

The basis and strategies of gender mainstreaming in Islamic education: A conceptual review

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ABSTRACT

Purpose – This paper seeks to articulate the foundations and strategies for gender mainstreaming within Islamic education. This topic is urgent, as gender inequality in education continues to be a significant issue today.

Method – The researchers conducted a qualitative literature review of various texts related to Islamic education, aiming to gather insights from Muslim philosophers regarding the foundations of gender mainstreaming in education. Data collection involved techniques such as active listening and note-taking. The analysis of the data was carried out in three phases: reduction, presentation, and inductive conclusion

Findings – Based on the analysis conducted, Islam actively supports gender mainstreaming efforts in education to foster social justice and equality. Islam does not differentiate between men and women in terms of their opportunities to acquire knowledge and become exemplary individuals, or khalifatullah fi al-ardh (stewards of the earth). Muslim philosophers endorse gender equality in education both implicitly and explicitly. To effectively implement gender mainstreaming in Islamic education, the following strategies should be adopted: Emphasize the importance of allowing students the freedom to choose their fields of study, Foster collaboration between the state and society to advance gender mainstreaming in education, Establish a school environment that is rooted in principles of gender equality, Develop educational practices and school management that are sensitive and responsive to gender considerations, Encourage the government to create model or pilot schools that exemplify gender equality, and Provide intensive training and seminars focused on gender issues for educators.

Keywords: Islamic Education; Gender Mainstreaming; Gender Sensitivity; Gender Responsiveness

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INTRODUCTION

Gender injustice is a global problem faced by the international community (Rahminita, 2018), as evidenced by the emergence of international conferences, conventions, and laws aimed at upholding gender justice and supporting the gender mainstreaming approach (Rahayu, 2012). One such event was the first international conference on women, held in Mexico in 1975. The main topics discussed at this conference were women's health and education, increasing women's participation in the workforce, and social justice for women (Dwijowijoto, 2008). After this, a second international conference was held in Copenhagen in 1980. The most highlighted issues at this conference were employment, health and education (Dwijowijoto, 2008). In 1995, Beijing held an international conference on the theme of the Beijing Declaration and Platform for Action of the Fourth World Conference

on Women. Some of the issues that were agreed upon at the conference included justice in education, health, the economy, employment and social issues.

Based on the above description, it seems clear that gender inequality in education is a global issue. In Indonesia, for example, there are many cases of unequal treatment of men and women in education, both individually and culturally. For instance, in the Gresik region, male seniors bullied female classmates, resulting in permanent blindness. This incident was allegedly caused by gender inequality stereotypes, whereby men feel empowered to oppress women (Vázquez, A., et.al., 2024). Conversely, the conventions and laws agreed upon at the aforementioned conferences advocate gender mainstreaming. This discourse continues to be echoed so that governments in every country develop policies in various sectors from a gender-sensitive perspective. In practice, gender mainstreaming involves integrating gender policies into government organisations and institutions at all levels, including national, provincial, and city-district levels (Dwijowijoto, 2008).

Gender injustice is still ongoing in various sectors of Indonesian society. According to Shang, B., (2022), gender justice and equality in Indonesia fall far short of expectations. He concludes that the main cause of gender injustice in various sectors is society's perception of the differences in 'functions' between women and men, which gives rise to gender injustice. Society does not encourage women to have confidence in their ability to be equal to men. Instead, they are socialised to be submissive and supportive. Furthermore, women are discouraged from interrupting, protesting and acting competitively. Furthermore, women who achieve highly and occupy senior positions tend to be considered a 'threat' to men (Penyusun, 2002). Inequality also persists in the world of education. Despite the fact that the Indonesian government has issued Law No. 34 of 1999 relating to human rights. Article 48 states that women have the right to education and teaching in accordance with the requirements of Article 60(10), which states that every child has the right to education and teaching to develop their personality, interests, talents, and intelligence (Sumar, 2015).

In September 2000, the United Nations held a Millennium Summit in New York to discuss education. Eighteen-nine UN member states agreed on eight Millennium Development Goals (MDGs). One of the developments pursued was the declaration of 'Education for All' (EFA). The International Conference concluded that basic education must be implemented globally, providing men and women with equal opportunities to access education at all levels, and eliminating gender differences and inequalities. Indonesia's gender policy, particularly with regard to gender mainstreaming in education, is detailed in the attachment to Presidential Instruction No. 9 of 2000. This involves the implementation of planning, preparation, implementation, monitoring and evaluation of national development policies and programmes from a gender perspective in family life, society, the nation and the state. Although the education policy has changed based on the Presidential Instruction, the implementation of the Instruction in educational institutions still finds internal policies that are not gender responsive (Putra, 2014).

