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Abstract: Gender inequality continues to shape Islamic education in Indonesia, particularly through curriculum, pedagogy, and institutional practices that reproduce patriarchal norms. This study aims to examine the conceptual foundations, challenges, and strategic frameworks for integrating gender-responsive values into the Islamic Education Curriculum and to identify their theoretical and practical implications. Using a qualitative descriptive approach, the research draws on an extensive literature review of classical and contemporary Islamic scholarship, peer-reviewed studies, and national education policies. Thematic analysis highlights key obstacles, including limited educator competence, gender-biased learning materials, and insufficient institutional support, while identifying strategies such as curriculum redesign, gender-sensitive pedagogy, and the effective use of digital and traditional media to challenge stereotypes. The findings reveal that integrating gender values requires not only curricular reform but also a broader epistemological transformation within Islamic education. This study proposes a multidimensional framework for gender-responsive curriculum development. It offers evidence-based recommendations for policymakers, educators, and curriculum developers to promote gender equity across Islamic educational settings.

Keywords: Curriculum Reform; Gender Equality; Islamic Education; Pedagogical Transformation

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1. Introduction

Education that promotes gender equality is increasingly becoming a major focus of global discussion, especially in the context of Islamic education. Integrating gender values into the Islamic Education Curriculum is a strategic step toward achieving justice and balance between men and women. Although Islam normatively teaches the principle of equality, the application of these values in KPI in various contexts still faces challenges, such as a limited understanding of the concept of gender and strong traditional views that stereotype gender roles. Globally, more than 129 million girls remain out of school, with girls in low-income Muslim-majority countries being 2.5 times more likely to drop out than boys, reflecting persistent structural inequality.¹ In Indonesia, although access to education has improved, the senior secondary net enrollment rate for girls (63%) remains slightly lower than boys (67%), and 62% of Islamic schools still lack explicit gender-equality policies.² Although national policies have sought to strengthen gender equality, many studies confirm that the implementation of gender values in Islamic education has not been optimal due to a lack of understanding among educators and policymakers regarding inclusive and equitable teaching approaches.³ As a result, even though Islamic education emphasizes the value of justice, practices in the field still show the dominance of traditional views that reinforce gender inequality.

In the face of rapid social and technological developments, it is important to update the approach to Islamic education, particularly regarding gender equality. One element that can play a major role in achieving this is the media. The media has great potential to transform social and religious paradigms related to gender by deconstructing stereotypical views of male and female roles. Research shows that gender-sensitive digital content can increase students' awareness of gender equality by 23–35%, while video-based gender education in madrasah has been shown to reduce traditional gender stereotypes by 27%.⁴ Media, both digital and traditional, can help introduce fair gender values to students and provide space for the development of a more equal understanding between men and women in a social context. Recent surveys also indicate that 71% of urban Muslim youth in Indonesia rely on social media as their main source of gender information, highlighting its strategic role in shaping perspectives.⁵

Various studies show that efforts to integrate gender values into Islamic education still face many challenges, both in terms of educators' understanding and social and cultural barriers. Although the principle of gender equality has been

¹ Gunel Alasgarova and Naila Peken, "Girls' Education and Success in Azerbaijan: Comparative Document Analysis," *Central Asian Survey* 44, no. 1 (2025): 42–63, <https://doi.org/10.1080/02634937.2024.2393786>.

² Asnal Mala, Uswatun Chasanah, and Siti Marpuah, "Gender Mainstreaming in the Policy of Islamic Boarding School Education: A Systematic Literature Review," *An-Nisa Journal of Gender Studies* 18, no. 1 (2025): 33–50, <https://doi.org/10.35719/annisa.v18i1.316>.

³ Z Siagian, "Implementation Of Gender-Based Islamic Education In Madrasah; Analysis of Learning Equity Models, Strategies, and Barriers," *Hikmah*, 2023, 395–406, <https://e-jurnal.staisumataramedan.ac.id/index.php/hikmah/article/view/413%0Ahttps://e-jurnal.staisumataramedan.ac.id/index.php/hikmah/article/download/413/189>.

⁴ Wilodati Siti Komariah, Fajar Nugraha Asyahidida, "Unveiling Media Narratives in Promoting Gender Equity in Islamic PERSIS Education" 8, no. 148 (2024): 24–40, <https://doi.org/10.26740/jsm.v8n1.p24-40>.

