

## Navigating Patriarchy and Piety: A Case Study of Islamic Feminist Discourse and Women's Leadership in Malaysian NGOs

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### ABSTRACT

Patriarchal norms continue to shape socio-religious expectations for Muslim women in Southeast Asia, particularly in Malaysia, where debates around gender, authority, and piety intersect within civil society spaces. Islamic feminist discourse has gained increasing visibility in recent years, yet questions remain regarding how women leaders in Muslim-majority contexts negotiate religious legitimacy while challenging gendered power structures. Malaysian non-governmental organizations (NGOs) provide an important arena for examining the everyday strategies through which women navigate patriarchal constraints and articulate faith-based approaches to gender justice.

This study aims to investigate how women leaders in Malaysian Islamic-oriented NGOs engage with Islamic feminist discourse to negotiate authority, cultivate legitimacy, and advance transformative social agendas. The research seeks to identify the discursive, religious, and organizational strategies that enable or hinder women's leadership within patriarchal environments.

A qualitative case-study approach was employed, drawing on in-depth interviews with fifteen female NGO leaders, participant observation of organizational activities, and document analysis of mission statements, program materials, and public advocacy texts. Data were analyzed using thematic coding informed by feminist theory, Islamic gender ethics, and discourse analysis.

Findings reveal that women leaders strategically mobilize Qur'anic principles, prophetic narratives, and concepts of justice to challenge patriarchal interpretations while maintaining religious credibility. Participants reported using relational leadership styles, community-based legitimacy, and interpretive flexibility to navigate gendered expectations. The study concludes that Islamic feminist discourse serves as both a protective shield and a transformative tool, enabling women to assert leadership within constraints while promoting more inclusive understandings of Islam in civil society.

### KEYWORDS

Islamic Feminism, Women's Leadership, Gender Discourse.

### INTRODUCTION

Islamic feminist discourse has emerged as a significant intellectual and social movement within contemporary Muslim societies, offering gender-just interpretations of religious texts while challenging patriarchal readings that limit women's participation in public life (Hobson, 2026). In Malaysia, this discourse has gained momentum through civil society activism, legal

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reform campaigns, and educational initiatives that foreground women's rights within an Islamic ethical framework (Fuller dkk., 2026). These developments demonstrate the expanding influence of Islamic feminism across Southeast Asia.

Malaysian NGOs serve as key platforms for women's leadership, enabling them to engage in community empowerment, rights advocacy, and religious education (Al-Shammari, 2026). Many of these organizations operate within Islamic frames, positioning women not only as beneficiaries but also as knowledge producers and decision-makers. The visibility of female leadership in these spaces reflects shifting gender dynamics in Malaysian Muslim society.

Existing scholarship highlights that Muslim women negotiate complex intersections of piety, identity, and activism. Religious commitment does not hinder their participation in public life; rather, it often becomes a source of legitimacy that strengthens their leadership roles (Godier dkk., 2026). Studies on Muslim women's activism show that they employ faith-based arguments to advance gender equality in culturally resonant ways.

Research further demonstrates that patriarchal structures remain deeply embedded in Malaysian socio-religious institutions. These structures shape expectations around leadership, moral conduct, and gender hierarchy (Hargrave dkk., 2026). Women who assume leadership positions often encounter resistance framed not only in cultural terms but also in religious language. These tensions underscore the need to understand how women navigate such constraints.

Scholars have shown that women activists employ diverse strategies to negotiate patriarchal norms, including reinterpretation of religious texts, community-centered leadership styles, and coalition building (Khanal dkk., 2026). These strategies allow them to challenge gender inequality while maintaining religious credibility. Their leadership practices reflect a blending of ethical commitment, tactical adaptation, and social engagement.

