



Gender Harmony in Islamic Education: A Philosophical Perspective

Uswatun Hasanah

Tarbiyah Faculty, Universitas Islam Negeri Raden Intan Lampung

Nur Isiyana Wianti

Science and Technology Faculty, Charles Darwin University Australia

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Abstract

Gender harmony in Islamic education is an important issue that needs to be studied in depth. This study aims to analyze the concept of gender harmony in Islamic education through a philosophical review. This study uses a qualitative method with a philosophical approach. Data were collected through an in-depth literature study of literature and sources related to gender harmony and Islamic education. The analysis results show that male and female genders are considered equal servants of Allah ontologically. Epistemologically, the reinterpretation of Islamic texts emphasizes the need for a progressive and contextual approach to gender equality. Axiologically, this study encourages pedagogical policies and practices that support an inclusive and gender-sensitive environment in Islamic educational institutions. Islamic education truly upholds the values of gender equality. In Islamic education, men and women have the same rights to receive education and self-development. In conclusion, to realize gender harmony in Islamic educational institutions, a philosophical understanding of gender-friendly Islamic education and implementing the values of justice and gender equality in Islamic educational policies and practices are needed.

Keywords: *Gender, Islamic Education, Philosophy*

Abstrak

Harmoni gender dalam pendidikan Islam merupakan isu penting yang perlu dikaji secara mendalam. Tujuan penelitian ini adalah untuk menganalisis konsep harmoni gender dalam pendidikan Islam melalui tinjauan filosofis. Penelitian ini menggunakan metode kualitatif dengan pendekatan filosofis. Data dikumpulkan melalui studi kepustakaan yang mendalam terhadap literatur dan sumber-sumber terkait harmoni gender dan pendidikan Islam. Hasil penelitian menunjukkan bahwa secara ontologis, kedua gender laki-laki dan perempuan dianggap sebagai hamba Allah yang setara. Secara epistemologis, reinterpretasi teks-teks Islam menegaskan perlunya pendekatan yang progresif dan kontekstual terhadap kesetaraan gender. Secara aksiologis, penelitian ini mendorong kebijakan dan praktik pedagogis yang mendukung lingkungan inklusif dan sensitif gender di institusi pendidikan Islam. Pendidikan Islam sejatinya menjunjung tinggi nilai-nilai kesetaraan gender. Dalam pendidikan Islam, laki-laki dan perempuan memiliki hak yang sama untuk mendapatkan pendidikan dan pengembangan diri. Kesimpulannya, untuk mewujudkan harmoni gender di lembaga pendidikan Islam, diperlukan pemahaman filosofis pendidikan Islam ramah gender dan implementasi nilai-nilai keadilan serta kesetaraan gender dalam kebijakan dan praktik pendidikan Islam secara kaffah.

Keywords: Gender, Pendidikan, Islam, Filosofis

Introduction

The challenges around gender issues continue (Nadia, 2022), even the issue of gender inequality and injustice still often occurs in developing countries like Indonesia (Sitorus, 2016). This disparity extends to various dimensions of life, from education to social and economic.

More specifically, gender injustice in the realm of education is influenced by various factors, including a strong patriarchal cultural system, gender-biased social construction of society, and social psychology that forms gender stereotypes (Maghribi & Intan, 2023; Natasha, 2013).

The government and various elements of society, including educational institutions, have played an important role in reducing gender inequality in Indonesia (Larasati & Ayu, 2020). The results show that the Gender Inequality Index in Indonesia in 2022 reached 0.459, a decrease of 0.006 points compared to 2021. This change occurred in most provinces in Indonesia, indicating a decrease in the gender gap (BPS, 2023).

The dynamics of this change raise questions about the extent to which Islamic education can promote gender harmony and equality in the developing social order. However, several studies reveal that there are still gender disparities and injustices in the implementation of Islamic educational institutions (Gustiana, 2014).

