Jurnal Iman dan Spiritualitas
eISSN: 2775-4596, Vol 6, No 4, 2026, pp. 1827-1840
https://doi.org/10.15575/jis.v6i4.57189

Women's Leadership in Socio-Political Life: A Rational-Anthropological Perspective from Robert Hanna

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Suggested Citation:

Napilah, Paridah. (2026). Women's Leadership in Socio-Political Life: A Rational-Anthropological Perspective from Robert Hanna. *Jurnal Iman dan Spiritualitas*, Volume 6, Number 4: 1827–1840. https://doi.org/10.15575/jis.v6i4.57189

Article's History:

Received July 2026; *Revised* September 2026; *Accepted* November 2026.
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Abstract:

Women's leadership in the socio-political sphere is a constantly evolving issue and an important part of the dynamics of modern society. This study aims to analyze women's leadership in the socio-political sphere from the perspective of Robert Hanna's Rational Anthropology. The method used is qualitative research with a library research approach, namely, reviewing relevant literature on women's leadership and rational anthropology. The results of the study indicate that, according to Robert Hanna, humans are rational beings capable of thinking, acting, and making moral decisions. Therefore, leadership is not determined by gender but by the individual's rational capacity, competence, and integrity. From this perspective, women have equal opportunities to participate and lead in the socio-political sphere as long as they have adequate abilities and responsibilities. Thus, Robert Hanna's rational anthropology provides a philosophical foundation that the quality of leadership should be assessed based on human rational and moral abilities, not solely on gender constructs.

Keywords: Rational Anthropology; Robert Hanna; social politics; women's leadership.

INTRODUCTION

Discussing women's leadership will never be separated from two logocentrisms or two discourses that are quite complex to explain, namely leadership and gender. The word leadership, in simple terms, can be interpreted as the influence of one person on another person or group (Bush, 2006). The discourse of leadership was born from the belief that the effectiveness of an organization is highly dependent on a leader. The leader is the main determinant of the running of the organic mechanisms that have been determined and agreed upon under the auspices of the organization. In a scientific context, leadership is a paradigm shift from procedural managerialism to a personality or individual who is transformational, serving, creative, and accommodating, and has other leadership traits (Goertzen, 2009). In simpler language, leadership is a tool that determines the effectiveness and efficiency of an organization that is run through the process of transferring influence and values.

Gender inequality in leadership persists in many organizations, particularly at the top level. Gender imbalances in leadership continue to hinder women from achieving positions equal to those of men. Certain gender stereotypes can also influence public perceptions of a person's leadership abilities. For example, stereotypes associate leadership with masculine traits such as aggression, confidence, and assertiveness. There are also differences in leadership styles between men and women. Women tend to use participatory and collaborative styles, while men are more dominant and authoritarian. This presents a challenge in realizing inclusive leadership. Social and cultural factors also influence women's ability to

achieve leadership positions, including persistent gender bias. Furthermore, organizational and government policies and regulations influence women's opportunities and access to leadership positions (Maretha et al., 2025). For example, gender balance policies strengthen women's representation at all levels of the organization.

According to the World Economic Forum report, the Global Gender Gap score (based on population) is at 68.6%. This means there is still a 31.4% gap that is a shared responsibility for the global community. In Indonesia, according to the WEF, the gender equality ranking is 85th. Meanwhile, based on data released by the Central Statistics Agency (BPS), the Gender Empowerment Index, which measures the proportion of women in professional roles in Indonesia in 2019, is still in the range of 35% to 55%. This indicates that the representation of women in professional positions remains low compared to men. In addition, according to Themy Usman, Head of the Elections Division of the Coordinating Ministry for Political, Legal, and Security Affairs, at a seminar on women's participation in politics in Tangerang, Banten on June 24, 2025, he explained that women's representation in politics is not only an issue of gender equality but also an important foundation for a healthy democracy. He also stated that the latest data from 2024 shows an increase in women's representation in parliament. There are 8 women elected who have successfully led regions at the provincial level and 43 at the district/city level. These data show that women's involvement in the socio-political field is increasing.

In today's context, women's access to socio-political participation remains suboptimal due to various underlying factors. This is not because women are incapable of becoming leaders, but rather because various obstacles hinder their ability to achieve such positions. This gender gap has far-reaching impacts and hinders the potential that women could demonstrate if they were granted equal rights with men (Baiduri et al., 2023). According to Woro Srihastuti, Deputy for Improving the Quality of Children, Women, and Youth, the presence of women in leadership positions in the public sector plays a highly strategic role, particularly in the formulation and implementation of public policy. The involvement of women as decision-makers is considered capable of strengthening the birth of policies that are more inclusive, equitable, and oriented towards sustainable development. Women's perspectives and experiences in the policy-making process are crucial for ensuring that the needs of all groups in society, including women, children, and other vulnerable groups, are accommodated proportionally in every government policy.