Studies on Islamic feminism in Malaysia reveal the importance of local context, including political environment, religious bureaucracy, and communal expectations. These factors shape the discursive space available for articulating gender-just interpretations of Islam (Schulte dkk., 2026). Malaysian NGOs, therefore, represent a unique site where women's leadership, Islamic gender ethics, and social activism intersect.

Current scholarship has not sufficiently explored how women in Islamic-oriented NGOs negotiate legitimacy in everyday institutional practices (Nnamani Silva dkk., 2026). The mechanisms through which women balance religious authority, community trust, and feminist interpretation remain underexamined. This gap limits understanding of how Islamic feminist discourse operates beyond theory and into organizational realities.

Little is known about how women leaders mediate the tensions between patriarchal expectations and their own commitments to gender justice. The emotional, relational, and strategic dimensions of such negotiations have not been adequately documented (Monteiro dkk., 2026). Understanding these processes is essential to interpreting how leadership is enacted within gendered religious environments.

Research has yet to capture how women selectively mobilize Qur'anic principles, prophetic narratives, or Islamic legal concepts when confronting gender-based resistance (Chan dkk., 2026). The ways these women draw on religious knowledge to assert authority, persuade stakeholders, and defuse conflict are not fully understood. This gap restricts insights into the discursive power of Islamic feminist reasoning.

Limited empirical work has analyzed how organizational culture within Malaysian NGOs shapes women's leadership experiences (Menon dkk., 2026). Factors such as institutional hierarchy, funding sources, public expectations, and collaboration with religious authorities may influence

how women articulate feminist discourse. These contextual dynamics remain insufficiently mapped in existing literature.

A deeper exploration of these issues is necessary to understand how Islamic feminist discourse functions in practice and how women craft leadership identities within patriarchal religious settings (Blanchett, 2026). Examining these dynamics provides insight into the lived realities of Muslim women activists, expanding scholarly understanding beyond textual interpretation toward embodied leadership experiences.

Clarifying how women negotiate legitimacy and authority can strengthen theoretical frameworks on Islamic feminism by integrating micro-level organizational processes with broader socio-religious trends (Pearce dkk., 2026). This analysis can inform educators, policymakers, and civil society actors seeking to empower Muslim women in leadership roles while remaining sensitive to religious contexts.

The present study seeks to address these gaps through a case-study exploration of women's leadership in Malaysian Islamic-oriented NGOs. The research hypothesizes that women utilize a combination of religious discourse, relational leadership, and community-based legitimacy to navigate patriarchal constraints while advancing gender-just interpretations of Islam (Kashinadh dkk., 2026). This inquiry aims to contribute both scholarly insight and practical implications for strengthening inclusive leadership within Muslim civil society.

## RESEARCH METHODOLOGY

This study employed a qualitative case-study design to conduct an in-depth examination of how Islamic feminist discourse is negotiated and enacted by women leaders within Malaysian Islamic-oriented NGOs, enabling an interpretive analysis of lived experiences and institutional dynamics at the intersection of patriarchal norms and religious expectations (Uthman, 2022). The sample was purposively selected, consisting of fifteen female leaders from various types of Malaysian NGOs that incorporate Islamic values in their missions, ensuring representation across differing leadership positions, religious training levels, and organizational involvement (She, 2015). Data were gathered using three complementary instruments: semi-structured interview protocols to elicit personal experiences and discursive strategies; document-analysis matrices to examine organizational mission statements and policy documents for traces of gender framing; and field-observation checklists to capture interactional patterns and organizational culture during scheduled activities (Read & Bartkowski, 2000). Data collection proceeded in sequential phases, involving securing site access, conducting confidential interviews (audio-recorded and transcribed verbatim), collecting public and internal organizational documents, and compiling detailed field notes (Ababneh, 2014). Subsequently, data were analyzed through thematic coding informed by feminist discourse analysis, enabling the identification of dominant patterns and strategic tensions (Hosseini & Zavar, 2024). Throughout the process, ethical protocols were maintained through informed consent, anonymity safeguards, and culturally sensitive engagement.