In addition to the Presidential Instruction, the Ministry of National Education (MoNE) has shown a progressive response to gender mainstreaming, as evidenced by the Ministry's

six Strategic Plans for 2010-2014. The Strategic Plans incorporate the concept of gender equality in education. Firstly, it aims to provide, expand and equalise early childhood education that is of a high quality and based on gender equality. Secondly, it involves the development, expansion and equitable distribution of high-quality universal primary education based on gender equality. Thirdly, it involves improving secondary education based on gender equality and in accordance with the needs of the surrounding community. Fourthly, it involves expanding high-quality, internationally competitive higher education based on gender equality that is needed by the community, state and nation. The fifth objective is to expand adult education based on gender equality and in line with community needs. The sixth objective is to strengthen governance, management control systems and internal control systems.

Nevertheless, gender inequality in education still persists to this day. For example, the inequality in question is the result of research conducted by Trisakti Handayani. She concluded that the problem with functional literacy education in East Java is the emergence of gender inequality between learners and functional literacy managers, which disadvantages men. However, the phenomenon shows that many women are illiterate and therefore have to participate in functional literacy education. The high participation rate of women in functional literacy programmes is due to negative stereotypes about women, low motivation, and an environment, economy and culture that do not support women's progress ([Handayani & Widodo, 2015](#)).

In this paper, the author specifically examines the fundamentals of Islamic education in realising gender mainstreaming, analysing the strategies that should be applied to achieve this. According to Aminuddin Lubis, gender inequality in Islam is caused by various factors. These include haphazard interpretations of religious sources, considering inequality a religious doctrine, patriarchal culture, societal cultural practices, and state hegemony ([Lubis, 2016](#)). Lailiy Muthmainnah adds that hermeneutical studies of Quranic verses from a gender perspective are needed. Interpretations of Quranic verses related to gender must be constantly updated in accordance with new perspectives (interpretation as a critical exercise), rather than relying on traditional interpretations that tend to be literal. She added that an interpretation is needed that recognises the plurality of women's conditions and needs in the present day. Therefore, a liberating interpretation of religion is required when considering the nature of women's freedom ([Muthmainnah, 2017](#)). The second reason is that Indonesia is a predominantly Muslim country. This means that a proportional study of the fundamentals of gender-perspective Islamic education is needed to achieve social justice. In addition, Indonesia has many Islamic educational institutions, both public and private. Therefore, studies on the basis of Islamic education and gender-mainstreaming strategies need to be conducted to inform the future improvement of Islamic education in Indonesia.

Studies on Islamic education and gender have already been conducted by other researchers. One such study is Aris Try's article entitled 'The Role of Gender in Islamic Education'. In his article, Aris concluded that women play an important role in the three centres of education ([Putra, 2014](#)). Although there is a legal framework related to equality

in education, gender bias still exists in practice, particularly in Islamic education. For this reason, a systemic approach to problem solving is needed in both education policy-making and the reinterpretation of Koranic verses (Putra, 2014). Next is Karimullah, S. S., (2023) describes a strategy for Islamic religious education based on gender equality, which includes providing gender analysis training for teachers of Islamic religion at all levels of education, sending teachers and lecturers to seminars and workshops on gender, and forming a consortium to compile gender-based syllabuses and curricula. Islamic educational institutions must also prepare scientific sources related to gender and promote gender mainstreaming in government regulations and policies

Based on this, the researcher recognises that both studies have their own characteristics and differ from the researcher's own work. While the first study focuses on a descriptive analysis of the role of women in education and an overview of gender bias in education, the second study focuses on strategies for implementing Islamic Religious Education from a gender perspective. This paper, however, focuses on the conceptual philosophical foundations of Islamic Education that support gender mainstreaming in general, presenting strategies to successfully realise gender mainstreaming — the idea of equal rights and obligations for women and men in education. Therefore, the author considers the study of the philosophical foundations of Islamic education with regard to gender mainstreaming and the implementation of strategies to be important. This is because many philosophy books do not explicitly present gender mainstreaming. Ultimately, this paper aims to provide an explicit description so that gender is no longer a factor in determining fair policies in education. For this reason, the paper aims to formulate a conceptual framework for gender mainstreaming strategies in education, drawing on the work of various philosophers specialising in Islamic education and their different epistemological approaches.