Nevertheless, women's participation in public leadership still faces various challenges. Woro Srihastuti explained that women often find themselves in situations that are less conducive to optimal participation. These obstacles stem not only from institutional aspects but also from social and cultural factors that are still developing in society. From a policy perspective, some regulations and institutional mechanisms still do not fully implement a gender-responsive perspective, thus women's opportunities to occupy strategic positions are not fully equal to those of men. Furthermore, deeply rooted social norms, traditions, and cultures often limit women's freedom of movement through various stereotypes regarding gender roles. This situation has implications for women's low representation in strategic positions and limited access to decision-making processes. Therefore, a shared commitment is needed to create a more inclusive environment by strengthening gender-responsive policies, eliminating discriminatory cultural barriers, and increasing women's capacity to actively participate in leadership and national development (UMKM Kemenkop, 2024).

The National Commission on Violence Against Women (Komnas Perempuan) notes that the current position of women in the civil service is good, at around 53% compared to 47% for men. However, over the course of their careers, the number of women holding echelon I and II positions is not comparable to the number of male officials, at only 13%. Therefore, based on this data, the National Commission on Violence Against Women (Komnas Perempuan) states that a new understanding in society and policies are needed to achieve gender balance in women's leadership in the public sphere. These include: first, building a public understanding that roles in the public sphere are an equal choice. Second, building a public understanding that domestic roles are shared between genders, so that men's involvement in the domestic sphere is not for the purpose of helping but for collaboration. Third, strengthening the self-confidence of women who are active in the public sphere. Fourth, the importance of policies in institutions or institutions in realizing a balance in leadership between men and women (Komnas Perempuan, 2022). Based on this discussion, the author is interested in examining women's leadership in the socio-political field in more depth using the rational anthropological perspective of Robbet Hanna. This article was written through a

literature study by reviewing various sources from books, articles, and other sources relevant to the discussion topic.

The study of women's leadership in the socio-political sphere has experienced rapid development in recent decades. The shifting societal paradigm regarding gender equality has led to the emergence of various studies that no longer view leadership as the exclusive domain of men, but rather as a human capacity that can be possessed by anyone regardless of gender. In this development, various disciplines such as political science, sociology, anthropology, psychology, and philosophy have contributed to explaining the phenomenon of women's leadership. However, studies linking women's leadership with philosophical anthropological perspectives, particularly Robert Hanna's Rational Anthropology, are still relatively limited. Therefore, this study seeks to fill this gap by integrating leadership theory, gender studies, and human philosophy into a comprehensive analytical framework. Early studies on leadership were generally dominated by classical theories that focused on the individual characteristics of leaders. Kirkpatrick and Locke explain that leadership is a person's ability to influence others to achieve organizational goals through the processes of communication, motivation, coordination, and decision-making (Kirkpatick & Locke, 1991). This view suggests that leadership places greater emphasis on competency than on a person's biological identity. Furthermore, Harbani defines leadership as the ability to influence individuals or groups through communication so that they are willing to work voluntarily to achieve common goals (Pasolong, 2008). Both definitions imply that the primary indicator of leadership is rational ability to manage an organization, not the leader's gender.

The development of leadership studies then began to incorporate the gender dimension as an important variable. Linda explains that the increasing attention to issues of feminism and gender equality led to the birth of the concept of gendered leadership, namely a study that examines the relationship between leadership and the social construction of men and women (Tarwiyyah, 2025). From this perspective, women's leadership is no longer understood as a deviation from social norms, but as a form of diverse leadership styles with their own characteristics. The presence of a gender perspective has broadened the understanding that leadership effectiveness is not only determined by masculine characteristics but can also be manifested through feminine characteristics such as empathy, collaboration, and the ability to build interpersonal relationships. The concept of gender itself is an important foundation in understanding women's leadership. Kusumawati explains that gender is a social construction regarding the roles, behaviors, values, and characteristics attached to men and women (Fadilah et al., 2024). Thus, gender differs from biological sex because it is formed through social and cultural processes. This view is reinforced by Handayani and Novianto, who state that gender stereotypes have given rise to a division of roles between men as public actors and women as managers of the domestic sphere (Aditya et al., 2025). As a result, women often face structural barriers when entering leadership roles because they are still perceived as not meeting the ideal leadership characteristics.

Jackson and Parry's study shows that leadership research has been dominated by a masculine paradigm for years (Jackson, 2011). It wasn't until the 1990s that the concept of feminised leadership emerged, emphasizing feminine characteristics as a key strength in enhancing organizational effectiveness. This paradigm shift demonstrates that modern organizations increasingly require leaders capable of fostering collaboration, open communication, and empowering members. In this context, women have greater opportunities to demonstrate their leadership capacity. In line with these developments, transformational leadership theory has made a significant contribution to the legitimacy of women's leadership. Yukl (1989) explains that transformational leadership is a process capable of increasing follower motivation and morality through inspiration, shared vision, and individual empowerment. Boatwright and Forrest, as cited by Handriana (2011), found that women tend to adopt a transformational leadership style compared to men, who more often use a transactional approach. These findings suggest that women's leadership characteristics align with the needs of modern organizations, which increasingly emphasize innovation, collaboration, and human resource development.