Gender gaps in Islamic educational institutions, such as gender bias in Islamic textbooks (Suwardi et al., 2017), children's literature and traditional gender patterns are still often perpetuated (Setiyawan & Sri Lestari, 2021). Instilling gender awareness also

faces significant challenges in the form of previous norms, values, and ideologies that are understood and adhered to (Triana & Karmilah, 2019).

In addition, there is the problem of the existence of a curriculum that indirectly shows gender bias (Wijaksono & Ichsan, 2022), the lack of female Islamic education activists in Indonesia, and the controversy over the understanding of religious texts on gender (Qibtiyah, 2018).

This condition requires a more inclusive and balanced gender approach in Islamic education in Indonesia. Several previous studies have examined Islamic education from a gender perspective, but the research only focused on the necessity of implementing gender-inclusive practices in Islamic education to promote equality and justice (Hairiyah et al., 2024).

Furthermore, other studies have attempted to examine books (Awaluddin et al., 2022) and the opinions of Islamic figures regarding gender equality in Islamic education (Fadhulloh Mubarak & Misbah, 2022).

No research has examined the philosophical perspective related to the essence of gender equality in Islamic education and the implications of government policy in achieving gender equality in Islamic education.

Therefore, this study aims to present a comprehensive philosophical analysis in exploring the root of the problem of the gender relations paradigm in Islamic education and the implications of government policy.

The philosophical discourse surrounding gender equality in Islamic education emerges from the intersection of religious interpretation, cultural values, and modern

educational paradigms (Kurdi, 2023). This complex interplay necessitates a deeper examination of how traditional Islamic teachings can be reconciled with contemporary gender perspectives while maintaining the authentic essence of Islamic educational principles.

A philosophical review is expected to provide a conceptual foundation for reconstructing gender-friendly Islamic education based on the values of equality and uniqueness. So that gender relations in the Islamic education environment can be harmonious, proportional, and just.

Methods

The method used in this study is library research to collect and analyze data from written sources available from online sources or in hardcopy (Zed, 2014). Data collection techniques use documentation to collect various relevant theories to compare and analyze theories related to gender harmony in Islamic education. The sources are related sources from national research journals indexed by Sinta and Scopus and proceedings. The data analysis techniques use content analysis with an Islamic philosophical approach.

Result and Discussion

The Concept of Gender Harmony in Islam

The term gender comes from English, which means sex. According to the Women's Studies Encyclopedia, quoted by Professor Nasaruddin Umar, gender is a cultural concept that seeks to make differences in terms of roles, behavior, mentality, and emotional characteristics between men and women that develop in society (Umar et al., 2017).

In Islam, *Tawhid* is a central concept that states the oneness of God. This concept is the

basis for all Islam teachings and values, including those related to gender equality. Gender equality in Islam refers to the belief that men and women are created equal before God (Kartika, 2020).

The Quran states that both are from the same soul. In many ways, Islam gives equal rights and obligations to men and women. The close relationship between the concept of monotheism and gender equality is seen in the belief that because monotheism affirms the unity of God, the view that all humans are equal before God becomes the basis. There is no hierarchical difference between men and women, and both are considered equal as servants of God (Safitri et al., 2021). Therefore, the concept of monotheism in Islam forms the basis for understanding gender equality.

In Islam, efforts to empower and improve the quality of life of Muslim women and women, in general, are an integral and inseparable part of efforts to improve the quality of piety in the broad sense (Wangi & Thahir, 2022). Remembering that piety can strengthen and realize monotheism in everyday life.

Furthermore, the Qur'an provides space for human intelligence to organize the division of roles between men and women. Humans are given the authority to use their freedom rights to determine a more equitable pattern of gender role division. Although the Qur'an recognizes the differences between men and women, these differences are not intended as discrimination that benefits one party and harms the other. On the contrary, these differences aim to support the primary mission of the Qur'an, which is to create harmonious relationships based on affection (Umar et al., 2017).

Discussions on equal rights between men and women have existed since pre-Islamic

times until the advent of Islam. In particular, the study of the phrase *Nafs wabidah*, which means one soul, related to the origin of the creation of women, which is mentioned in several verses of the Qur'an (Basid & Miskiyah, 2022).