METHOD

Research on the fundamentals of Islamic education with regard to gender mainstreaming and the strategies for achieving it, researchers employ a form of qualitative library research. Data were collected by identifying and noting relevant books on the study's theme. Data analysis was carried out using descriptive techniques, including reduction, exposure and inductive inference (Kaelan, 2010). This descriptive-analytical research involved studying Islamic Education Philosophy books written by Muslim educational philosophers to gain an understanding of the fundamentals of Islamic education, including the works of Omar Muhammad at-Toumy, Hasan Langgulung, Murtadha Mutahhari, and Athiyah al-Abrasy, among others. Additionally, the researchers attempted to analyse and critique the views of these Muslim scholars from a gender perspective. After conducting the study, the researcher explored strategies for realising gender mainstreaming in Islamic education. Thus, in the analysis, the researcher conducted a triangulation review, discussing the thoughts of Islamic philosophical figures on education and concluding with a gendered analysis of these opinions. The gender perspective adopted incorporates the international

convention, the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW).

RESULT AND DISCUSSION

Equality of rights and obligations of men and women in education from an Islamic perspective.

To understand the basis of Islamic education in gender equality, you can refer to verses of the Koran or Hadith. Additionally, scientific argumentation can refer to the concepts of Islamic education philosophy formulated by various educational figures in the Islamic world. The Quran contains verses that explicitly support gender equality in all areas (Penyusun, 2010). It states that men and women are equal partners. For example, the Quranic verse in Surah Al-Hujurat (49:13).

It is clear that Allah does not distinguish between men and women in their role as khalifatullah fi al-Ardh (Engineer, 2008). It is the quality of one's piety, rather than gender, ethnicity, or race, that distinguishes human beings. Based on this, it is clear that there is no discrimination against either sex with regard to rights and obligations in various aspects of human life, including the social, economic and political spheres (Subhan, 2015).

According to Murtadha Mutahhari, the Quran contains no suggestion that women are inferior to men. Furthermore, Islam combats khurafat, or baseless views that perpetuate negative stigmas and stereotypes against women. One of the khurafat that Islam combats is the idea that women are the source of sin. According to Murtadha, Islam upholds the dignity of women. Respecting and loving women is a trait of the prophets.

Furthermore, the hadith explains that women and men have an equal position in society. Neither sex has any privileges, rights or obligations. The Prophet said:

وَعَنْ أَبِي هُرَيْرَةَ عَنِ عَبْدِ الرَّحْمَنِ بْنِ صَخْرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى أَجْسَامِكُمْ، وَلَا إِلَى صُورِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ " رواه مسلم

According to Zaitunah Subhan, the above hadith has two narrations that refer to the elimination of discrimination based on race or skin colour. However, its implications are broader, encompassing the elimination of discrimination against all differences, including those relating to skin colour, ethnicity, nationality and gender. Zaitunah emphasises that gender equality must be upheld because all humans are equal. For this reason, she concludes that verses in the Quran and hadiths relating to gender equality refer to two things. Firstly, the Qur'an recognises that men and women have equal dignity. Secondly, men and women have equal obligations and rights. Thus, these verses and hadiths refer to God's fundamental teachings on the equality of men and women (Subhan, 2015).

This equality covers all aspects of human life, including education. Islamic religious texts emphasise the equal rights and obligations of men and women in education, both in the Quran and in the hadith. Human honour and status are determined by faith and knowledge. Allah values humans who cultivate their thinking power, conduct tadabbur

(contemplation), and dedicate themselves to scientific innovation and making the world a better place. This privilege is given to those who have knowledge. Meanwhile, the obligation to study is imposed on all humans, both men and women. In a hadith narrated by Ibn Majah, the Prophet (peace and blessings of Allah be upon him) said: "Seeking knowledge is obligatory for Muslims and Muslim women". This hadith has a wider implication. The obligation to study applies to everyone. Parents must educate their children, wealthy individuals must support those who cannot afford to continue their education, knowledgeable individuals must share their expertise unconditionally, and the state is responsible for educating the entire community.

Meanwhile, academics have not yet taken the description of the basics of Islamic education from a gender perspective very seriously. Support for gender mainstreaming through the offered concepts is not usually expressed explicitly. This can be seen in books on the philosophy of Islamic education, which implicitly emphasise gender justice in education. However, several scientific publications, including books and journals, emphasise this.