Research on the effectiveness of women's leadership was also conducted by Rochelle Sharpe, who summarized various research findings on gender-based leadership. The synthesis showed that women have advantages in their ability to motivate subordinates, build communication, create a positive work environment, think strategically, listen to the aspirations of organizational members, and analyze problems comprehensively. These findings strengthen the argument that leadership success is not related to gender, but is influenced by interpersonal skills, emotional intelligence, and quality decision-

making. In the socio-political sphere, women's leadership still faces various structural challenges. Siti Musdah Mulia (2004) explains that women's involvement in politics is not intended to replace men, but rather to create equal partnerships in the process of community development (Muliani & Sumarsono, 2019). However, Syafiq Hasyim points out that political practice in various countries is still dominated by men, so that the political sphere is often perceived as a masculine domain (Hasyim, 2001). This condition causes women to experience marginalization in the decision-making process, despite constitutionally having equal political rights.

Rosabeth Moss Kanter explains that women's position as a minority group in political organizations creates significant psychological pressure because their successes and failures are often perceived as representing all women (Kanter, 1977). This phenomenon is known as tokenism, a situation where members of a minority group receive undue attention due to their small numbers. This concept helps explain why women who successfully enter political institutions often face greater demands than their male counterparts. Research on women's political representation was also conducted by Azza Karam and Joni Lovenduski, who showed that increasing the number of women in parliament has a positive impact on the quality of public policy. The presence of women has been shown to increase the sensitivity of legislative institutions to issues of gender equality, child protection, education, health, and family welfare. These findings demonstrate that the presence of women in politics is not simply about fulfilling representation quotas but also makes substantive contributions to democratic development. However, various studies have also identified obstacles that women still face in the political sphere. Habibah explains that patriarchal culture, the subordination of women, limited access to education, low economic access, and domestic burdens are the main factors that contribute to women's low participation in public leadership (Habibah, 2015).

Tjokroaminoto in Habibah added that the dichotomy of domestic and public roles causes women to experience a double workload, thus limiting opportunities to develop leadership capacity. Thus, the issue of women's leadership is not only related to individual competence, but is also influenced by social structures that do not fully support equality. Unlike previous studies that have primarily used political, gender, and sociological perspectives, this study uses Robert Hanna's Rational Anthropology approach as a philosophical foundation. Robert Hanna is a contemporary philosopher who re-developed Immanuel Kant's thinking through a more existential and humanistic rational anthropological approach (Yusuf et al., 2025). According to Hanna, humans are rational beings who possess freedom, moral awareness, and responsibility in determining their actions. Therefore, humans must be understood based on concrete experiences, not through abstract metaphysical assumptions.

Robert Hanna's concept of Rational Anthropology provides a new perspective on understanding women's leadership. If humans are viewed as rational subjects possessing universal moral capacities, then leadership can no longer be limited by biological identity. Assessment of a leader must be based on critical thinking skills, moral wisdom, integrity, and the capacity for responsible decision-making. This perspective differs from the patriarchal approach, which places gender as the primary basis for leadership legitimacy. Hanna also explains that philosophy has an emancipatory function, namely freeing humans from irrational and unjust ways of thinking. In the context of women's leadership, this function is particularly relevant because various forms of discrimination against women are fundamentally born of historically inherited cultural constructs. Through reflective reasoning, society is encouraged to reevaluate old assumptions about leadership and replace them with more rational ways of thinking based on empirical experience and respect for human dignity.

The concept of radical enlightenment in Hanna's thinking is also closely related to women's struggle to gain equal access in the socio-political sphere. Enlightenment is understood not only as an increase in knowledge, but also as a process of human liberation from moral injustice and the domination of social structures that hinder the development of individual potential. Therefore, women's involvement in socio-political leadership is part of the process of enlightening society towards a more democratic, inclusive, and just life. Based on various previous studies, it can be concluded that most studies on women's leadership focus on the effectiveness of leadership styles, political representation, gender equality, and structural barriers faced by women. However, research examining women's leadership through the perspective of human philosophy, particularly Robert Hanna's Rational Anthropology, is still very limited. This perspective can provide an ontological, epistemological, and axiological basis for why women have equal legitimacy to lead. Therefore, this study is novel by integrating leadership theory,

gender studies, and Robert Hanna's Rational Anthropology to explain that women's leadership is a manifestation of rational capacity, moral freedom, and universal human dignity (Pujiriyani et al., 2026). This approach is expected to enrich the treasury of studies in political philosophy, philosophical anthropology, and gender studies while providing a stronger conceptual basis in supporting the strengthening of women's leadership in the socio-political field.