Several verses about the word *nafs wabidah* regarding the origin of the creation of women are mentioned in the Qur'an: QS. al-Nisa' (4): 1, QS. al-Nisa' (4): 41, QS. al-A'raf (7): 189, QS. al-Nahl (16): 72, QS. al-Rum (30): 21, QS. al-Zumar (39): 6, dan QS. al-Syura (42): 11. Some verses about *nafs wabidah* are called "verses of equality" because they are evidence of gender equality between men and women. However, classical commentators tend to interpret *nafs wabidah* as Eve being created from Adam's rib, which ultimately has implications for gender inequality (Basid & Miskiyah, 2022).

As time goes by, modern commentators and figures have criticized the interpretation of the classical commentators. One of them is Zaitunah Subhan, who interprets *nafs wabidah* not as Adam, but as a "single soul", which shows that Eve was also created from him. There is no difference between the two except for the level of piety (Basid & Miskiyah, 2022).

The concept of equal rights between men and women in Islam can be understood through three main categories that are closely related to Islamic teachings, namely *aqidah* (faith), *ibadah* (religious rituals), and *muamalah* (social interaction). From these three categories, it can be seen that men and women have equal status and rights before Allah. The only difference between them is their piety to Allah. However, men and women still have differences in nature, as Allah has bestowed upon them (Asiyah & Ibrahim, 2021).

In conclusion, from the Islamic perspective, the position of women is equal to that of men,

as human beings who have two capacities, namely as servants ('abid) and as representatives of God or as leaders on earth (Khalifah fil ardh) without distinguishing between gender, ethnicity and skin color (Saiful et al., 2020).

The Implication of Government Policy and Pedagogical Practices in Gender Socialization

Gender socialization as a norm seems to be a universal feature of the culture of all societies. Gender socialization is considered a significant component of overall socialization, namely the process by which individuals learn to perform specific roles considered appropriate for each sex. Gender socialization is carried out through several methods, such as understanding community norms and giving sanctions to those who violate norms (Gani, 2022).

Ultimately, girls and boys go through different socialization processes in society so that they conform to predetermined gender roles. Depending on who you ask, gender roles can be determined by nature and upbringing, just as race is socially defined (Fitria & Wardiya Ningsih, 2024). However, the origins of some gender roles are biological differences between women and men that are present at birth (Gani, 2022).

It can be concluded that gender socialization by society, family, friends, religious culture, entity culture, and institutional and school culture greatly influences a person's gender perception (Ramadhani, 2021; Warmiyati et al., 2018). Therefore, the ongoing gender socialization process has a major influence on the gender roles that individuals play in the field of education.

Gender stereotypes embedded since childhood influence the expectations and treatment of boys and girls in schools. Fair and equal gender socialization is important to provide equal opportunities for every child to develop their talents and interests in education.

The development of a gender equality paradigm through education has actually been owned by various parties including the government. PUG Policy (Pengarustamaan Gender) has become a reference for changes in the paradigm of education delivery in Indonesia (Machmud, 2013).

According to Regulation of the Minister of National Education No. 84 of 2008, development policies, programs, and activities must be designed by considering the gender perspective as regulated in the Education Office's Strategic Plan to ensure that all citizens, both male and female, can access education services, actively participate in the education process, have equal control over the process, and receive equal benefits from education development as a way to maximize their potential (Machmud, 2013).

Furthermore, the regulation of the Minister of Women's Empowerment and Child Protection Number 11 of 2010 concerning Guidelines for the Implementation of Gender Mainstreaming in Madrasahs of the Ministry of Religion of the Republic of Indonesia and Number 12 of 2010 concerning Guidelines for Planning and Budgeting in Gender Responsive Islamic Education (KemenppaRI, 2010).

The implications of government policies and pedagogical practices in gender socialization are a complex process involving structural and epistemological transformations in understanding gender construction in society. Through the dynamic interaction between official regulations and teaching

methods, a fundamental reconstruction of conventional views on gender roles and identities occurs.