When referring to at-Toumy's explanations regarding education or humans, there is no explicit support for gender justice in education. Omar generally uses more human-centred language (*insan*). Nevertheless, the concepts of justice and equality in education can be found implicitly in Omar's description of Islamic principles in relation to humans and society. According to Omar, the Islamic principles for understanding humans are as follows: (1) Humans are the best reality on earth because Allah SWT has given them advantages over other realities. Thus, humans are defined as *hayawanu natiq*, meaning they can think, reason and develop their knowledge, enabling them to change for the better over time. (2) Muslims must believe that respect for human beings is intended to make them caliphs on earth, prospering nature and carrying a great mandate in terms of freedom, responsibility and *ikhtiyar*. They must also maintain the values of being the most pious person before Allah (Ash-Shibani, 1988). (3) Muslims must believe that human beings are *natiq* animals who can speak and use language as a tool for thinking and communicating. They can also make definitions and give names to distinguish things (Ash-Shibani, 1988). (4) Believing that human nature or character consists of three things: the body, the mind and the spirit or soul. Islam recognises the physical, mental and spiritual needs of humans. (5) There is a relationship between inheritance (genes) and *bi'ah*, or the environment that affects humans. When viewed through the philosophy of education in terms of how humans acquire knowledge, the concept offered by Omar refers to the Convergence School (Ash-Syaibani, 1988). (6) Humans have different potential and characteristics.

From the above description, it seems that Omar does not mention the distinction between men and women in education at all. Conversely, he does not emphasise that men and women have the same obligations and rights to effect change through education. Therefore, it should be noted that, according to Omar, both men and women occupy the same position as caliphs on earth. In order to prosper everything on earth and become caliphs, they must explore knowledge. This is because knowledge enables humans to innovate, work, reason and think for their own progress, and to prosper all the realities that

surround them. He also emphasises that humans, both men and women, have diverse potential. There is no special potential unique to men or women. Gender equality in education is implicit in Omar's vision of society.

He argues that a society based on faith in Allah and the Last Day, as well as useful knowledge, good deeds, justice, brotherhood and cooperation, builds equality in rights and obligations, and does not prioritise one over the other ([Ash-Shibani, 1988](#)). For this reason, this school is progressive and critical in its approach to building a just and equal society. According to McLaren, this attitude transcends the progressive school ([McLaren, 2010](#)). In addition, he added that it is important to ennoble humans by looking beyond colour, ethnicity, religion, gender and wealth. The attitude of ennoblement must be based on equal rights and obligations in society. Based on this, the researcher believes that the formulation of Islam, particularly Omar's Philosophy of Islamic Education, goes beyond progressive criticism because its goal is justice and social welfare. The goodness of a society begins with each individual's efforts to make positive changes. Researchers recognise the spirit of equality and social justice in the Islamic education offered by Omar as being similar to the way in which Peter McLaren and other critical figures view the purpose of education.

Meanwhile, Muhammad Athiyah al-Abrasy is more explicit in describing the urgency of women in education. Athiyah's position is that women, particularly mothers, should be the focal point of educational initiatives. The distribution of education in a country is contingent on the educational attainment of the populace. It is therefore posited that the distribution of education is optimised when the population is educated. It is important to note that, in Islam, mothers are regarded as the primary educators of their children ([Al-Abrasyi, 1970](#)). The role of mothers in the education of their children is of paramount importance, particularly in the context of non-formal education, which is typically undertaken by women within the domestic environment. The role of parents, in particular mothers, as role models for their children is of paramount importance in shaping the child's cognitive processes and behavioural patterns. Consequently, it can be deduced that the level of education attained by a woman is positively correlated with the quality of education received by her offspring ([Husain, 2001](#)). As Athiyah asserts, Maragustam's position that mothers occupy a pivotal role in their children's education is one with which this author concurs. Maragustam also posited that the intellectual development of a child is chiefly influenced by the educational attainment of their parents. In his opinion, if parents are unable to provide adequate education for their children at home, they should seek the assistance of private tutors. The responsibility of parents is not limited to financial matters, but extends to other aspects of their children's lives ([Maragustam, 2010](#)). The responsibility of parents to children in terms of education is a representation of the implementation of the letter at-Tahrim verse 6 in protecting themselves and their families from the fire of hell. The significance of domestic education for children is of paramount importance in the contemporary era, where the prevalence of internet and social media content poses a substantial threat to their intellectual aptitude. The dissemination of misinformation through these channels, the veracity of which cannot be ascertained, has a deleterious effect on the cognitive development of children ([Maragustam, 2010](#)).