METHOD

This study uses a qualitative approach, with library research as the main research design. The qualitative approach was chosen because this study aims to understand, examine, and interpret theoretical concepts regarding women's leadership in the socio-political field through the perspective of Robert Hanna's Rational Anthropology. In contrast to quantitative research, which is oriented towards statistical measurements, qualitative research emphasizes the exploration of meaning, in-depth understanding, and interpretation of various phenomena based on a review of available literature. Therefore, the library research method is considered most appropriate because all data used comes from various published scientific sources. The data sources in this study consist of primary and secondary data. Primary data consists of scientific works that directly discuss Robert Hanna's thoughts on Rational Anthropology, particularly the concepts of human rationality, freedom, moral responsibility, and equality of human capacity in decision-making. Meanwhile, secondary data is obtained from various books, national and international journal articles, proceedings, previous research results, and other academic documents discussing the issues of women's leadership, gender, socio-political issues, human philosophy, and theories relevant to the research focus. All library sources were selected selectively based on the level of credibility, theme relevance, novelty of information, and their contribution to the discussion being studied so that they could support a comprehensive analysis (Creswell & Guetterman, 2019).

The data collection process involved conducting literature searches across various scientific databases, digital libraries, and printed reference sources related to the research topic. Each piece of literature obtained was then read critically, its main ideas recorded, and classified according to themes related to women's leadership, socio-political dynamics, gender concepts, and Robert Hanna's Rational Anthropology perspective. This stage aims to obtain a systematic concept mapping to facilitate the analysis process and the development of scientific arguments. Data analysis was conducted using content analysis techniques, namely an analytical method that aims to identify, group, interpret, and synthesize various information contained in literature sources. In the initial stage, the researcher performed data reduction by selecting the information most relevant to the research problem formulation. Next, the data were categorized based on main themes, such as the concept of women's leadership, human rationality, moral responsibility, capacity equality, and the role of women in socio-political life. After the categorization process was completed, the relationships between concepts were interpreted using Robert Hanna's Rational Anthropology framework as the main analytical basis (Sugiyono, 2023).

Through this synthesis process, the research seeks to build a comprehensive understanding of how Robert Hanna's concept of human rationality can be used as a philosophical perspective to explain the legitimacy of women's leadership in the socio-political sphere. The analysis not only describes existing theories but also relates them to the development of contemporary thought on gender equality, women's political participation, and the dynamics of leadership in modern society (Creswell, 2018; Miles et al., 2014). Thus, the research findings are expected to provide academic contributions in the form of enriching studies in philosophical anthropology, gender studies, and women's leadership, while also producing a more comprehensive understanding of women's roles in the socio-political sphere based on the principles of rationality, freedom, moral responsibility, and equality of human capacity.

RESULTS AND DISCUSSION

Definition of Women's Leadership

Leader is the root word for leadership. A leader is essentially someone who has greater power than his subordinates to complete a job through others. Thus, a leader has the authority to give instructions to his subordinates in carrying out certain activities to achieve organizational goals. Broadly, leadership can be interpreted as a process to achieve organizational or company goals by inviting others to work together. In this case, leadership can be seen from several sides, namely relationship patterns, coordination skills, motivation, and the ability to influence others (Kirkpatick & Locke, 1991). According to Harbani, leadership is the ability to

influence others, through communication, both directly and indirectly, with the intention of moving people to be understanding, aware, and willing to follow the leader's will (Pasolong, 2008).

As the initial hypothesis, this discussion aims to reaffirm that women's leadership is a scientific discourse with an ontological foundation, epistemological construction, and an established axiological or value framework. Women's leadership is not a form of scientific prejudice by feminist groups (women's rights advocates). There is a wealth of important evidence demonstrating that women also possess the competence to become leaders. As a new research design, women's leadership essentially stems from the study of gendered leadership. Scholars have become interested in this research model for two main reasons: first, the rise of studies on gender and feminism. As is well known, these two terms are fundamental to paying special attention to women (Firdawaty, 2017).

Gender Issue Concept

Gender is defined as the visible differences between men and women in terms of values and behavior (Fadilah et al., 2024). This aligns with the definition proposed by the Women's Studies Encyclopedia in Kusumawati, which states that gender is a cultural concept that seeks to create distinctions in terms of roles, behaviors, mentalities, and emotional characteristics between men and women that develop in society. The term gender is also used to indicate the division of labor between men and women. In this context, the use of the term gender is associated with leadership. Some literature discusses gender issues without separating them from gender stereotypes and roles. Gender stereotypes are defined as the sociological, anthropological, and cultural aspects of feminine and masculine roles. Gender roles are what is expected, prescribed, or prohibited for a particular sex. In other words, gender stereotypes relate to the psychological traits and characteristics considered appropriate for men and women, while gender roles relate to the behaviors expressed in the social roles they play (Handayani & Novianto, 2004).

