



INCLUSIVE EDUCATION AND GENDER ISSUES IN ISLAMIC INSTITUTIONS

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Abstract:

Education is a fundamental right guaranteed in Islam for every individual regardless of gender. However, in some Muslim countries, women often face barriers in accessing equal education. This study aims to examine the challenges of gender equality in Islamic education and find solutions that are in accordance with Islamic principles. This study uses a literature study method with a descriptive qualitative approach, utilizing primary sources such as the Quran and Hadith, as well as secondary sources such as journal articles, books, and education policy reports. The research findings reveal that gender barriers in education are caused by inflexible religious interpretations, restrictive social norms, and less inclusive education policies. Nevertheless, several countries such as Indonesia, Turkey, and Tunisia have succeeded in reducing the gender gap through education policies that support women. Islam, as a religion that places justice as a primary principle, has great potential to be a solution to this problem. This study concludes that gender equality in education can be achieved through an inclusive understanding of Islam and the formation of policies that favor women.

Keywords: *Inclusive education, Gender, Islam, Equality, Social justice.*

INTRODUCTION

Siregar, Hulawa, Alwizar (2025) This article examines Gender in Islamic Education: Opportunities and Challenges using a literature study approach with a descriptive qualitative approach, utilizing primary sources such as the Qur'an and Hadith, as well as secondary literature sources such as journal articles, books, and education policy reports. reveals that gender barriers in education are caused by inflexible religious interpretations, restrictive social norms, and less inclusive education policies. Nevertheless, several countries such as Indonesia, Turkey, and Tunisia have succeeded in reducing gender gaps through education policies that support women. Islam as a religion that places justice as the main principle, has great potential to be a solution to this problem. This study concludes that gender equality in education can be realized through an inclusive understanding of Islam and the formation of policies that favor women.

RESEARCH METHODS

This study uses a library research method with a descriptive qualitative approach. Library research is a method that involves collecting, analyzing, and

synthesizing information from various written sources to understand relevant theories or concepts. This method serves as a theoretical foundation that strengthens research and helps find novelty in the study being conducted (Anak, 2008). Data were obtained from primary sources, such as verses of the Qur'an, Hadith, and works of scholars, as well as secondary sources, such as journal articles, books, and reports on education policies in Muslim-majority countries. Data collection techniques were carried out through literature studies in academic databases, digital libraries, and related documents. Data analysis was carried out descriptively and analytically, including identifying educational concepts in Islam, classifying gender barriers, and evaluating policies that have successfully reduced gender disparities. Data validity was maintained through triangulation of sources from religious, social, and policy perspectives. This method aims to provide an in-depth analysis of gender equality in Islamic education and offer solutions based on Islamic values.

RESULTS AND DISCUSSION

Gender in Islamic Education

The term gender comes from the Old French word *gendre*, which evolved into *genre* in Modern French and means category or type. (West & Zimmerman, 1987) In social studies, gender refers to the concept of roles, behaviors, and identities that are shaped by society and considered appropriate for a particular sex. In contrast to biological sex (male and female), gender focuses on the roles and expectations of social roles associated with each sex. Gender involves how social and cultural norms influence behavior, traits, and roles associated with masculinity or femininity. These divisions often shape certain norms about "what is expected" of men and women in various aspects of life, such as daily life, work, and family.

Hillary M. Liips explains that gender is related to cultural expectations for men and women. This view aligns with the feminist perspective, as expressed by Lindsey, who argues that all societal norms regarding male and female identities are part of gender studies, including how masculinity and femininity are defined by society. (Sulistyowati, 2021) Gender equality refers to a state in which the social roles of men and women are balanced, aligned, and harmonious. This state can be achieved through equal action towards both. The application of the principles of gender equality and justice must be adapted to the specific context and situation in each environment, and cannot be based on mathematical calculations or applied universally. (Afif et al., 2021) Before God, men and women have equal standing. The Quran acknowledges biological differences between the two, but these differences are not used as a basis for differentiating status or roles. No one gender, whether male or female, is considered superior or inferior to the other, although this understanding is still widely held by some. Both have equal responsibility in maintaining the balance of nature, upholding goodness, and preventing evil. Islam emphasizes the importance of justice between men and women, especially in the aspect of education. (Fakhrurrozi, 2019) In a hadith narrated by Ibn Majah, it is stated that seeking knowledge is an obligation for every Muslim regardless of gender. This emphasizes that education is a right for all, both men and women, and there should be no discrimination in access to knowledge. Gender equality does not mean that women should have a higher position than men, but rather focuses on equal rights between the two, especially in the field of education. Improving the quality of education for women will

produce a generation of intelligent children, who will become the nation's successors and contribute to advancing Indonesia in various areas of life.