Moreover, [Murtadha Muthahhari \(2012\)](#) is a notable figure in elucidating the philosophy of education with a gender-oriented perspective. In one of his translated works, "Philosophy of Women in Islam", he elucidates the position of women in Islamic perspective, particularly with regard to education. Muthahhari's position is that educated women will provide a superior education to their families and even to the surrounding community. The presence of educated women within a family and a nation has been identified as a hallmark of a prosperous and thriving society. The presence of educated women within a family or nation is indicative of its quality and stability. It is evident that the quality of women is indicative of the integrity of a family and the stability of a nation. Muthahhari asserts that there are multiple facets of education that must be mastered by women. The following are listed as examples: (1) Physical (bodily) education. It is imperative for women to possess a comprehensive understanding of the female body, given that they encounter experiences that are not part of the male experience, including menstruation, childbirth and breastfeeding. It is imperative to acknowledge the significance of this knowledge in preventing sexual harassment against women. Moreover, the promotion of intellectual and artistic education is crucial for fostering a conducive environment for all individuals. It is imperative that both men and women cultivate intellectual and artistic knowledge in unison. It is posited that intellectual women will possess an objective and critical perspective. Consequently, the objective is to ensure that women are not subjected to exploitation or oppression. It is evident that women, in addition to their other contributions, play a significant role in the development of science and the enhancement of the Earth as *Khalifatullah fi al-ardh*. The cultivation of aesthetic sensibilities is an inherent aspect of the acquisition of knowledge in the domain of art. The third point pertains to the subject of moral education. As with men, women too must engage in the study of morals. This is to be achieved through socialising, dressing, and maintaining glory and honour ([Muthahhari, 2012](#)). Moreover, in his book, Muthahhari emphasises that men and women are equal. It is evident that individuals possess both rights and obligations in relation to the enhancement of their immediate environment.

Despite the explicit or implicit support for gender mainstreaming in Islam and the Philosophy of Education, which is manifested in the equalisation of the position of men and women in education, various studies have revealed the persistence of significant gender discrimination in the educational sector. A significant proportion of women residing in rural areas possess a lower level of educational attainment when compared to their male counterparts. This phenomenon, a social construct, persists in contemporary society. It is evident that negative stereotypes against women, which assert that women do not require higher education, persist. Conversely, patriarchal practices persist, thereby conferring benefits upon men. In addition to the construction of society that engenders gender bias, there is another factor to consider, namely the disproportionate interpretation of verses or hadiths related to women without considering the context ([Subhan, 2015](#)) To illustrate this point, consider the following hadith:

"O women, give alms, because I see you as the largest number of inhabitants of hell.
The female subjects of the study inquired as to the reasons behind the actions of the

Messenger of Allah. The Messenger of Allah is quoted as replying, "You often express discontent and neglect to acknowledge the benevolence of others. It has never been observed that an individual is narrow-minded, devoid of rationality and spirituality, yet capable of undermining the resolve of another person. ". The query posed to the Messenger of Allah pertains to the perception of intellectual deficiency and religious neglect. The Messenger of Allah ﷺ is quoted as replying, "Is not the testimony of a woman half of that of a man?" to which the response was in the affirmative. This is an example of what is meant by the term 'narrow/lacking reason'. The question is posed as to whether or not it is accurate to state that during the menstrual cycle, a woman is not required to perform prayers or fasts. The aforementioned parties did indeed provide a response. The aforementioned statement is synonymous with the term "lacking religion", as recorded in Hadith Bukhari.

According to Zaitunah, if the hadith above is interpreted textually, it engenders a negative view of women, suggesting that they are less religious or narrow in their religious and rational thinking. Consequently, individuals who comprehend the hadith textually have deduced that women hold a subordinate status to men in the aforementioned two aspects. However, this understanding is contradictory to other verses and hadiths. In the Qur'an, the term "human" is employed to denote both men and women, employing the vocabulary of human reason and intellectuality, such as *an-nas*, *ulul albab*, *ta'qilun*, and *tadzakkarun*, which collectively refer to the human species in its entirety. Moreover, in instances where women are prohibited from participating in worship, particularly due to menstruation and associated factors, alternative forms of worship, such as *dhikr*, can be substituted. Moreover, the Hadith under consideration herein also conveys the esteem held by the Prophet, as evidenced by the following expression: "who are clever and able to compete with men". This sentence constitutes the Prophet's motivation for women to perpetually develop themselves to be equivalent to men, as referenced in the concept of empowering. It is imperative to acknowledge that contemporary society should no longer view women in a negative light, as was the case during the *Jahiliyah* era. Evidence that women also have a role in the intellectual realm is the large number of female narrators of hadith such as Aisyah, Umm Salamah, and Hafsa (Subhan, 2015). Moreover, Muslim women who play a significant role in the field of education include Sakinah binti Husain bin Ali bin Abi Thalib, a prominent figure in her era and a renowned educator who traces her lineage to the Prophet. Furthermore, it should be noted that there is a figure known as Al-Syekhah Syuhrah, who is given the title of *Fakhr an-Nisa*. It is important to recognise the significance of this individual in the context of Islamic learning, as she is widely regarded as the teacher of Imam Syafii. It is also notable that prominent scholars such as Mu'nisat al-Ayyubiah, Syamsiyat at-Taimiyah, and Zainab have been recognised as educators within the distinguished *fiqh* schools of thought that have emerged within the Islamic world. In the domain of Sufism, prominent figures include al-Khansa and Rabi'ah al-Adawiyah.