Jackson and Parry raised questions related to leadership, namely whether and why there are differences between male and female leaders (Jackson, 2011). Initially, organizational leadership studies focused primarily on male leadership. However, these studies were later criticized for being overly masculine. It wasn't until the 1990s that studies began to emerge on feminised leadership, which was seen as a strategic advantage for organizational effectiveness. Transformational leadership is also said to possess feminine traits and behaviors that are distinct advantages in leadership practice. Boatwright and Forrest stated that women tend to interpret leadership in a transformational manner, while men prefer a transactional leadership style. Transformational leadership is defined as a process in which leaders and followers elevate each other's morality and motivation to a higher level (Yukl, 1989).

In general, the typology of female leadership is not much different from the model or style of male leadership. The difference will be clearly visible when female leadership is confronted with the psychological tendencies of men and women (masculine and feminine). Based on this distinction, female leadership is often classified into three types: feminine-masculine, feminine-transactional, and feminine-transformational. What is meant by feminine-masculine leadership is the perception or assumption of leadership based on differences in the nature or character tendencies between men and women. Nina Zulida Situmorang, citing Loden's opinion, states that masculine and feminine leadership have different features (traits) as shown in the following table (Situmorang, 2011).

Table 1. Feminist-Masculine Leadership

Feminism	Masculine
Cooperative	Competitive
Collaborative	Authoritative-hierarchical
Low control	High control by leaders
Solving problems based on empathy	Solving problems with analysis

Table 1 shows that the categorization of female and male leadership is based on a psychological approach. The implications of this dichotomous categorization shape the perception of an unequal pattern of relationships between men and women in leadership. Essentially, women's potential as religious, individual, social, and cultural beings is no different from that of men. Research shows that there are no significant differences in basic potential capabilities between men and women (Habibah, 2015). However, in the context

of leadership patterns and styles, each individual is certainly different, both men and women. There are two distinct differences in social life between men and women. The community environment is the primary space for men, while women are more familiar with the domestic environment. The relationship between the two is indirect. Interpretations given to women's biological condition often cause disadvantages for them at various levels of society, not because of the biological condition itself. Women everywhere are generally less recognized and have less authority in customs. This kind of interpretation binds women to only the role of child caretakers and remains within the domestic environment. The factors that cause women to participate less in the political arena include:

1) Culturally, reinforced by religious interpretations, women are placed in a subordinate position to men. They are still considered subordinate to male leadership. As a result, women generally lack a voice in decision-making regarding social, political, economic, and personal life, let alone the right to make and implement decisions.
2) Women's access to economic resources and information is still very limited.
3) Since the destruction of the women's movement during the New Order era, a doctrine of women's image imposed by the state has emerged.
4) Low self-confidence among women (Habibah, 2015).

According to Tjokroaminoto in Habibah, the causes of low participation of women in development and the tendency for them to occupy backward positions include the following:

1) The existence of a masculine-feminine dichotomy in human roles as a result of biological determination often results in a process of marginalization of women.
2) The existence of a dichotomy between public and domestic roles is rooted in the syndrome that “women’s role is at home”, which in turn perpetuates the division between productive and reproductive functions between men and women.
3) The concept of a “double workload” perpetuates the view that women’s primary role is as housewives, which means they tend to experience obstacles in fully actualizing their potential.
4) The existence of a syndrome of subordination and marginal roles for women perpetuates the view that the role and function of women in society are secondary.

However, behind the issue of women's leadership which is still being debated, there are several studies that show that there is potential for successful women's leadership, such as research by Rocheel Shape in the book As Leaders, Women Rule Business, which explains 27 studies on gender issues and women's leadership, including:

1. Motivational ability (5 studies have shown that women are better)
2. Communication skills (from 4 studies it is proven that women are better)
3. Ability to create positive working environment conditions (from 5 studies it has been proven that women are better)
4. Strategic thinking skills (2 studies have shown that women are better)
5. Ability to listen to subordinates' complaints (2 studies have shown that women are better)
6. Ability to analyze current issues (from 2 studies it is proven that women are better) (Putri, 2022).

Women's Political Leadership

The definition of politics, in principle, encompasses fundamental issues in daily life, which in reality always involve women. Women's involvement in politics is not intended to overthrow, degrade, or seize power from men, but rather to enable them to become equal partners with men (Mulia, 2005). As political actors, women are not given a significant place, and are even marginalized. Whether acknowledged or not, the domain provided by political fiqh, for example, regarding government institutions, such as the Imamate, representatives, ministries, and so on, seems more familiar with men's activities than women's (Hasyim, 2001). The minority of women in legislative institutions remains an unresolved issue despite the existence of Affirmative Action. The minority position of women in legislative institutions will certainly result in gender bias that can impact the decision-making process, resulting in decisions that do not benefit women or do not meet their needs.