Gender Position in the Qur'an

The Quran emphasizes that a person's standing before God is not influenced by gender, social status, or background. In Islam, every individual has two roles: as a servant ('Abid) and as God's representative (Khalifah) on earth, regardless of gender, race, skin color, or other factors. This explanation is found in (Q.S. Al-Hujurat: 13).

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ
إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O humans, indeed, we created you from a man and a woman and made you into nations and tribes so that you might know each other. Indeed, the noblest person among you in the sight of Allah is the most pious person among you." (Rohmatul Izzad, 2018)

Here is another verse that confirms that there is no difference between genders:

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا وَمَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ
الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ

"Whoever does evil deeds will be repaid in proportion to the evil deeds. And whoever does good deeds, whether male or female, while he is a believer, they will enter heaven, they will be given unlimited sustenance therein." (QS. Ghafir 40: Verse 40).

The two verses above emphasize that men and women have equal status before Allah. A person's reward, success does not depend on gender, but on the level of obedience to Allah. The Qur'an teaches that there should be no discrimination or injustice based on differences in gender, ethnicity or other aspects. Before Allah, all humans are treated equally, and the only difference is the level of piety. Every individual in the world will receive rewards based on their actions. Those who commit sins or immoral acts will incur punishment in the afterlife. On the other hand, those who do good will be rewarded in the form of heaven. Punishment for evil deeds is given in proportion to what has been done. But for goodness, Allah SWT gives abundant rewards with multiple blessings.

Thoughts of Figures on Gender

Many figures have offered their views on gender, both from the perspective of feminism and social theory. Each of these views helps us understand that gender is not simply about the physical differences between men and women, but also about how these roles and responsibilities are shaped by the social and cultural norms prevailing in society. These figures view gender as influenced by various aspects, including how a person is valued, treated, and their contributions to society. The following are some of these figures' views on gender that can enrich our understanding of the roles of men and women within the context of religious and social values.

Raden Adjeng Kartini

Raden Adjeng Kartini was a highly influential figure in the history of women's rights in Indonesia. Born on April 21, 1879, Kartini is known for her efforts to champion gender equality, particularly in the field of education for women. At that time, indigenous women often experienced limited access to education, and Kartini viewed this as a form of injustice and discrimination that needed to be addressed. Kartini believed that women had the right to receive an education, develop their potential, and participate in society.

In her view, gender should not be a barrier to achieving one's dreams and goals. She criticized the view that women are "weak" and only fit for domestic roles, such as taking care of the home and children. For Kartini, this notion is a form of oppression that harms women and limits their role in national progress. In her letters, which were eventually published in the book "Habis Gelap Terbitlah Terang," Kartini emphasized that both men and women have the same rights to education and equal opportunities.

According to her, by providing equal opportunities to women, Indonesian society as a whole would become more advanced and prosperous. Kartini's views became the foundation for the struggle for women's emancipation in Indonesia, which later developed into various movements demanding women's rights in education, employment, and politics. Despite her short life (she died at the age of 25), Kartini's influence remains felt today. Her ideas and struggles continue to inspire the women's movement in Indonesia in fighting for women's rights in various aspects of life. April 21, her birthday, is commemorated as Kartini Day in recognition of her dedication and passion in fighting for gender equality.

Quraish Syihab

M. Quraish Shihab was born in Rappang, South Sulawesi, on February 16, 1944. As a cleric, scholar, and expert in Quranic exegesis, he wielded significant influence in Indonesia. Shihab continued his Islamic studies at Al-Azhar University in Cairo, earning a doctorate in Quranic exegesis. His well-known works among Indonesian Muslims include the commentary "Al-Mishbah," as well as various other books exploring the Quran, hadith, and contemporary issues.

M. Quraish Shihab, a Muslim intellectual, emphasized that understanding gender in Islam must be based on the principle of equality before God. He rejected traditional views that demeaned women and encouraged a metaphorical interpretation of the hadith to support gender equality. According to Shihab, men and women were created from the same essence, and he criticized gender-biased interpretations often influenced by patriarchal traditions.