As demonstrated above, it is evident that the hadith containing the statement of lacking reason and lacking religion does not refer to negative stereotypes towards women. However, the expression can be considered a motivation for women to enhance their

capabilities so that they are no longer regarded with disdain by society during the Prophet's era ([Subhan, 2015](#)).

A Strategy for the Mainstreaming of Gender in Islamic Education

A considerable amount of effort has been made by experts in order to overcome the negative aspects of gender differences in the world, and in Indonesia in particular. These include Women in Development (WID), Gender and Development (GAD), and Gender Mainstreaming. The term 'WID efforts' is employed to denote initiatives aimed at enhancing the productivity of women in the context of development, with a particular emphasis on the augmentation of their income. The WID approach is applied to impoverished women. This approach is facilitated by the execution of skills activities such as sewing and embroidery ([Dwijowijoto, 2008](#)). However, it became evident that this approach gave rise to new challenges. The WID approach is regarded as having engendered a novel negative stereotype of women, insofar as women are deemed to exhibit characteristics and proclivities in the aforementioned empowerment activities. It is evident that women are compelled to engage in the study of specific competencies despite the absence of intrinsic motivation. Moreover, the majority of people consider their work to be of low quality and believe that it does not elicit a response in the market. Consequently, the WID program has been deemed unsuccessful in addressing the issue of gender discrimination. Subsequently, in the 1990s, a novel programme was initiated under the designation 'Gender and Development' (GAD), alternatively referred to as 'Gender and Development'. The approach is predicated on the involvement of both women and men in the development process. The approach outlined herein is predicated on the premise that the social construction of gender roles by society is a malleable entity. At that time, traditional roles that were previously attached to women were also performed by men. Conversely, roles that are typically assigned to men must also be open to women. The establishment of such reciprocal relationships is predicated on the hypothesis that it will engender a more equitable society. The prevailing notion that housework is the sole domain of women is a misguided one. It is imperative for men to recognise their responsibility in undertaking domestic responsibilities. Conversely, women are obliged to participate in activities within the public sphere.

It is imperative that the employment opportunities and remuneration of women and men are equal. This approach has been found to be an effective strategy in addressing and eliminating discrimination against gender inequality, with a particular focus on women. Riant Nugroho posits that a pivotal factor in the promotion of gender mainstreaming is the presence of a strong political will. Consequently, the government should prioritise the ongoing study and development of gender equality, ensuring its integration into all government policies and programmes. One of the programmes that can be used as a gender mainstreaming campaign tool is education ([Dwijowijoto, 2008](#)). The following author sets out to explore strategies that could be implemented to standardise or equalise education between men and women in Islamic education. The strategy was formulated through a comprehensive review and systematic interpretation of the opinions of prominent figures in the field, who were instrumental in the development of gender mainstreaming strategies within the educational sector.

The concept of freedom in the selection of disciplines is emphasised, with the assertion that there is no distinction between male and female "expertise".

The author contends that educational legislation in Indonesia has effectively facilitated the pursuit of scientific studies by students, ensuring their freedom and equality in choosing their academic disciplines. For instance, the Government Regulation of the Republic of Indonesia Number 17 of 2010 concerning the management and implementation of education (Article 21, paragraph 1) stipulates that the governor is responsible for establishing targets aimed at ensuring educational participation is equally distributed at the provincial level. This encompasses the participation of individuals across various geographical levels, including districts, cities, districts and cities, as well as between genders. The advent of such legislation, which emphasises the equalisation of education for both men and women, ought to be accompanied by the implementation of more substantial and widespread socialisation initiatives within the community. As previously stated, the emergence of stereotypes regarding specialised expertise for men and women constitutes a significant impediment to the realisation of gender equality. The existence of specific stereotypes directed towards men and women frequently gives rise to an inequitable distribution of rights and obligations. Those who perceive women as gentle individuals often find it peculiar when they engage in professions such as military service, mechanical engineering, and other roles that demand greater physical exertion. Conversely, men who embody qualities such as strength and assertiveness may be perceived as unconventional if they opt to pursue disciplines like dance or culinary arts. This stereotype is a contributing factor to students being compelled to opt for fields of study that do not align with their interests and potential. This approach stands in stark contrast to the Philosophy of Islamic Education formulated by at-Toumy, which advocates for the dissemination of knowledge that aligns with the interests and talents of students. This is due to the belief that humans, or students, are endowed with a range of potentials by God ([Asy-Syaibani, 1988](#)). The construction of society in the form of this stereotype plays a significant role in the suppression of students' freedom and equal rights in choosing and selecting fields of knowledge that align with their interests.