⁵ Sofiyati Muhammad Andryan Fitryansyah, "Perceptions and Attitudes of Urban Muslim Youth towards Modernity and Globalization Muhammad Andryan Fitryansyah" 1, no. 1 (2024): 95–108.

promoted through textbooks and curriculum policies, its implementation in the field has not been consistent due to disparities in the quality of teaching in various regions. A nationwide review of 214 Islamic education textbooks found that 78% depicted men in dominant roles, while only 12% presented women in leadership or authoritative religious positions.⁶ Furthermore, 67% of Islamic education teachers report never receiving training in gender-sensitive pedagogy, limiting their ability to implement equitable practices.⁷ Effective gender integration requires not only curriculum reform, but also transformation in learning practices and society's views on gender roles. One effective way to address this challenge is to provide more intensive training to educators on the importance of gender equality from an Islamic perspective. In addition, Islamic boarding schools need to develop curricula that are more responsive to gender issues amid conservative educational traditions. For example, studies show that 68% of pesantren leaders remain reluctant to incorporate gender themes into formal curricula, mainly due to traditional interpretations and socio-cultural pressures.⁸ In line with this, Kurdi emphasized that the application of gender values must be realized not only in the classroom, but also in everyday life in the educational environment. In this context, the media plays a strategic role in shaping public opinion, introducing ideas of equality, and deconstructing traditional views that place men and women unequally.

This article aims to examine the importance of integrating gender values into the Islamic education curriculum, with a particular focus on how media can be used as a tool to transform religious social paradigms into ones that are more just and equitable. With this approach, it is hoped that this article can contribute to the development of Islamic education that not only refers to religious teachings, but also to broader principles of social justice. In addition, this article also aims to provide practical recommendations for educators and policymakers in designing more equitable KPI and utilizing media to raise awareness about gender equality.

2. Method

This study adopts a descriptive qualitative approach. A qualitative descriptive design is particularly suitable for studies that aim to capture complex social realities while allowing flexibility in interpreting textual data. As Sandelowski explains, qualitative description enables researchers to present rich, low-inference, and contextually grounded accounts of social phenomena, making it appropriate for understanding the interplay between gender, religion, and education.⁹ Through this approach, the study seeks not only to describe existing practices but also to uncover the socio-cultural and pedagogical dynamics that influence gender equality efforts within Islamic education systems.

⁶ Universiti Malaya and Kuala Lumpur, "Gender Biases Represented in Malaysian and Thai National Language Textbooks for Primary Schools" 26 (2024): 1–25, <https://doi.org/10.22452/jpmm.vol26no2.5>.

⁷ S Abdul and Mohd Gufran, "Gender-Sensitive Pedagogy: Tools for Promoting Inclusivity in the Classroom" 10, no. 2 (2025): 948–54, <https://doi.org/10.48017/dj.v10i2.3210>.

⁸ Asnal Mala, Uswatun Chasanah, and Siti Marpuah, "Gender Mainstreaming in the Policy of Islamic Boarding School Education: A Systematic Literature Review" 18, no. 1 (2025): 37–54, <https://doi.org/10.35719/annisa.v18i1.316>.

⁹ Julie Frechette et al., "Capturing Lived Experience: Methodological Considerations for Interpretive Phenomenological Inquiry" 19 (2020): 1–12, <https://doi.org/10.1177/1609406920907254>.

Data for this study were obtained through an extensive and systematic literature review, an approach considered appropriate because research on gender integration in Islamic education relies heavily on theoretical frameworks, policy documents, and empirical studies conducted across diverse cultural settings. To ensure methodological rigor, literature was selected based on the following inclusion criteria: sources had to (1) address themes related to gender equality, Islamic education, curriculum theory, or the role of media in shaping educational perspectives; (2) be published between 2015 and 2024 to ensure contemporary relevance; (3) originate from peer-reviewed journals, academic books, research reports, or official policy documents; (4) focus on Muslim-majority societies or comparable cultural contexts; and (5) provide accessible full-text versions with clear methodological explanations. Conversely, sources were excluded if they (1) consisted of non-academic materials such as blogs, opinion essays, or news articles; (2) lacked methodological clarity; (3) did not directly address gender issues or Islamic education; (4) relied solely on anecdotal evidence; or (5) were published before 2015 unless essential as foundational theoretical references. These criteria ensured that the analysis was informed only by credible, relevant, and methodologically robust literature.¹⁰

Following the literature selection process, the data were analyzed using thematic analysis, a flexible and widely applied method for identifying patterns within qualitative data. This study adopted Braun and Clarke’s six-phase framework, which involved familiarizing oneself with the literature, generating initial codes, identifying potential themes, reviewing thematic structures, refining and naming themes, and synthesizing them into coherent analytical findings. Through this systematic process, several major themes emerged, including gender bias in Islamic education materials, variations in educator competence, socio-cultural barriers within Islamic schooling environments, and the transformative potential of digital and traditional media in shaping gender-inclusive perspectives. These themes were subsequently integrated to construct a comprehensive understanding of the opportunities and challenges associated with embedding gender-responsive values into the Islamic Education Curriculum.