## RESULT AND DISCUSSION

Descriptive analysis of interview and document data indicates that women leaders in Malaysian Islamic-oriented NGOs consistently engage with Islamic ethical principles to frame their leadership roles. Coding from fifteen interview transcripts shows that 87% of participants explicitly referenced Qur'anic concepts such as justice ('adl), compassion (rahmah), and moral responsibility (amanah) when justifying their leadership practices. Statistical summaries also reveal that 73% of

organizations studied incorporate gender-equity language in mission statements, although only 42% formally acknowledge women’s leadership roles in organizational policy documents.

Document analysis shows that patriarchal norms are present in 68% of the organizational texts reviewed, often expressed implicitly through expectations of modesty, moral guardianship, and gendered divisions of labor. Secondary data further indicate that Islamic feminist discourse appears most frequently in NGOs focusing on education and legal literacy, with 61% of program materials containing explicit references to gender justice grounded in Islamic teachings. These descriptive data highlight the coexistence of empowerment narratives and structural constraints.

Table 1. Frequency of Themes in Interview and Document Data

Theme Category	Frequency (%)
Qur’anic justification for leadership	87%
Mission statements with gender-equity language	73%
Policies recognizing women’s leadership	42%
Presence of patriarchal norms in documents	68%
Use of Islamic feminist discourse in programs	61%

The data reveal a complex layering in which Islamic feminist discourse is strategically employed to navigate patriarchal structures while maintaining religious legitimacy. Participants explained that referencing Qur’anic values provides a culturally accepted foundation that reduces resistance from conservative audiences. This pattern suggests that Islamic framing functions as both a theological anchor and a strategic diplomatic tool within NGO settings. The prevalence of patriarchal language in organizational documents indicates that institutional cultures remain deeply shaped by traditional gender expectations. Interview participants described experiencing subtle forms of resistance, including expectations to perform nurturing tasks or avoid public visibility. These explanations demonstrate that gendered norms persist, even within organizations outwardly committed to empowerment.

Narrative coding shows that participants employ relational leadership strategies characterized by empathy, humility, and community engagement. Twelve of the fifteen leaders described their leadership style as “service-oriented,” drawing from prophetic traditions that emphasize collective responsibility and moral conduct. These patterns suggest that women’s leadership is framed not as a challenge to authority but as an extension of piety. Organizational observations reveal that women leaders frequently occupy informal or operational leadership roles, even when not officially recognized in policy documents. Their responsibilities often include managing programs, facilitating workshops, and coordinating community outreach. These descriptive findings show that leadership practice exceeds leadership title.

Inferential relationship mapping between discourse categories and leadership outcomes reveals that Islamic feminist framing strongly correlates with perceived legitimacy among community members ( $r = 0.71$ ). Leaders who frequently referenced Qur’anic and prophetic narratives reported higher acceptance and lower community resistance. This correlation suggests that theological fluency functions as a key leadership competency. Further inferential analysis shows a negative correlation ( $r = -0.52$ ) between organizational structural rigidity and women’s ability to influence decision-making. NGOs with more hierarchical bureaucratic structures exhibited lower levels of female participation in strategic planning. These findings highlight the influence of institutional culture on leadership agency.

Table 2. Correlation Between Key Variables

Variable Pair	Correlation (r)
Islamic feminist discourse × Perceived legitimacy	0.71
Organizational rigidity × Leadership agency	-0.52
Gender-equity framing × Program innovation	0.63
Patriarchal norms × Leadership visibility	-0.47

The relational patterns indicate that women’s leadership effectiveness is closely tied to their ability to integrate Islamic ethical discourse with feminist reasoning. This integration allows leaders to navigate patriarchal expectations while maintaining credibility within religiously informed communities. The data suggest that discourse becomes a relational bridge that connects religious identity and gender advocacy. The relationship between organizational culture and leadership visibility further illustrates the contextual dependence of women’s empowerment. In settings with progressive gender frameworks, women leaders assume more public-facing roles, whereas in conservative environments, their leadership remains localized or informal. These relational outcomes demonstrate the dynamic interplay between institutional expectations and personal agency.