Shihab believes that the core teachings of Islam are equality between men and women, and that both have equal status before God. He rejects the view that places women as inferior, which he believes is driven more by patriarchal culture than by pure Islamic teachings. Shihab also supports metaphorical interpretations of the hadith, especially in the context of their frequent use to justify gender inequality. For him, a more just understanding of the Qur'an and hadith can eliminate gender bias and support justice and equality between men and women in various areas of life. (Ilmiyyah, 2012)

Ahmad Syafi'i Ma'arif

Ahmad Syafi'i Ma'arif, born on May 31, 1935, in Sumpur Kudus, West Sumatra, is a prominent Muslim scholar and intellectual in Indonesia. He once served as Chairman of the Muhammadiyah Central Leadership and is known as

an influential figure in society. Ma'arif completed his doctorate at the University of Chicago in the United States and is known for his moderate and critical views on various social issues within Islam. In addition to his active involvement in education and Islamic organizations, he has also written numerous books discussing Islamic thought, nationalism, and social justice.

Ahmad Syafi'i Ma'arif, a contemporary Islamic figure, also advocates for gender equality. He strives to adapt Islamic teachings to the context of Indonesian society and emphasizes the importance of understanding women's roles in society based on the principles of justice in the Quran. Ma'arif believes that Islam teaches equality and justice for all human beings, including in gender aspects. He believes that gender bias often arises from inaccurate interpretations of Islamic teachings, influenced by patriarchal culture.

Therefore, he emphasized the need to understand religious texts, such as the Quran and Hadith, in a more open manner and in accordance with the current social context. He also stated that women's roles in society should not be limited to domestic affairs, but also encompass social, economic, and political roles. Ma'arif believes that women have the ability to contribute fully to national development, and views that limit their role must be abandoned. According to him, Islam is a religion with a mission to spread love and care for all of nature. It demands justice and equality for every individual, including defending and fighting for women's rights in various aspects of life. (Alwi HS, 2021)

Furthermore, Ahmad Syafi'i Ma'arif encouraged Muslims to build a culture that respects the dignity of women so they can reach their full potential without discrimination. He frequently emphasized that gender justice is not only a women's issue but a shared obligation to build a just and harmonious society.

KH. Husein Mumammad

KH. Husein Muhammad was born on April 30, 1947, in Cirebon, West Java. He is a Muslim cleric and intellectual influential in religious and social issues in Indonesia. Husein Muhammad studied at the Persatuan Islam Islamic Boarding School (Pesantren Persatuan Islam) before continuing his education at the Sunan Kalijaga State Islamic University (UIN) in Yogyakarta. As the founder and director of the Al-Hikmah Islamic Boarding School, he actively advocated for various social issues, including gender equality, education, and pluralism.

KH. Husein Muhammad is a cleric known as a supporter of gender equality. He argued that women's rights must be recognized within the context of humanity and justice. Husein Muhammad linked the idea of gender equality to the philosophy of humanism, emphasizing that women have the right to participate in all aspects of life, both domestically and publicly. He believed that gender equality is an integral part of Islamic teachings.

He emphasized that women's rights must be recognized and respected within the broader context of humanity. Husein Muhammad believes that women are not only entitled to their roles within the family but should also have equal access to public sectors, including education, politics, and the economy. He links gender equality to the principle of humanism, which emphasizes respect for the dignity of every human being regardless of gender. (Anggoro, 2019)

He believes that gender equality benefits not only women but also society as a whole, as women's contributions in various fields can improve the quality of life. Husein Muhammad encourages Muslims to deepen their understanding of Islamic teachings in a more progressive and open manner so that gender equality can be implemented in everyday life.

Gender Opportunities and Challenges in Islamic Education

Islamic education provides equal opportunities for men and women to pursue knowledge. According to Islam, seeking knowledge is an obligation for every Muslim, regardless of gender. The Quran also emphasizes the importance of education as a means to attain knowledge and wisdom (Quran, Al-Mujadila: 11). Although educational opportunities for women were limited in the past, more and more Islamic educational institutions are implementing the principle of gender equality.

The following are gender-specific opportunities in the context of Islamic education:

Opportunities for Men and Women in Education. Islam teaches that seeking knowledge is an obligation for every Muslim, regardless of gender. The Quran emphasizes the importance of education as a path to knowledge and wisdom, as mentioned in Surah Al-Mujadila, verse 11. Although in the past, women often faced limitations in accessing education, today a growing number of Islamic educational institutions are striving to implement the principle of gender equality. The Fahmina Islamic Studies Institute (ISIF), for example, is committed to creating an equal learning environment for men and women. The curriculum at ISIF is designed to ensure that there are no differences in learning rights and opportunities, so that all individuals can develop their full potential.