Government policies act not merely as administrative instruments but as agents of change that encourage critical awareness, redistribute power relations, and create new spaces for more equal expressions of identity.

In education, these implications result in profound institutional transformations, where curricula and learning environments are reconstructed to integrate perspectives of equality (Marhumah, 2011). Pedagogical practices become a strategic medium for dismantling established hierarchical structures, questioning traditional knowledge constructions, and developing critical sensitivity to gender issues.

This process does not simply provide equal access but fundamentally changes the way people think, interact, and understand human identity beyond conventional biological and social boundaries (Fitria & Wardiya Ningsih, 2024).

Education plays a vital role in developing a gender equality paradigm in society. Through gender equality education, gender stereotypes and biases that have so far hampered the potential of women and men can be changed.

A gender equality educational approach needs to be implemented in Islamic educational institutions, namely:

First, a gender-inclusive curriculum and textbooks, creating a curriculum that looks at things from a gender perspective and ensuring that the learning material does not contain gender stereotypes and encourages students to understand gender roles in a balanced way (Tandos, 2020). So it is necessary to optimize Islamic religious education teaching materials that are integrated with a gender-based learning system (Umami, 2020).

Second, socialization and training for teachers. Teachers play a vital role in realizing gender equality in schools (Jannah, 2022). Therefore, teachers need to attend gender sensitivity training. With this understanding, it is hoped that teachers can create a classroom climate that supports the optimal growth of each male and female student. Teachers need to provide encouragement and equal opportunities for each student to explore their potential to the fullest, regardless of gender stereotypes and labels limiting students' self-development. Teacher awareness and commitment are essential to realizing truly gender-friendly education (Alia, 2022).

Third, School policies and environments that are physically and socially also need to be designed to be friendly to girls and boys (Safitri et al., 2021). Creating an environment free from gender harassment, intimidation, and discrimination. And providing facilities and policies that support gender diversity.

Fourth, participation of parents as partners in realizing gender-friendly education and providing them with an understanding of the urgency of not applying gender stereotypes to children. Parents have a vital role in supporting the implementation of gender-inclusive education in schools by educating children fairly and equally from an early age without limiting children's potential interests and talents based on gender (Hermawati et al., 2020).

Parental involvement is also needed to harmonize gender equality values between education at school and home. Thus, gender-friendly and gender-stereotype-free education can be achieved (Hermawati et al., 2020).

The Philosophical View of Gender Equality in Islamic Education

The Islamic view on gender is the basis for building gender equality in the Islamic education paradigm. Therefore, understanding the fundamental aspects, including the reconstruction of ontology, epistemology, and axiology into a gender-sensitive paradigm, is very important.

The concept of gender harmony in Islamic education through a philosophical view can be described as follows:



Figure 1. Philosophical View of Gender Equality in Islamic Education

Ontologically, the paradigm of gender equality in Islamic education is based on the nature of humans as creatures of God who are always closely related to their creator. That humans, both men and women, have the same dignity and status as creatures of God (Sulistiyawan, 2019). In the context of the paradigm of gender equality in Islamic education, the ontological basis adopted is that every individual is a unique creature of God with the same rights, including women and men.

The basis for humans to implement gender equality is *Tawhid*. Upholding *Tawhid* based on faith means understanding and realizing the oneness of Allah with all His attributes and creations (Wangi & Thahir, 2022). Including accepting the creation of humans according to nature and the purpose of their creation.

Therefore, the paradigm of gender equality in Islamic education at the ontological level is to deeply understand the nature of humans based on monotheism to understand that women and men are equal. So that religion is understood in its original position, namely as a voice for just human values (Kumari, 2022).

In the context of epistemology, this paradigm explores the ideas of gender equality in Islamic teachings through progressive and contextual interpretations related to universal and objective truth. In Islamic epistemology, truth is universal and objective because it comes from absolute and definite divine revelation. However, human understanding of truth is always subjective and limited. As a result, epistemological openness is needed to consistently interpret and *ijtihad* in understanding the truth of revelation (Syihab, 2021).