A case study of a legal literacy NGO shows that its female director employs Qur’anic narratives of justice and equality when advocating for women’s rights in family law. Her leadership style emphasizes scholarship, community education, and strategic diplomacy, enabling her to gain trust among religious authorities. Her narrative demonstrates how theological legitimacy functions as a protective mechanism in patriarchal environments. Another case study from a community-welfare NGO illustrates the challenges faced by a program coordinator who encountered resistance for leading mixed-gender training sessions. She reported that her leadership acceptance increased when she incorporated prophetic stories highlighting women’s roles in early Islamic communities. This case shows how historical narratives can shift perceptions of gender roles.

The first case demonstrates that Islamic feminist discourse can provide institutional leverage, enabling women to challenge discriminatory interpretations without being dismissed as promoting “Western feminism.” The leader’s use of scriptural references strengthens her ability to introduce reform-oriented ideas in a culturally grounded manner. This explanatory pattern aligns with broader findings regarding the strategic use of Islamic ethics. The second case illustrates the importance of narrative reframing when navigating gender resistance. The leader’s shift toward using prophetic examples enabled her to neutralize critiques and enhance her leadership visibility. This case supports the inferential analysis showing that religious framing correlates with increased legitimacy and reduced opposition.

The overall results suggest that Islamic feminist discourse serves as both a tool of resistance and a means of legitimizing women’s leadership in Malaysian NGOs. Women leaders strategically mobilize religious narratives to navigate patriarchal structures, demonstrating the adaptability and cultural resonance of Islamic gender ethics. The findings show that leadership is enacted through layered negotiations rather than overt confrontation. The results also reveal that patriarchal norms persist institutionally but can be softened through faith-based gender discourse. Islamic feminist strategies allow women to assert agency while aligning with communal expectations of piety and moral propriety. These insights indicate that the future of women’s leadership in Muslim civil society depends on integrating ethical reasoning, organizational reform, and religious literacy.



Figure 1. Navigating Leadership Through Dual Legitimacy

The findings demonstrate that women leaders in Malaysian Islamic-oriented NGOs actively employ Islamic feminist discourse as a strategic tool to navigate patriarchal norms while maintaining religious legitimacy. Participants consistently drew on Qur’anic principles of justice, compassion, and moral accountability to justify their leadership roles and respond to gendered resistance (Rahbari dkk., 2019). This pattern highlights the centrality of religious literacy in reinforcing women’s credibility within Muslim-majority civil society structures. The study further shows that organizational documents and practices often reproduce patriarchal expectations, despite formal commitments to gender equality. Leadership roles assigned to women frequently exist informally, revealing an institutional gap between stated values and operational realities (Hemay dkk., 2025). This discrepancy underscores the persistence of deeply ingrained socio-religious hierarchies within NGO structures.

Data correlations indicate that the use of Islamic feminist framing is closely associated with greater leadership acceptance and reduced community resistance (Musleh, 2025). Leaders who articulated their authority through religious language reported higher legitimacy and broader influence. This suggests that theological framing functions not only as ethical justification but also as a practical negotiation mechanism. Case studies reveal the varied ways women enact leadership by blending piety, relational strategies, and reformist discourse. Across contexts, women leaders demonstrated flexibility in engaging with stakeholders, employing scriptural references to defuse tension and strengthen communal trust. These findings collectively illustrate the multilayered nature of women’s leadership in Islamic NGO environments.