Islam's Support for Gender Balance in Education. Islam supports gender balance in education, emphasizing that men and women have an equal responsibility to seek knowledge. Scholars such as Faqihuddin A.K. have stated that education should be based on gender equity, meaning that everyone has the right to receive a quality education regardless of gender. In this view, education is not only considered an individual right but also a means to empower the entire community. Islam's support for equal education is also reflected in women's empowerment programs implemented by Islamic educational institutions. These programs not only increase women's access to education but also strengthen their role in the community and help eliminate the negative stigma often attached to women in society.

Increasing Women's Participation in Islamic Education. In recent decades, women's participation in Islamic education has increased rapidly. Many educational institutions now provide greater access for women to study and contribute to teaching. This is evident in the increasing number of women serving as religious teachers, lecturers, and even community leaders. Research at the Center for Gender and Child Studies (PSGA) at UIN Syarif Hidayatullah Jakarta revealed that gender equality in Islamic religious education is crucial for empowering women. PSGA serves as a center for gender studies within the university, developing a gender-responsive curriculum and conducting activities aimed at raising gender awareness among students and the community (Kartika, 2020).

While gender issues in education provide opportunities, they also present a variety of complex challenges. While gender equality has expanded educational opportunities for both men and women, structural and cultural barriers remain to be overcome. Many Muslim societies still hold patriarchal views that place women in the home, while higher education and professional work are considered the domain of men. While Islam guarantees the right to education for everyone, regardless of gender, in reality, various challenges remain, particularly for

women, in Islamic education.

Therefore, in realizing equal and inclusive education, we must not only address opportunities but also address the barriers to creating a just education system for all. Three key challenges to address are:

Stereotypes in Education.

Gender stereotypes remain a major barrier to equal educational opportunities for women. Many societies believe that higher education is more suitable for men than for women, often discouraging women from pursuing further education. These stereotypes also influence women's choice of fields of study, particularly in STEM (science, technology, engineering, and mathematics) fields, which are considered more suitable for men. In Islamic educational institutions, these views can reinforce patriarchal mindsets that women's roles should be confined to the domestic sphere. This creates an environment that is less conducive to women developing their full educational potential.

Adiyana Adam's research shows that stereotypes and negative views of Muslim women can limit their academic and career capabilities. This highlights the importance of gender-inclusive education, encompassing curricula, environments, and policies that support women's participation in various fields. Implementing inclusive education requires policy changes that involve support from the government, educational institutions, and the community. These efforts include raising awareness about gender equality, providing career guidance for women in less mainstream fields, and creating an environment that encourages women to be active in various scientific and social sectors. By reducing stereotypes and providing equal access to education, women are expected to contribute more to education and community development. (ADAM, 2023)

Cultural and Social Barriers that Limit Women's Education.

Traditional culture and social norms often hinder women's access to Islamic education. In some regions, women's primary roles are perceived as wives and mothers, making formal education less important. This view limits women's access to education. Research on Lombok Island shows that patriarchal mindsets remain dominant, leading many women to face obstacles such as poverty, gender discrimination, and a lack of adequate facilities and education.

These findings underscore the importance of a more inclusive approach to Islamic education to enable women to participate more effectively and gain equal access. These cultural barriers not only reduce women's educational opportunities but also limit their involvement in public and professional spheres. It is crucial for society to recognize the value of education for all, both men and women, and to support the creation of a more equitable environment for educational access and career opportunities. (Sopian, 2023)

Economic factors

Economics plays a crucial role in influencing gender in the context of Islamic education. In many societies, access to education is often influenced by a family's economic status. In situations where financial resources are limited, families tend to prioritize the education of boys over girls, who are perceived as having greater potential for future economic benefits. As a result, gender inequality in access to education can occur, with girls missing out on opportunities to learn and develop, even though Islamic teachings emphasize that education is a right for every individual regardless of gender.

Conversely, better economic conditions can encourage communities to be more supportive of girls' education, including in understanding and practicing Islamic teachings. When families have sufficient resources, they are more willing

to provide opportunities for girls to receive a better formal education, whether in schools or religious institutions.