In the context of gender, the diversity of interpretations of religious texts relating to gender relations shows that there is room for new, more just, and equal meanings (Kumari, 2022). Gender equality in Islamic education aims to interpret Islamic teachings from the perspective of gender equality and justice without ignoring the fact that Islam is a religion that gives mercy to all creatures.

Gender equality in Islamic education seeks to understand the essential meaning of Islamic teachings that place men and women in equal positions before Allah. Fatima Mernissi views Islamic education as promoting gender equality, with women and men having the same learning opportunities and responsibilities (Fadhlulloh Mubarak & Misbah, 2022).

Therefore, the use of various learning methods that take into account individual diversity and respect gender roles is key to creating an educational environment that supports equality (Karim & Rochmahwati,

2021). The emphasis on the individual's ability to acquire knowledge without being limited by gender stereotypes helps create inclusive learning spaces and strengthens awareness of gender equality in society.

In addition, understanding and acknowledging the diversity of sources of knowledge also helps create awareness of the complexity of individuals, which in turn leads to a more polite and inclusive understanding of gender differences. Thus, epistemology in the context of gender equality in Islamic education not only provides a foundation for the acquisition of knowledge but also encourages a paradigm shift towards a more inclusive, just, and gender-diverse society.

Meanwhile, the underlying axiological values are realizing social justice for women by transforming the Islamic education system to be more gender inclusive, both in policy, curriculum, methodology, and gender relations (Faridah, 2018). Thus, Islamic education can carry out its mission as an agent of change towards a more gender-just society based on Islamic values (Karim & Rochmahwati, 2021).

In the context of gender equality in Islamic education, the axiological basis is that every individual, regardless of gender, has the same value in Islam. This approach emphasizes the importance of fair treatment, equality, and respect for every individual without any gender discrimination.

In implementing gender-just Islamic education, axiology plays an important role in determining the values and morality upheld in the educational environment. Values such as equality, justice, and respect for gender diversity must be reflected in every aspect of life in the Islamic educational environment.

It is important to ensure that policies, curricula, and social interactions in the educational environment encourage and support these axiological values. This can be

done through the preparation of an inclusive curriculum, empowerment of women in educational leadership, and the establishment of rules and norms that ensure fair treatment and equality among all individuals (Umami, 2020).

In addition, strengthening educational institutions as social institutions is also key in implementing the axiology of gender-just Islamic education. This includes the establishment of monitoring and law enforcement mechanisms to ensure that there is no gender discrimination in the educational environment, as well as supporting initiatives and programs that can strengthen gender equality and justice (Masykuroh, 2021).

Thus, axiology is not only a philosophical concept, but must also be implemented in real terms in Islamic education policies and practices to create a gender-just educational environment. With serious efforts, Islamic education can become an agent of change that promotes gender equality and produces individuals who have a strong axiological awareness of human values and gender justice.

By understanding and adopting the appropriate ontological, epistemological, and axiological foundations, gender-friendly Islamic education can create an inclusive, just, and gender-respecting educational environment in society. Thus, Islamic education can be a means to advance gender equality and can produce individuals who have a deep understanding of religious teachings and universal human values.

These philosophical foundations can be implemented to realize gender harmony in Islamic education by changing individual perspectives and instilling gender awareness with several models. In the first model, students have a normative-religious understanding; in the second model, students

have a normative-rational understanding of gender; and in the third learning model, students have a rational understanding of gender issues (Karim & Rochmahwati, 2021).

Conclusion

This study confirms that gender harmony in Islamic education is a fundamental concept rooted in Islam's theological and philosophical principles, encompassing ontological equality as servants of God, the need for progressive interpretation of religious texts epistemologically, and axiological transformation in the education system to realize social justice. With a normative-religious, normative-rational, and rational approach, Islamic education is expected to be an agent of change that promotes gender equality and produces individuals with inclusive, just, and respectful diversity insights.

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