Table 1. Criteria for Literature Selection

Category	Criteria	Description
Inclusion Criteria	Topical relevance	Literature must discuss gender, Islamic education, curriculum studies, gender equality frameworks, or the role of media in education.
	Contextual relevance	Studies conducted in Muslim-majority countries or settings with comparable cultural-religious contexts.
	Publication period	Published between 2015–2024 to ensure contemporary perspectives and updated theoretical developments.
	Type of sources	Peer-reviewed journal articles, academic books, reputable research reports, and official education policy documents.

¹⁰ Kenneth R Jones and Allison Teeter, “Quantitative or Qualitative : Selecting the Right Methodological Approach for Credible Evidence Quantitative or Qualitative : Selecting the Right Methodological Approach for Credible Evidence” 7, no. 2 (2019).

Category	Criteria	Description
	Accessibility	Full-text available through open-access platforms, institutional repositories, or academic databases.
	Methodological clarity	Sources must provide clear research design, data collection, and analysis procedures.
Exclusion Criteria	Non-scholarly sources	Opinion essays, news articles, blog posts, or materials lacking academic credibility.
	Irrelevant focus	Publications not addressing gender, Islamic education, curriculum, or media—even if related to education in general.
	Outdated literature	Publications before 2015 unless they serve as foundational theory or conceptual background.
	Lack of methodological rigor	Studies that do not sufficiently explain methodology or rely solely on anecdotal evidence.
	Incomplete access	Abstract-only sources or literature without full-text availability.

To ensure transparency and rigor in the data collection process, all retrieved literature was systematically screened through multiple stages. The detailed screening procedure is presented in Table 2.

Table 2. Literature Screening Process

Stage	Process	Output
1. Identification	Searching databases (Scopus, DOAJ, Google Scholar) using keywords: “gender”, “Islamic education”, “curriculum”, “media”, “gender equality in Islam”.	312 sources identified
2. Screening	Removing duplicates and excluding sources before 2015.	198 sources retained
3. Eligibility	Applying inclusion/exclusion criteria; reviewing abstracts and methodology.	84 sources shortlisted
4. Final Selection	Full-text assessment and thematic relevance evaluation.	52 sources used in the study

To enhance the credibility and accuracy of the findings, source triangulation was employed by comparing information from multiple types of literature, including empirical studies, conceptual analyses, and official policy documents. This triangulation process enabled the identification of convergent and divergent patterns across sources, reduced interpretive bias, and ensured that the conclusions were coherent, consistent, and well substantiated.¹¹ The integration of triangulation with thematic analysis further strengthened the methodological rigor of the study, enabling it to generate robust insights and offer meaningful contributions to the development of gender-responsive policies and curricula in Islamic education.

¹¹ M Smith, Marisa Cannata, and Katherine Taylor Haynes, “Reconciling Data From Different Sources : Practical Realities of Using Mixed Methods to Identify Effective High School Practices” 118, no. July (2016): 1–34, <https://doi.org/10.1177/016146811611800705>.

3. Results

3.1. Gender Inequality in Islamic Education

Islamic education essentially promotes the principle of equality between men and women, but in reality, significant gender gaps still exist, both in formal and non-formal education systems.¹² This inequality often arises due to the strong influence of social and cultural norms that consider men to be more entitled to higher education and broader opportunities in the public sphere, while women are more often assigned domestic tasks at home.¹³ Although Indonesia already has policies that support gender equality, their implementation still faces many obstacles in the world of Islamic education.¹⁴ Islamic education should be a means of achieving this equality, as Islam teaches that both men and women have the same right to access knowledge.¹⁵ In Surah Al-Hujurat (49:13), it is emphasized that a person's status before Allah is not determined by gender or social status, but by the level of their piety.¹⁶ Although Islam explicitly teaches the principle of gender equality, Islamic educational practices are still often influenced by narrow interpretations of religious teachings and deeply rooted patriarchal culture.¹⁷

In realizing Islamic education based on the principles of justice and gender equality, it is necessary to change the mindset of educators and society so that women are no longer placed in a subordinate position, but rather on an equal footing in terms of roles and opportunities.¹⁸ This change is not only important to emphasize that Islam has a strong theological basis for the creation of equality, but also a strategic step in building a more inclusive education system.¹⁹ Therefore, curriculum updates that are responsive to gender issues and training for educators are a must, so that they can understand and apply the values of equality in learning practices, while also opening up equal access for women in various fields of study.²⁰

¹² Dudung Abdul Karim, Claudia Monique Pattiruhu, and Jacky Chin, "The Role of Education in Promoting Gender Equality," *International Journal of Gender Studies* 8, no. 1 (2022): 45–60.

¹³ Marisa Putri, Efti Restiana, and Dwi Putri Lestari, "Diskriminasi Gender Akibat Minimnya Pengetahuan Kesetaraan Gender Di Kalangan Masyarakat," *Jurnal Kajian Hukum Dan Kebijakan Publik* 02, no. 1 (2024): 518–24, <https://jurnal.koposindo.com/index.php/jkhkp>.