Thus, improving economic conditions can not only overcome financial barriers but can also change societal views about the role of women in education. Therefore, to achieve gender equality in Islamic education, it is crucial to address and improve economic conditions so that all children, especially girls, have equal access to quality education.

Traditional Views of Gender Roles

Traditional views on gender roles remain strong in many Islamic educational institutions, with men often positioned as leaders or primary figures, while women are focused on domestic or supporting roles. This tradition emphasizes that men have significant responsibilities in leadership and public decision-making, while women are considered more suited to taking care of the home and family. These provisions, while not an integral part of Islamic teachings, are often reinforced by local culture or more conservative understandings.

This situation poses significant challenges in implementing the principle of gender equality in Islamic educational institutions, where equal rights and opportunities for men and women can be difficult to achieve. These rigid perceptions of the roles of men and women can hinder efforts to provide equal access to education, training, and leadership opportunities for both.

Therefore, to achieve more real gender equality, a stronger commitment is needed from educational institutions in developing and implementing policies that take into account the needs and roles of women and men equally. This includes the development of relevant learning materials, inclusive teaching methods, and consistent monitoring to ensure that all students receive equal support in developing their potential. (Yunita, 2023)

Strategies for Achieving Gender Equality in Islamic Education

Achieving gender equality in Islamic education requires a comprehensive and sustainable strategy. Islamic education has great potential to eliminate gender discrimination and create a conducive learning environment for all. One strategy that can be implemented is:

Gender-Aware Curriculum Development

The Islamic education curriculum must be designed to reflect the values of gender equality; (a) Content Inclusion: Incorporating gender-related issues into learning materials and ensuring that teaching materials are free from gender bias. (b) Gender Inclusion: Providing equal opportunities for boys and girls to participate in every aspect of education, from teaching to extracurricular activities (Afif et al., 2021).

This involves reviewing textbooks, modules, and teaching materials to ensure they are free from gender stereotypes or bias. The goal is for students to understand and appreciate the equal roles of both men and women in all areas, such as social, political, and economic matters. Furthermore, it is important to ensure equitable involvement in classroom discussions, organizational leadership, and equal opportunities in sports and other activities. By encouraging participation regardless of gender, students can develop their potential in an inclusive and supportive environment.

Teacher and Staff Training

It is crucial to provide training to teachers and educational staff on gender

equality so they can: (a) Be Bias Aware: Recognize and address gender bias that arises in the teaching process and interactions with students. (b) Support Students: Provide balanced support to all students, regardless of gender, and encourage girls to actively participate in classroom activities. (Idris & Mokodenseho, 2021)

Teachers must be aware of potential gender bias that may arise in course materials, teaching methods, or interactions with students. By recognizing and addressing this bias, teachers can be more equitable, so that no student feels treated differently simply because of their gender. Furthermore, teachers need to provide equal support to all students, regardless of gender. This includes encouraging boys and girls to actively participate in discussions, group work, and other activities so that every student feels supported and given equal opportunities to develop their potential.

Gender Mainstreaming (PUG) in Education Policy

Education policies must adopt principles of gender equality, such as: (a) Access to Education: Ensuring that every child, regardless of gender, has equal access to quality education. (b) Participation in Decision-Making: Including women in decision-making processes in educational institutions, so that their perspectives are taken into account. (Ch, 2011)

Every child should have equal access to education without being hindered by cultural or economic factors. It is also important to involve women in decision-making in educational institutions, so that policies reflect the needs of all parties and are more equitable and inclusive. This will create a learning environment that supports the optimal development of all students.

Membangun Kesadaran Masyarakat

Awareness of the importance of gender equality needs to be raised through: (a) Educational Campaigns: Organizing programs that educate the public about the importance of gender equality in education. (b) Community Dialogues: Holding discussions with various levels of society to address issues related to gender and education.

Educational campaigns help communities understand the importance of gender equality in education through workshops and seminars that emphasize equal access for all children. Meanwhile, community dialogues create a space for open discussion, allowing various groups to share ideas and experiences. Through these two efforts, communities not only gain insight but also a shared commitment to creating a fair and supportive educational environment, so that all students can maximize their potential.

CONCLUSION

Gender equality in Islamic education is not merely a moral imperative, but also a crucial strategy for the advancement of the Muslim community as a whole. Inclusive, equitable, and sustainable education for every individual, regardless of gender, will shape a more competitive generation of Muslims capable of contributing globally. Achieving this requires a collective commitment from various parties, including Islamic educational institutions, the government, families, and communities, to realize gender equality in education.

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