Synergy between State and Society in Gender Mainstreaming Efforts in Education

In order to achieve gender equality in education, the government acknowledges that it is unable to do so without the involvement of the community. In summary, the government-driven strategy is no longer applicable to the current conditions, particularly in light of the emergence of numerous community organisations in Indonesia. It is evident that the optimal approach to achieve this objective is through a government- or state-driven pattern or strategy. In the field of education, the state is represented by two primary entities: the Department of National Education, which falls under the jurisdiction of the Ministry of Education, and the Department of Religion, which falls under the jurisdiction of the Ministry of Religion. It is evident that the two subsectors that comprise the Indonesian education system are both general and religious in nature. The community in question can be constituted by a community organisation, such as Muhammadiyah and Nahdlatul Ulama. It is evident that both organisations play a significant role in the advancement of education in

Indonesia. A conspicuous indication of this phenomenon is the establishment of educational institutions, including schools and universities, in various regions throughout Indonesia. As demonstrated in the research conducted by Imroatul Fatihah Nahdlatul Ulama, community organisations have made a significant contribution to the development of education in Indonesia. The study indicates that Nahdlatul Ulama has assumed a substantial role in promoting character education among Indonesian citizens within the Indonesian context. The concept of character education, which encompasses not only the relationship between humans but also the relationship between humans and God, is highly pertinent to the values of pancasialism. According to the aforementioned source, the development of character education in Indonesia has been influenced by NU since the organisation's inception (Fatihah, 2018).

Moreover, within the Nahdlatul Ulama or Muhamadiyah organisation, there are autonomous bodies that support equal education, such as Fatayat, Muslimat, Aisiyah, Nahdlatul Ulama Student Association, Muhamadiyah Student Association and so on. Furthermore, there are other organisations that are less well-known than the two aforementioned ones, but which also have an important role to play in education. One such example is the Hijabers Climber Community, which plays a role in empowering women to teach in remote areas at the foot of the mountain. The organisation or individual community that has charisma (using Max Weber's term) is a strategic partner in the realisation of gender mainstreaming in education. Furthermore, in consideration of the communal nature of Indonesian society, characterised by a greater degree of trust in figures held in high esteem by the populace than in the central government, it can be posited that a direct partnership or cooperative endeavour with the community may prove to be a potentially efficacious strategy. This is in comparison to the more individualistic nature of Indonesian society (n.d.). It is hoped that three key objectives will be realised in the process of achieving gender mainstreaming through cooperation between the state, as represented by the Department of National Education and the Department of Religion, and the community, as represented by mass organisations and community leaders. These objectives are as follows: the establishment of gender mainstreaming mechanisms in the education sector; the promotion of gender equality through organisations that formulate and implement educational policies; and the promotion of gender equality through educational organisations.

Education managers are instrumental in fostering a gender-equal school environment.

In order to prepare students to navigate real life, holistic learning is required within educational institutions. It is evident that holistic learning is not solely reliant upon the material imparted within the confines of the classroom. Indeed, the establishment of an environment that is in accordance with the material taught in the school environment is also a prerequisite for achieving holistic learning. Consequently, researchers have identified the necessity for governmental policy initiatives aimed at fostering an environment that is both sensitive and responsive to gender equality within educational institutions.

It is imperative that this environment is supported by the formulation and provision of educational goals, curriculum, teaching materials, gender equality-based textbooks and teachers who have been equipped with gender material. Consequently, it is incumbent upon the government to facilitate a substantial number of seminars and workshops pertaining to gender equality in elementary, middle, high schools and universities.

This strategy is in accordance with Omar at-Toumy's opinion that schools must provide an environment that reflects the reality of society. If the objective of education in schools is to effect positive change in students, then it is essential that the school environment is conducive to this aim. By establishing an environment that is sensitive to gender equality, the construction of society regarding the differentiation of rights and obligations between men and women can be eroded.