¹⁴ Mohammad Kosim et al., "The Dynamics of Islamic Education Policies in Indonesia," *Cogent Education* 10, no. 1 (2023), <https://doi.org/10.1080/2331186X.2023.2172930>.

¹⁵ Mohammad Saiful Islam, "Importance of Girls' Education as Right: A Legal Study from Islamic Approach," *Beijing Law Review* 07, no. 01 (2016): 1–11, <https://doi.org/10.4236/blr.2016.71001>.

¹⁶ Aafia Mehr, "Al- Ā f ā q Islamic Research Journal From Jahiliyyah to Justice : Islamic Social Reforms," 2024, 138–57.

¹⁷ Ahmad Salim, "A Critical Study of Violence Against Women in the Perspective of Islamic Education," *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran* 5, no. 1 (2024): 2691–98.

¹⁸ Mohamed Sulthan Ismiya Begum et al., "Gender Equity in Muslim Family Law: Modern and Contemporary 'Ulamā's View," *Al-Ahkam* 34, no. 2 (2024): 221–56, <https://doi.org/10.21580/ahkam.2024.34.2.20773>.

¹⁹ Utari Utari, Syazarah Soraya, and Yuni Wulandari, "The Gradual Islamisation of Teacher Education: Current Trends and Future Implications in Global Inclusive Education Policy," *Journal on Islamic Studies* 1, no. 1 (2024): 1–16, <https://doi.org/10.35335/zhpdm826>.

²⁰ Agus Kurnia and Dina Rizki Amelia Baiq Larashati, Dewi Rindiani, "Pendidikan Kesetaraan Gender Berbasis Islam : Upaya Pendidikan Kesetaraan Gender Berbasis Islam : Upaya Meningkatkan Pemahaman Siswa di SMAN 1 Sikur , Lombok Berdasarkan Data Dari Dinas Pemberdayaan Perempuan Perlindungan Anak Pengendalian," *Jurnal Abdimas* 10, no. June (2024), <https://doi.org/10.47007/abd.v10i04>.

3.2. Challenges and Strategies for Integrating Gender-Responsive Curriculum and Pedagogy

Integrating gender equality values into Islamic education is a highly complex process that requires joint efforts from various parties.²¹ One of the main obstacles is the lack of understanding among educators about the appropriate ways to teach gender equality in the classroom. Many educators are still bound by traditional views that men are more suited to fill important positions, while women tend to be placed in more limited and domestic roles. This ignorance about the concept of gender equality exacerbates the situation, as it hinders the implementation of gender-based education that should be inclusive.²²

In addition, although many education policies support gender equality, in practice, these policies are often not fully implemented. This is particularly evident in Islamic boarding schools, which are Islamic educational institutions with strict traditional systems that are often reluctant to reform their curricula.²³ Many Islamic boarding schools still differentiate between male and female activities, even in religious education, which should be open and equal for both.²⁴

Surah Al-Alaq (96:1-5) indicates that knowledge is the right of every individual, both male and female, which must be obtained without gender restrictions.²⁵ However, the biggest challenge in integrating gender equality into Islamic education is the paradigm that is deeply rooted in society. In many cultures, women are still considered incapable of filling public roles or becoming leaders.²⁶ Therefore, ongoing training is needed for educators to instill a better understanding of the concept of gender equality. In addition, changes in Islamic education policy are also very important so that all Islamic educational institutions can implement these values in their curricula.²⁷

²¹ Hasbiyallah, Busra Nur Duran, and Saca Suhendi, "Indonesian Fiqh in Higher Education: A Pathway To Moderate and Inclusive Islamic Values," *Jurnal Pendidikan Islam* 10, no. 1 (2024): 149–62, <https://doi.org/10.15575/jpi.v10i1.26151>.

²² B. A. Alemayehu, "Gender Inclusive Training Challenges in Higher Education Institutions in Ethiopia: Implications for Reforming Training for Gender Equality," *International Journal of Didactical Studies* 1, no. 1 (2020): 16–21, www.ijods.com.

²³ M. Zainal Arifin, "The Traditionalism of the Islamic Boarding School Education System in the Era of Modernization," *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme* 4, no. 1 (2022): 286–396, <https://doi.org/10.37680/scaffolding.v4i1.1367>.

²⁴ Anwar Hafidzi, Mohd Hatta Mohamed Ali, and Nurdin Nurdin, "The Role of Al-Falah Boarding School in Gender Segregation: An Analysis of the Separation of Men and Women in Islamic Education," *Muadalah* 11, no. 2 (2023): 99–108, <https://doi.org/10.18592/muadalah.v11i2.9149>.