Women, who are a small minority within a male-dominated group, are seen as symbols representing all women. This puts significant pressure on them, as their performance is clearly visible, and they are also viewed through gender stereotypes (Kanter, 1977). It's important to recognize that women's representation

in parliament is crucial. Azza Karam and Joni Lovenduski believe that women in parliament will bring about changes in four areas: institutional/procedural, representation, influence on output, and discourse. This has been demonstrated in Sweden, where the presence of women in parliament has led to changes in institutions that are more gender-sensitive. Unfortunately, in Indonesia, women's representation in parliament remains low, as women perceive politics as a male domain (Damayanti et al., 2024).

In the discourse on women's politics, several perspectives have developed. First, the conservative view argues that Islamic political practice does not recognize political equality between men and women. For example, Al-Ghazali's view suggests that a woman cannot be appointed as an Imam or head of state, arguing that how can a woman govern if she herself does not have the right to decide major cases and is unable to testify in various legal decisions (Hasyim, 2001). Second, the liberal-progressive view states that Islam has long introduced the concept of women's involvement in political roles. This group explicitly states that women have the right to vote in politics. They are also permitted to assume political duties similar to those held by men. Scholars from the Khawarij and Musyabbihah groups use Qur'anic arguments regarding the concepts of justice and musawah, which are always upheld in Islam. Furthermore, the Nahdlatul Ulama (NU) organization continues to influence public discourse in Indonesia and inspires Islamic legal movements and thought (Hasyim, 2001).

Third, the apologist view holds that there are certain political domains that women can enter, while others are strictly prohibited. According to this group, motherhood is the political domain for women. This group also believes that women's emotional role outweighs their rational role (Amaliah & Munawaroh, 2023). Diversity in women's views on socio-political matters remains prevalent in society and poses a challenge for women's participation. Therefore, strategies are needed to broaden their understanding of the importance of women's active contributions in the socio-political sphere. Therefore, strategies to increase women's political roles include, first, strengthening the implementation of the 30% women's quota. The women's representation quota, as stipulated in laws and regulations, represents the state's stance in broadening women's roles in politics. The actualization of this policy requires careful monitoring and understanding to ensure women continue to actively participate in the nation's development process. Second, political education for women, through training, literacy, and public discussions, is crucial, as it empowers and fosters women's awareness of developing their potential through politics. Third, protection from political violence. In an effort to maintain the role of women in politics, a policy is needed to protect women from verbal and non-verbal violence that impacts women.

In this discussion, the author attempts to analyze women's leadership in the socio-political sphere using Robert Hanna's rational anthropological approach. Hanna was inspired by the thoughts of Immanuel Kant. He sought to revive Kantianism with a more existential and humanistic approach. Rational anthropology is a human-centered (anthropocentric) metaphysical concept, namely a metaphysics that seeks an explanatory basis for reality by tracing back to the primitive facts of human experience as living, conscious, corporeal, moral, and purposeful. Based on this principle, rational anthropology rejects the ontological commitment to noumena, which are fundamentally unknowable by humans. When this concept is linked to the analysis of women's leadership and gender issues from a rational anthropological perspective, leadership can be understood as part of human existence. Every creature, both male and female, possesses rationality, moral awareness, and a purpose in life. Therefore, in understanding this issue, there are several things that need to be considered, including:

1) Leadership should not be measured by gender, but by universal human capacities, namely the ability to think rationally, morally, and responsibly.
2) The view that rejects women's leadership solely because of biological factors means falling into abstract metaphysics that has no human face, because it is not based on the concrete experience of women as rational subjects.

Hanna further explained that rational anthropology is not merely a theory or abstract concept, but rather a way of thinking that actually transforms human consciousness and life. In this regard, there are six methodological elements within rational anthropology:

a) Philosophical works are works of philosophical history, meaning that every new philosophical thought is always born from reflection on previous thought. Thus, philosophy and its history are inseparable. In the context of female leadership, the view that previously limited women to the domestic sphere was a product of history that developed at that time. Along with the development of human rights thinking,

equality emerged as a new paradigm that recognizes women as having equal rights and capacities. Thus, women's participation in the political sphere is part of the result of the evolution of human thought that continues to develop.

b) Philosophical works always reveal their form and content through presentation. This means that philosophy must be able to address the problems and experiences of humanity in its time and be relevant to the context of contemporary life. In the modern era, socio-political challenges are increasingly evolving, necessitating the involvement of women in the political sphere, who possess the capacity and ability to resolve current issues.
c) A correct metaphysical theory must align with human phenomenology, meaning that metaphysics should not be speculative but grounded in concrete human experience. In this regard, Robbet Hanna explains that a harmonious metaphysics must stem from concrete human experience, not merely assumptions or speculation. In the context of women's leadership in the socio-political sphere, the view that women are unfit to be leaders simply because of their gender is a generalization that is not always supported by empirical facts.
d) Kant's transcendental influence and reflective reasoning underpin her thinking, meaning Hanna's approach still utilizes Kantian foundations. Hanna attempts to position rationality as the primary foundation for understanding reality. Reflective reasoning encourages humans to assess a problem objectively through the use of reason and moral considerations. Regarding the issue of women's leadership in the social sphere, this approach directs society to engage in critical reflection in responding to views that limit women in the socio-political sphere. The assessment of someone as a leader should not be based on their gender identity but rather on their rational ability to make decisions or resolve problems.
e) Radical enlightenment demands moral and intellectual liberation, that is, its ultimate goal is to free humanity from ignorance and moral injustice.
f) Aesthetic experiences and respect for nature and human dignity form the basis of moral awareness (D'Oro & Overgaard, 2017).