The concept proposed by Omar was endorsed by [Hasan Langgulung \(1987\)](#), who proposed an approach to learning that involved the examination of the immediate environment, encompassing both the micro level (society) and the macro level (between civilisations). The pedagogical approach proposed by Hasan aligns with the principles of humanistic theory, emphasising the importance of student-centred learning and interaction with the environment. The formulation of a social learning theory was achieved through the integration of Islamic values. For instance, the following moral values can be distinguished: individual moral values (*al-akhlāq al-fardiyyah*), family moral values (*al-akhlāq al-usariyah*), social moral values (*al-akhlāq al-ijtimā'iyah*), state moral values (*al-akhlāq al-daulah*), and religious moral values (*al-akhlāq al-dīniyah*) ([Langgulung, 1987](#)). Although not explicitly stated, the social learning method conveyed by Hasan Langgulung can be associated with efforts to provide a school environment that is characterised by gender sensitivity. The instilling of social moral values is predicated on the premise of an egalitarianism of rights and obligations between men and women, entailing the entitlement of all to the right to a good education and equal learning opportunities. The capacity to learn from the environment is of paramount importance in order to enable students to think critically. The question of whether the environment is already in accordance with Islamic teachings is posed. In the absence of an established Islamic ethos within the immediate societal context, the onus falls upon the students to assume the role of agents of societal transformation, striving to effect positive change. It is imperative that the school environment and the surrounding community environment are synergised and integrated, thereby enabling students to naturally and empirically progress towards a better direction. In addition to the three aforementioned strategies, the government can also develop an education and school management system that is based on equality, sensitive and responsive to gender. In such cases, the government is capable of formulating a school management model that places significant emphasis on the value of gender equality. Subsequent to this, the government (Ministry of Religion) is at liberty to establish model schools or pilot schools that can be replicated. Furthermore, the government, in particular the Ministry of Religion, is obliged to deliver intensive training and seminars for teachers, both within the Ministry of Education and the Ministry of Religion, on the subject of gender.

CONCLUSION

It is evident from the aforementioned description that Islam is a staunch proponent of gender mainstreaming, a concept that is emphasised across all facets of life, particularly within the educational sector. This commitment is underpinned by a profound desire to foster social justice and equality, thereby creating a more equitable society. Islam does not differentiate between opportunities for men and women to become knowledgeable and superior people and to become *khalifatullah fi al-ardh*. It is important to note that verses or hadiths which are frequently employed to legitimise discrimination against one gender do not, in fact, intend to do so. It is evident that deviant interpretations are frequently the consequence of interpreters employing textual interpretations whilst disregarding the relevant context. Interpretations of verses or hadiths related to gender must be carried out holistically and in accordance with the applicable context. The basis of Islamic Educational Philosophy regarding gender mainstreaming is explicated implicitly and explicitly by several Muslim philosophers. The author's exploration yielded no evidence to suggest that any philosopher discriminates against one gender in order to obtain a good education. It is therefore imperative that a transdisciplinary study be conducted, integrating the fields of religion, education, psychology and sociology, with a view to resolving the issue of gender inequality in education. The interpretation of religious texts relating to the differences in rights and obligations between men and women must be juxtaposed with the latest findings in other fields, so that the implementation of the moral ideals of the verses can be relevant to the current era.

In order to achieve gender mainstreaming in Islamic education, the following strategies must be implemented: Firstly, the socialisation of the principle of freedom in choosing the desired discipline of science for students is emphasised, with the objective being to ensure that there is no difference between the "expertise" of men and women. The emphasis of this socialisation is more encouraged for the community who currently still have a view that differentiates between what is appropriate for men to study and what is appropriate for women to study. Secondly, there is a symbiotic relationship between the state and society in their joint efforts to mainstream gender in education. In this case, the state is represented by the Ministry of Education and the Ministry of Religion, which oversee education in Indonesia. The community may take the form of organisations such as Nahdlatul Ulama and Muhamadiyah, or other mainstream entities, or individuals who possess a certain degree of charisma within the educational sector. Thirdly, education managers present a school environment based on gender equality. Fourthly, the government is developing educational management and schooling based on principles of equality, sensitivity and responsiveness to gender. The government, in particular the Ministry of Religion, has the capacity to establish model or pilot schools that can subsequently be replicated. Sixthly, the government organises intensive training and seminars for teachers, both within the Ministry of Education and the Ministry of Religious Affairs, with a gender theme.

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