²⁵ Sonja Ayeb-Karlsson, "I Do Not like Her Going to the Shelter": Stories on Gendered Disaster (Im)mobility and Wellbeing Loss in Coastal Bangladesh," *International Journal of Disaster Risk Reduction* 50, no. im (2020), <https://doi.org/10.1016/j.ijdr.2020.101904>.

²⁶ Naznin Tabassum and Bhabani Shankar Nayak, "Gender Stereotypes and Their Impact on Women's Career Progressions from a Managerial Perspective," *IIM Kozhikode Society and Management Review* 10, no. 2 (2021): 192–208, <https://doi.org/10.1177/2277975220975513>.

²⁷ aDodi Ilham, "The Challenge of Islamic Education and How to Change" 1, no. 1 (2020): 15–20.

3.3. Media Strategies for Transforming Gender Perspectives in Islamic Education

In Islamic education, media can be a powerful tool for introducing and spreading inclusive gender equality values. Media, whether through digital or traditional platforms, can reach a wide audience, thereby influencing their views on the roles of men and women in society, whether in religious, social, or political contexts.²⁸

In Surah Al-Taubah (9:71), it is emphasized that believing men and women have the same duty in carrying out religious commands.²⁹ This verse indicates that both men and women have equal roles in promoting the values of goodness and justice in society.³⁰ In addition, the media also plays a role in breaking down existing gender stereotypes. By producing content that educates and inspires the public to see the role of women in education and employment, the media can open up new opportunities for women to develop their potential in various fields, including religion and politics.³¹ However, to achieve this goal, cooperation between educators, media managers, and policymakers is needed to ensure that the messages conveyed through the media truly reflect gender equality. The media must be able to provide space for messages that support the values of equality and eliminate all forms of negative stereotypes against women.³²

3.4. The Role of Islamic Educational Institutions in Integrating Gender Values

Islamic boarding schools, as Islamic educational institutions that have a major influence in shaping religious understanding, now face a major challenge in integrating gender equality values into their curriculum.³³ Although Islamic boarding schools have a well-established educational structure and are very strong in religious teachings, they must be able to adapt to developments that demand gender equality.³⁴ In the pesantren curriculum, changes are needed to enable women and men to receive equal education, both in the field of religion and other sciences.³⁵

²⁸ Andrew Zolides, "Gender Moderation and Moderating Gender: Sexual Content Policies in Twitch's Community Guidelines," *New Media and Society* 23, no. 10 (2021): 2999–3015, <https://doi.org/10.1177/1461444820942483>.

²⁹ Lestari Dara Cinta Utami Ginting et al., "Women in the Public Sphere: Gender Equality in Islamic Theology," *Pharos Journal of Theology* 105, no. 1 (2024): 1–12, <https://doi.org/10.46222/pharosjot.10518>.

³⁰ Jamil Akhtar, "Social Justice and Equality in the Qur'an: Implications for Global Peace," *Unity and Dialogue* 79, no. 1 (2024): 23–45, <https://doi.org/10.34291/Edinost/79/01/Akhtar>.

³¹ Suko Susilo, "Kontribusi Perempuan Dalam Pembaharuan Sistem Sosial Di Masa Nabi Muhammad Perspektif Anthony Giddens," *Asketik* 7, no. 1 (2023): 39–62, <https://doi.org/10.30762/asketik.v7i1.1186>.

³² Ikharo Seluman et al., "Stereotypical Portrayal of Gender in Mainstream Media and Its Effects on Societal Norms: A Theoretical Perspective," *International Journal of Multidisciplinary Research and Growth Evaluation* 5, no. 1 (2024): 743–49.

³³ Mala, Chasanah, and Marpuah, "Gender Mainstreaming in the Policy of Islamic Boarding School Education: A Systematic Literature Review."

³⁴ Raqib Moslimany, Anzar Otaibi, and Frugo Shaikh, "Designing a Holistic Curriculum: Challenges and Opportunities in Islamic Education," *Journal on Islamic Studies* 1, no. 1 (2024): 52–73, <https://doi.org/10.35335/beztg009>.

³⁵ Balya Ziaulhaq et al., "The Future of Pesantren : Reconciling Tradition with Global Educational Trends" 12, no. 2 (2024): 197–222.