From this description, Hanna concludes that rational anthropology not only seeks to question and understand humans, but also demands changes in lifestyles, which ultimately lead to changes in the world. Philosophical thinking must be able to answer the problems humans are facing. Because philosophical thinking is not only a matter of theory but also how that theory can become part of practical solutions in human life. When linked to women's leadership in the socio-political field, the author understands that every human being has the same rational and moral capacity. Therefore, women's leadership is not only a social or political act, but also a philosophical and moral act, because it seeks to free humans from structures of injustice and gender bias. Hanna in her view explains that Kant's theory related to sensory and aesthetic experience can lead humans to a more radical moral and existential awareness beyond just scientific knowledge. Therefore, it can be understood that sensory experience is a legitimate source of knowledge (D'Oro & Overgaard, 2017).

Hanna further explained that speculative metaphysics must be able to influence the way of life and can shape moral attitudes that have an impact on society. so that our view of humans, especially female leadership, is based on classical metaphysics which starts from the assumption that women are seen as weak subjects, less rational, etc. So that according to the author's analysis, it has an impact on the prohibition of women becoming leaders, marginalization of women's authority (Nurjaman et al., 2025). The author sees the theory explained by Robbet Hanna about rational anthropology as providing space for female leadership and providing a philosophical basis to justify the existence of such leadership. Because women are part of humans who are equally understood as rational subjects, free beings and moral subjects who can determine their choices.

The study's findings demonstrate that women's leadership in the socio-political sphere can no longer be understood solely as a biological issue or a gender difference, but rather as a matter of human capacity to carry out leadership functions. These findings demonstrate that the debate over whether women are fit to be leaders is rooted in long-standing social and cultural constructs. This perspective often leads to women's abilities being assessed based on gender stereotypes, rather than on their competence, integrity, or intellectual capacity. Therefore, discussions on women's leadership need to be placed within a more philosophical framework, namely by viewing humans as rational beings with the ability to think, freedom of

choice, and moral responsibility, as explained in Robert Hanna's concept of Rational Anthropology. The discussion shows that the concept of leadership is essentially the ability to influence others to achieve common goals. This definition does not impose limitations based on gender, but rather emphasizes a person's ability to mobilize organizations, make decisions, build communication, and manage social relationships (Abdi et al., 2025). Therefore, conceptually, there is no scientific reason to believe that leadership can only be exercised by men. Rather, this ability is a universal potential that can be possessed by every individual. In this context, Robert Hanna's theory provides a philosophical basis that every human being is a rational subject who has equal moral capacity so that the opportunity to become a leader should also be equal.

Findings on the concept of gender further clarify that the greatest barriers to female leadership stem not from biological limitations, but from cultural constructs that produce masculine and feminine stereotypes. The division of social roles that places men in the public sphere and women in the domestic sphere has created the assumption that leadership is exclusively male. However, this assumption is more a result of historical processes than scientific fact. Robert Hanna rejects forms of knowledge based solely on abstract metaphysical assumptions without regard to real human experience. From this perspective, the concrete experiences of women who have successfully led various organizations, governments, and public institutions provide empirical evidence that leadership ability is not determined by gender, but by the qualities of rationality, experience, and moral responsibility. The results of the study also show that female leadership characteristics are often associated with a transformational leadership style (Basit, 2022). Various studies have shown that women have advantages in building communication, creating a conducive work environment, increasing subordinate motivation, thinking strategically, and demonstrating high empathy in decision-making. These findings do not imply that all women are better leaders than men, but rather indicate that there are leadership characteristics that have received less attention due to the dominance of the masculine paradigm in leadership studies (Aprillia et al., 2026). Thus, modern leadership approaches increasingly recognize the importance of collaboration, communication, and empowerment, which have long been associated with female leadership.

From Robert Hanna's perspective of Rational Anthropology, these advantages can be understood as manifestations of human rationality manifested in moral actions. According to Hanna, rationality does not stop at the ability to think logically but also includes the ability to make decisions that consider humanitarian values, social responsibility, and respect for human dignity. Therefore, female leadership that prioritizes communication, collaboration, and empathy reflects a more comprehensive practice of rationality because it integrates intellectual and moral aspects into the decision-making process. Furthermore, the discussion also shows that women's low participation in socio-political fields is still influenced by various structural barriers. Patriarchal cultural factors, gender-biased religious interpretations, limited access to education and economic resources, low self-confidence, and the double burden of domestic life are the main causes of women's limited representation in the public sphere. These obstacles demonstrate that the issue of female leadership is not merely a matter of individual ability but also related to social structures that do not provide equal opportunities (Azizah, 2024). In this context, Hanna's theory critiques ways of thinking that use historical assumptions as a basis for limiting human freedom. According to Hanna, humans must be understood based on concrete experiences, not based on prejudices passed down from generation to generation.