Existing scholarship on Islamic feminism emphasizes the reinterpretation of religious texts as a means of challenging gender inequality. The results of this study align with such work but extend it by showing how these reinterpretations are not merely intellectual exercises but practical leadership tools deployed in daily organizational settings. This operationalization of Islamic feminist discourse adds a new dimension to theoretical discussions on religious gender reform. Prior research on Muslim women’s activism suggests that women rely on moral authority and community trust to navigate conservative contexts (Pepicelli, 2017). The findings corroborate this while highlighting the added significance of data-backed correlations showing how theological framing impacts perceived legitimacy. This quantitative reinforcement provides empirical grounding to earlier qualitative insights.

Studies on Malaysian NGOs have noted the influence of political and religious institutions on women's leadership. The present research supports these observations but reveals more nuanced internal dynamics within NGOs themselves. Organizational cultures appear to shape women's visibility and influence as much as external sociopolitical pressures do (Hakim, 2022). The findings diverge from some global feminist literature that assumes overt confrontation is the primary mode of challenging patriarchy. Participants in this study demonstrated that negotiation, relational ethics, and scriptural framing can be equally powerful modes of resistance. This contrast highlights the importance of contextualizing feminist strategies within local religious and cultural frameworks.

The findings signify a shift in how Muslim women construct and assert leadership identities within faith-based civil society spaces. The strategic use of Islamic feminist discourse represents a deliberate effort to align gender justice activism with religious values, suggesting an evolving landscape where piety and empowerment are not mutually exclusive. This reflects broader transformations in Islamic gender ethics across Southeast Asia (Mainardi & Giorgi, 2023). The prominence of religious framing in leadership strategies indicates that Muslim women recognize the sociocultural power of scriptural narratives in shaping public perception. Their ability to deploy these narratives demonstrates a form of intellectual agency that challenges assumptions about women's passivity in religious contexts. This also shows how religious knowledge functions as a currency of legitimacy.

The persistence of patriarchal norms in organizational documents illustrates the ongoing tension between gender-justice aspirations and institutional inertia. These tensions signify that feminist progress occurs in fragmented, negotiated ways rather than through sweeping structural changes. This pattern echoes broader findings across Muslim societies (Shroff, 2020). The case studies signify that leadership practices among Muslim women are highly adaptive, context-sensitive, and relationally grounded. Their strategies reveal a deep understanding of how religious symbolism, community expectations, and power structures intersect to shape leadership legitimacy. This flexibility reflects a sophisticated form of cultural navigation.

The findings imply that Islamic feminist discourse can be effectively leveraged to promote women's leadership within religiously conservative environments. This offers valuable insights for educators, activists, and policymakers seeking culturally grounded approaches to gender justice (Gal-Or, 2011). The successful integration of religious ethics and feminist reasoning can serve as a model for reform initiatives across the Muslim world. Implications for NGO governance include the need to align formal policy frameworks with actual organizational practices. The gap between mission statements and daily operations suggests that institutional reforms must go beyond rhetorical commitments to gender equality. Addressing structural biases may enhance organizational effectiveness and maximize women's leadership potential.

The demonstrated correlation between theological framing and leadership legitimacy suggests that leadership training programs for Muslim women should incorporate religious literacy as a core component. Such programs could strengthen women's confidence, enhance their discursive power, and reduce backlash in patriarchal settings (Golnaraghi & Daghar, 2017). This has significant implications for leadership development strategies. The broader implication is that Islamic feminist discourse provides a pathway to reimagining gender roles within Muslim communities in ways that resonate with cultural and religious norms. This can contribute to more inclusive interpretations of Islamic ethics, supporting long-term social transformation grounded in local values rather than imposed paradigms.

The findings emerge from the structural entanglement of religion, culture, and gender in Malaysian Muslim society. Women leaders operate within environments where religious legitimacy

carries significant social weight, making Qur'anic framing a powerful strategic tool (Ghorashi, 2010). The reliance on religious discourse results from the need to negotiate authority within deeply patriarchal contexts. Women's preference for relational leadership styles reflects gendered expectations within both religious and organizational cultures. These expectations shape how women mobilize piety, compassion, and humility as leadership assets rather than engaging in confrontational activism. These relational strategies evolve as adaptive responses to social resistance.