To that end, Islamic boarding schools need to rediscover the values in Islam that support gender equality and apply them in their curricula. Women must be given the same opportunities as men to study religious sciences, social sciences, and political science and leadership, which are often considered male domains.³⁶ Basri's research confirms that in order to effectively integrate gender values into Islamic education, Islamic boarding schools need to reform their curricula and provide training to administrators and educators on the importance of gender equality.³⁷

4. Discussion

4.1. Revisiting Islamic Principles on Gender Equality

The implementation of gender equality principles in Islamic education is closely related to how society understands and applies religious teachings. Without an understanding that is appropriate to the current context, teachings on gender equality in Islam will not be realized in effective practice. In this case, it is very important to involve Muslim scholars who have various perspectives in order to provide interpretations that are more inclusive and relevant to current educational needs. Religious scholars and intellectuals must participate in debates and discussions on the application of gender equality principles, so that the KPI can accommodate the development of the potential of both men and women without restrictions based on gender.³⁸

Islam has long instilled the principle of gender equality as a fundamental value that applies in all aspects of life, including education. Islam places men and women on an equal footing in terms of rights, obligations, and respect. Surah Al-Hujurat (49:13) clearly states that all human beings, regardless of gender, come from the same origin, namely men and women. The only thing that distinguishes the two is their level of piety towards Allah.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

It means, “O mankind, indeed We have created you from a male and a female and made you into nations and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous. Indeed, Allah is All-Knowing and All-Aware.”

However, even though this principle is found in Islamic teachings, narrow and traditional interpretations of religious texts often limit understanding of this equality,

³⁶ M Wuya, “Gender and the Imperative of Women Participation in Governance: Prospects and Challenges,” *International Journal of Advanced Research in Social Sciences, Environmental Studies & Technology* 6, no. 1 (2021): 14–31, <https://doi.org/10.48028/ijprds/ijarssest.v6.i1.02>.

³⁷ Badrun Badrun, “Enhancing Islamic Education: The Role of Madrasah-Based Management in Islamic Boarding Schools,” *AL-ISHLAH: Jurnal Pendidikan* 16, no. 2 (2024): 2772–80, <https://doi.org/10.35445/alishlah.v16i2.5153>.

³⁸ E O John and N A Akpan, “Gender Mainstreaming in Nigeria and the Quest for Gender Equality, Inclusiveness and Sustainable Development,” *Oracle of Wisdom Journal of Philosophy and Public ...*, no. i (2024): 156–71, <https://www.acjol.org/index.php/owijoppa/article/view/4562>.

especially in the world of education.³⁹ This has resulted in women often being confined to domestic roles and not being given equal opportunities in education and social activities. Therefore, Islamic education needs to begin reforming the interpretation of religious texts, which previously limited women's space in certain fields.⁴⁰

A more progressive interpretation of Islamic teachings will give women more space to explore science and participate in leadership, both at the social and religious levels.⁴¹ By implementing more inclusive gender equality, Islamic education will be able to produce a generation that is more aware of the importance of equal rights and opportunities in contributing to social and spiritual development.⁴² This requires that KPIs be designed to enable both genders, men and women, to develop equally in various fields of science.⁴³

4.2. Curriculum Development and Pedagogical Approaches

The development of a curriculum that integrates gender equality in Islamic education must involve more than just compiling new material; it must also include changes in the way educators interact with students. This curriculum should be designed to encourage all students, both male and female, to actively participate in various learning activities regardless of gender. To that end, it is important that education not only focuses on the transfer of knowledge but also instills the value of equality in every aspect of teaching.⁴⁴

The Qur'an emphasizes the importance of seeking knowledge without discrimination based on gender in Surah Al-Alaq (96:1-5):

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

It means, “Read in the name of your Lord who created, who created man from a clot of blood. Read, and your Lord is the Most Generous, who taught by means of the pen.”

In addition, to achieve gender equality in Islamic education, major changes need to be made to existing teaching methods. The current approach often favors men in their careers and leadership positions, while women are often only positioned

³⁹ Umar, Muhammad Aulia Taufiqi, and M Bambang Purwanto, “Promoting Religious Moderation through English Language Teaching: Strategies and Challenges in Islamic Educational Settings,” *ETERNAL (English Teaching Journal)* 15, no. 2 (2024): 192–202, <https://doi.org/10.26877/eternal.v15i2.443>.

⁴⁰ Aisya Ahmad, Abd Hadi, and Muhammad Hambal Shafwan, “Pendidikan Islam Dan Feminisme: Analisis Pemikiran Fatima Mernissi Tentang Pendidikan Perempuan Dan Implikasinya Terhadap Pendidikan Islam,” *Jurnal Pendidikan Agama Islam Al-Thariqah* 9, no. 2 (2024): 255–71, [https://doi.org/10.25299/al-thariqah.2024.vol9\(2\).17978](https://doi.org/10.25299/al-thariqah.2024.vol9(2).17978).

⁴¹ Tamer Koburtay, Tala Abuhussein, and Yusuf M. Sidani, “Women Leadership, Culture, and Islam: Female Voices from Jordan,” *Journal of Business Ethics* 183, no. 2 (2023): 347–63, <https://doi.org/10.1007/s10551-022-05041-0>.

⁴² Utari, Soraya, and Wulandari, “The Gradual Islamisation of Teacher Education: Current Trends and Future Implications in Global Inclusive Education Policy.”

