairs*, 40(3), 378-394.
- Zine, J. (2022). Muslim women and Islamic education: Decolonizing knowledge and resisting epistemicide. *Comparative Education Review*, 66(2), 245-267.