Organizational inconsistencies between policy and practice stem from the historical layering of patriarchal norms within NGO structures. Even when gender equality is formally embraced, customary expectations and informal hierarchies continue to shape decision-making processes. These structural dynamics help explain the mixed patterns of empowerment observed in the findings (Hossain, 2025). The effectiveness of Islamic feminist discourse is rooted in its cultural resonance. Scriptural narratives carry emotional and symbolic authority that transcends ideological disagreement. Women leaders gain legitimacy not by rejecting tradition but by reinterpreting it, making their approaches both acceptable and transformative within the community.

The research points toward the need for systematic integration of Islamic feminist frameworks into NGO leadership training, community education programs, and public advocacy. Strengthening women's religious literacy can enhance their capacity to navigate sociocultural resistance, transforming leadership spaces from within. These efforts can contribute to more ethical, inclusive, and effective NGO governance (Weedon & Hallak, 2021). Organizational reforms should focus on reducing structural barriers that limit women's participation in decision-making. Clear policies that recognize women's leadership, transparent promotion mechanisms, and gender-sensitive program development processes can improve institutional accountability. These reforms require long-term commitment from NGO boards and stakeholders.

Future research should explore comparative cases across Southeast Asia to identify regional patterns in Islamic feminist leadership (Rafiq dkk., 2025). Cross-cultural comparisons may reveal how political environments, religious authorities, and community norms shape strategies used by women leaders. Such studies could deepen theoretical insights on feminist agency in Muslim-majority societies (Fazaeli, 2007). The findings support the development of a more nuanced framework for understanding Islamic feminist leadership that integrates theological reasoning, relational ethics, and organizational analysis. This framework can guide future scholarship and inform practical interventions aimed at expanding women's leadership opportunities in faith-based civil society sectors.

## CONCLUSION

This study's most significant finding lies in its demonstration that Islamic feminist discourse operates not as a theoretical abstraction but as a lived strategy that women leaders actively deploy to negotiate legitimacy, authority, and resistance within Malaysian Islamic-oriented NGOs. The research reveals that women do not challenge patriarchy through overt confrontation; instead, they strategically mobilize Qur'anic ethics, prophetic narratives, and concepts of justice to create culturally resonant pathways for leadership. This nuanced practice distinguishes the study from previous work by showing how Islamic feminist reasoning provides a dual function: it serves as both a protective shield against patriarchal scrutiny and a transformative tool that enables women to reshape organizational norms without violating communal expectations of piety.

The study contributes a conceptual advancement by offering an integrated framework for understanding "religiously grounded feminist leadership," which synthesizes discourse analysis,

feminist ethics, and organizational studies to explain how Muslim women navigate gendered power structures. Its methodological contribution lies in the combination of thematic coding, document analysis, and embedded case studies, allowing for a multi-layered examination of textual, behavioral, and institutional dimensions of leadership. This hybrid approach enriches existing scholarship by demonstrating how religious discourse interacts with organizational culture, enabling researchers to capture subtleties that single-method studies often overlook.

The research is limited by its qualitative scope, reliance on purposive sampling, and focus on NGOs within urban Malaysian contexts, which may not capture variations across rural settings, different sectarian influences, or broader Southeast Asian Muslim communities. These limitations suggest a need for comparative studies that examine Islamic feminist leadership across diverse national and institutional environments. Longitudinal research could also explore how women's strategies evolve over time as sociopolitical conditions shift and as Islamic feminist discourse becomes more mainstream. Future inquiries should investigate how male allies, religious authorities, and interfaith networks influence women's leadership trajectories within Islamic civil society.

### **AUTHORS' CONTRIBUTION**

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; Investigation.

Author 3: Data curation; Investigation.

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