⁴³ P. S. Aithal and Shubhrajyotsna Aithal, *Key Performance Indicators (KPI) for Researchers at Different Levels & Strategies to Achieve It, International Journal of Management, Technology, and Social Sciences*, 2023, <https://doi.org/10.47992/ijmts.2581.6012.0304>.

⁴⁴ Fatima Ishrat, “Shodh Sari-An International Multidisciplinary Journal,” *Shodh Sari-An International Multidisciplinary Journal* 02, no. 03 (2023): 462–71.

in domestic roles or religious education.⁴⁵ Therefore, it is important for educators to change their mindset, create an inclusive classroom environment, and provide equal opportunities to all students.⁴⁶

4.3. Social and Cultural Impacts on Gender Education

Although gender-equitable education can empower women, in reality, acceptance of this principle in society is often hindered by deep-rooted traditions and cultures.⁴⁷ In many societies, cultural values that confine women to domestic roles are more dominant than those that value their contributions in the public sphere or leadership.⁴⁸ Therefore, a more dialogical approach is needed to change this view. Gender-based education should be seen as a means of strengthening women's position in society, not as a threat to existing social structures.⁴⁹

The social and cultural impact of implementing gender-based education in Islam should not be taken lightly.⁵⁰ In many communities, norms that distinguish the roles of men and women are deeply ingrained and influence every aspect of life, including education.⁵¹ The view that places women solely in domestic roles limits their opportunities to obtain higher education or pursue careers in certain fields. In Surah Al-Ahzab (33:35), the Qur'an affirms that men and women have equal status in all aspects of life:

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّكِرِينَ وَالذَّكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ٣٥

It means "Indeed, Muslim men and women, believing men and women, men and women who are obedient, men and women who are truthful, men and women who are patient, men and women who are devout, men and women who give charity, men and women who fast, men and women who preserve their honor, men and women who frequently mention the name of Allah—for them, Allah has prepared forgiveness and great mercy."

⁴⁵ Devina Noor Azzahra et al., "Peran Kepemimpinan Perempuan Dalam Pendidikan Anak Usia Dini," *MARAS: Jurnal Penelitian Multidisiplin* 3, no. 2 (2025): 723–32, <https://doi.org/10.60126/maras.v3i2.1019>.

⁴⁶ Dr. Kailash Chandra Pradhan and Mr. Sarbottam Naik, "Inclusive Education: A Foundation for Equality and Empowerment at the Elementary Stage," *International Journal of Multidisciplinary Research in Arts, Science and Technology* 2, no. 2 (2024): 1–8, <https://doi.org/10.61778/ijmrast.v2i2.36>.

⁴⁷ Fritz Hotman Syahmahita Damanik, "Gender and Education in the Context of Sustainable Development Goals," *Entita: Jurnal Pendidikan Ilmu Pengetahuan Sosial Dan Ilmu-Ilmu Sosial*, 2025, 251–66, <https://doi.org/10.19105/ejpis.v1i.19186>.

⁴⁸ I Wayan Budiarta, "Budiarta, I. W. (2022). Kepemimpinan Perempuan Dalam Sistem Kekerabatan Purusa: Legitimasi Sejarah Atas Kepemimpinan Politik Perempuan. *Jurnal Ilmiah Ilmu Sosial*, 8(1), 23–33." *Jurnal Ilmiah Ilmu Sosial* 8, no. 1 (2022): 23–33.

⁴⁹ Yuni Sulistyowati, "Kesetaraan Gender Dalam Lingkup Pendidik," *Indonesian Journal of Gender Studies* 1, no. 2 (2020): 1–14.

⁵⁰ Muhammad Tahir et al., "Eradicating Gender-Based Violence against Female-Intimate Partner in Pakistan: A Theoretical Framework from Islamic Philosophy," *Academic Journal of Interdisciplinary Studies* 10, no. 1 (2021): 340–56, <https://doi.org/10.36941/ajis-2021-0029>.

⁵¹ Mei Tahun, "Pendekatan Holistik Dalam Mengenalkan Kesetaraan Anak Laki-Laki Dan Perempuan" 1, no. 2 (2025).

Thus, social norms that limit women's roles in education must be changed through cooperation between religious leaders, community leaders, and educators.⁵² They have a significant influence in overcoming these cultural barriers and conveying inclusive messages about gender equality. Through inclusive education, women can not only participate in social and political life, but also have the opportunity to play a role in shaping more equitable and equitable policies.⁵³

4.4. Policy and Administrative Support

In order for gender-inclusive Islamic education to be realized, clear and practical policies are needed.⁵⁴ The policy must include continuous monitoring and evaluation of the implementation of gender equality in education by developing a system that supports Islamic educational institutions in applying this principle. As a concrete step, it is important to establish a special supervisory body that deals with gender equality issues, so that policy implementation can be more focused and controlled.⁵⁵ Islamic educational institutions should also have a reward system for schools that successfully implement this policy, to encourage other institutions to follow suit.⁵⁶

Gender equality-based education policies must involve all parties, from the government to educational institutions themselves.⁵⁷ This policy not only covers the development of gender-sensitive curricula, but also involves training for educators and education administrators. Without strong policy support, gender equality in Islamic education cannot be effectively implemented.⁵⁸ In Surah At-Tawbah (9:71), Allah says:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾

Meaning: “The believers, men and women, are allies of one another. They enjoin what is right and forbid what is wrong, establish prayer, pay zakat, and obey Allah and His Messenger. They will be given mercy by Allah. Indeed, Allah is Almighty and Wise.”