Analysis of women's political leadership shows that women's representation in political institutions has significant implications for the quality of democracy. The presence of women in parliament not only increases descriptive representation but also strengthens substantive representation through the creation of policies that are more responsive to the needs of women and vulnerable groups. The experiences of several countries demonstrate that increasing the number of women in legislative institutions can drive institutional change toward more inclusive governance. However, in Indonesia, women's representation still faces various challenges, so the affirmative action policy of a 30 percent quota has not yet fully resulted in optimal political participation (Yunita, 2026).

Robert Hanna's perspective provides philosophical legitimacy for the importance of such representation. If every human being is a rational subject with equal moral capacity, then limiting political participation based on gender is a denial of the universal principle of human dignity. Hanna's rationality requires that every individual have equal opportunities to participate in social and political life according to their abilities. Thus, affirmative action policies are not merely political strategies but can be understood as efforts to correct structural inequalities so that every human being has a fair opportunity to develop their potential. A discussion

of three perspectives on women in politics—conservative, liberal-progressive, and apologist—shows that the debate over women's leadership is largely influenced by differing paradigms in understanding religious texts and social realities. Conservative groups tend to view leadership as the exclusive right of men, while liberal-progressive groups see that Islam provides space for women to play political roles as long as they possess sufficient competence (Soerdawo et al., 2019). Apologists, on the other hand, take a compromise position by limiting women to certain political fields. These differences show that the issue of women's leadership is not a theological issue that has been resolved, but rather remains a space for dialogue that continues to develop in accordance with the dynamics of society.

Within the framework of Robert Hanna's Rational Anthropology, these differing views can be analyzed through the principle that philosophy continually evolves in response to human historical experience. Hanna asserts that philosophical thought never settles on a single, final truth but continually evolves in response to changes in human experience. Therefore, the growing acceptance of women's leadership can be understood as part of the evolution of societal moral consciousness, which increasingly recognizes the importance of equality, justice, and respect for human dignity. The six methodological elements in Robert Hanna's Rational Anthropology further strengthen this argument. The principle that philosophy is the result of historical dialogue demonstrates that the patriarchal paradigm is not absolute, but rather a product of history that can be criticized and updated. The principle that metaphysics must be grounded in human phenomenology also provides a foundation that requires that women's assessments be based on empirical experience regarding their leadership abilities, rather than on generalized biological assumptions (Putranta, 2017). Furthermore, the concept of radical enlightenment teaches that the goal of philosophy is to liberate humanity from intellectual ignorance and moral injustice. In the context of women's leadership, this liberation is realized through the elimination of gender discrimination that hinders women from developing their leadership potential.

Hanna's approach demonstrates that women's leadership is not merely a practical political issue, but also an ethical and humanitarian one. When women are given equal opportunities to lead based on their competence, society is implementing the principle of respect for human dignity. Conversely, if women are rejected solely because of their gender identity, such rejection not only contradicts the principles of democracy but also contradicts the moral rationality at the core of Hanna's thinking. Based on the overall analysis, it can be understood that Robert Hanna's theory of Rational Anthropology provides a strong philosophical foundation for explaining the legitimacy of women's leadership in the socio-political sphere. Rationality, freedom, moral responsibility, and equality of human capacity underlie the belief that leadership should not be determined by gender, but rather by a person's ability to realize the common good. Therefore, women's leadership is a manifestation of the recognition of human nature as rational subjects who are free, moral, and responsible (Lubis et al., 2026). This perspective also strengthens the argument that the development of a democratic and just society can only be realized if every individual, both men and women, is given equal opportunities to participate and lead based on their competence.

CONCLUSION

From Robert Hanna's rational anthropological perspective, women's leadership in the socio-political sphere must be understood through a humanistic, metaphysical philosophy rooted in concrete human experience, consciousness, and rationality. For Hanna, every human being, regardless of gender, possesses the same rational capacity, moral awareness, and free will. Therefore, rationality and leadership are not the privileges of one sex alone, but rather universal expressions of humanity. A rational anthropological approach rejects abstract metaphysics, which, when applied to gender analysis, would give rise to hierarchical gender constructs, such as the view that men are rational and active, while women are emotional and passive. Therefore, women's leadership in the socio-political sphere is a concrete manifestation of autonomous human rationality and morality, not a deviation from nature. Within this framework, the issue of gender equality is not only a social issue but also a philosophical and moral imperative, because upholding equality means recognizing the full essence of human beings as rational and meaningful beings. Therefore, from Robert Hanna's rational anthropological perspective, recognizing women's leadership in the socio-political sphere is not only a matter of social justice but also a metaphysical reality of humanity itself.

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