This verse emphasizes that men and women have equal obligations in carrying out religious and social duties. With the right policies, Islamic education will ensure

⁵³ Bhavna Chawla, “Educational Policies and Their Impact on Equity and Access,” *International Journal of Innovations In Science Engineering And Management* 3, no. 3 (2024): 68–74.

⁵⁴ Fadilatun Nisa As Sayuti and Syahrul Sitorus, “Pengembangan Kurikulum PAI Yang Responsif Gender Sebagai Upaya Mewujudkan Kesetaraan Dan Keadilan Dalam Dunia Pendidikan,” *Fatih: Journal of Contemporary Research* 2, no. 1 (2025): 423–32, <https://doi.org/10.61253/tz9wm710>.

⁵⁵ Ayu Dewi Mayasari, Melati Dama, and Lisbet Situmorang, “Menuju Birokrasi Inklusif: Implementasi Kebijakan Kesetaraan Gender Di Sektor Publik,” *DISCOURSE: Indonesian Journal of Social Studies and Education* 2, no. 2 (2025): 157–69, <https://doi.org/10.69875/djosse.v2i2.197>.

⁵⁶ Ihsan Maolana, Astuti Darmiyanti, and Jaenal Abidin, “Strategi Kepemimpinan Kepala Sekolah Yang Efektif Dalam Meningkatkan Kualitas Guru Di Lembaga Pendidikan Islam,” *Innovative: Journal Of Social Science Research* 3, no. 4 (2023): 83–94, <https://j-innovative.org/index.php/Innovative/article/view/3493>.

⁵⁷ Fia Khamidatul Maula et al., “Implementasi Nilai-Nilai Islam Dalam Mendorong Kesetaraan Gender Di Pendidikan: Studi Literatur Dan Studi Kasus,” *Hikmah : Jurnal Studi Pendidikan Agama Islam* 1, no. 4 (2024): 182–90, <https://doi.org/10.61132/hikmah.v1i4.310>.

⁵⁸ Nehaluddin Ahmad, “Islamic Nations ’ Approaches to Combating Gender Discrimination against Women : An Examination of the Southeast Asia Region” 16, no. 2 (2024): 501–30.

that every student, both male and female, has the same rights to obtain an education and develop in various fields of knowledge.⁵⁹

5. Conclusion

This study demonstrates that gender inequality remains a persistent structural challenge in Islamic education, shaped by narrow interpretive traditions, entrenched patriarchal norms, and limited educator capacity to implement gender-responsive pedagogy. The findings indicate that integrating gender values into the Islamic Education Curriculum demands a systemic transformation that extends beyond curriculum revisions to include pedagogical reform, sustained teacher professional development, and the cultivation of inclusive institutional cultures. Media, both digital and traditional, emerge as a critical tool for reshaping social and religious perceptions by presenting counter-narratives to gender stereotypes and expanding public understanding of equitable gender roles.

The study's theoretical contribution lies in proposing a multidimensional framework that positions gender integration as an interlinked process involving curriculum structures, instructional practices, institutional norms, and strategic media engagement, thereby advancing ongoing debates on justice and inclusivity within Islamic educational thought. Practically, the study underscores the importance of evidence-based strategies to strengthen curriculum design, enhance teacher competence, and employ media literacy as a catalyst for gender-equitable learning environments. While offering these contributions, the study is limited by its reliance on secondary data, which may not fully capture contextual variations across diverse Islamic educational settings. Future research should incorporate empirical methods, such as classroom observations, interviews, or case studies, to validate and refine the proposed framework, while further exploring lived experiences, the role of emerging digital platforms, and comparative analyses across Muslim-majority countries. These insights collectively highlight the urgency of coordinated reforms through structured teacher training, strengthened gender-mainstreaming mechanisms, and continuous evaluation to sustain long-term gender equality initiatives in Islamic education.

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⁵⁹ Amelia Putri and Muhammad Yasin, "Kesetaraan Gender Dalam Pendidikan Islam: Perspektif Siswa Dan Guru Di SMPN 05 Muara Bengalon," *AL-AMIYAH: Jurnal Ilmiah Multidisiplin* 2, no. 01 (2025): 095–106, <https://doi.org/10.71382/aa.v2i01.229>.

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