

PHILOSOPHICAL FOUNDATION AND URGENCY OF GENDER-EQUAL ISLAMIC RELIGIOUS EDUCATION IN INDONESIA

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Abstract

The formation of a generation that has character and upholds Islamic values can only be obtained through education in which there is a learning and teaching process. Islam itself obliges every believer to study, both men and women. The purpose of this study is to examine the philosophical basis and urgency of gender-equal Islamic Religious Education in Indonesia as a means to produce a generation that carries out its role while still emphasizing morality as well as religious values, both men and women, without exception. This research is a qualitative study with data collection techniques using library research methods that utilize and collect various sources of literature to then examine information relevant to the research topic. The results showed that Islam recognizes the same rights between men and women in getting education. Islamic Religious Education philosophically does not only focus on spiritual aspects but also intellectual. Gender-equal Islamic Religious Education in Indonesia is important to prepare both male and female generations to contribute to building a quality society, in line with the philosophy of Islamic education, which is to equip every human being with knowledge in order to realize their responsibilities and management as the khalifah of Allah.

Keywords: Islamic Education; Gender Equality; Islamic Education Philosophy, Urgency of Education, Education in Indonesia

Abstrak

Pembentukan generasi yang berkarakter serta menjunjung nilai-nilai Islam hanya bisa didapatkan melalui pendidikan yang di dalamnya terdapat proses belajar dan mengajar. Di dalam Islam sendiri mewajibkan bagi setiap umatnya untuk menuntut ilmu, baik laki-laki maupun perempuan. Tujuan penelitian ini untuk mengkaji landasan filosofis dan urgensi Pendidikan Agama Islam yang berkesetaraan gender di Indonesia sebagai sarana untuk mencetak generasi yang menjalankan perannya dengan tetap menekankan moralitas juga nilai-nilai agama, baik laki-laki maupun perempuan, tanpa terkecuali. Penelitian ini merupakan penelitian kualitatif dengan teknik pengumpulan data menggunakan metode kepustakaan (library research) yang memanfaatkan dan mengumpulkan berbagai sumber literatur untuk kemudian ditelaah informasi yang relevan dengan topik penelitian. Hasil penelitian menunjukkan bahwa Islam mengakui hak yang sama antara laki-laki dan perempuan dalam mendapatkan pendidikan. Pendidikan Agama Islam secara filosofis tidak hanya berpaku pada aspek spiritual tapi juga intelektual. Pendidikan Agama Islam berkesetaraan gender di Indonesia penting guna mempersiapkan generasi baik laki-laki maupun perempuan untuk berkontribusi dalam membangun masyarakat yang berkualitas, selaras dengan filosofi pendidikan Islam yaitu

membekali setiap insan dengan ilmu guna mewujudkan tanggung jawab serta pengelolaannya sebagai khalifah Allah.

Kata Kunci: Pendidikan Agama Islam; Kesetaraan Gender; Filsafat Pendidikan Islam, Urgensi Pendidikan, Pendidikan di Indonesia

Background

Islamic Religious Education is a foundational element in the development of a Muslim's character and moral principles. This education encompasses not only the tenets of Islam and worship, but also the inculcation of noble values such as justice, equality, and tolerance. In the contemporary era, the issue of gender equality has emerged as a global focal point, including within the domain of religious education. The fundamental objective of Islamic Religious Education is to cultivate a generation that is devout, pious, noble, and proficient in applying the tenets of Islam in daily life. Moreover, religious education encompasses not only cognitive understanding but also affective and psychomotor competencies. Consequently, religious education must equip individuals with character, morals, and life skills that are pertinent to contemporary demands. Ensuring gender equality should be a paramount value instilled from an early age, as it is integral to the holistic development of the individual.

Gender equality in education is a foundational element in the promotion of social empowerment and the advancement of a more inclusive society.

Despite significant advancements, persistent disparities in educational access by gender persist. Addressing this challenge necessitates a multifaceted strategy that is designed to challenge gender bias. The pursuit of social empowerment through education necessitates a strategy that prioritizes not only access but also the quality of education, with the objective of equipping individuals with critical thinking skills, self-confidence, and the capacity to challenge systemic inequalities.¹

This perspective aligns with the foundational principles of Islamic Religious Education, which involves a systematic examination of the objectives, methodologies, and values that underpin the educational framework within Islam² and seeks answers to fundamental questions about human nature, the purpose of life, human relationships with God, and humans with humans.³ The discussion further delves into the notion that education encompasses not only the transmission of knowledge but also the cultivation of character and personality.⁴ Moreover, the philosophy of Islamic religious education provides a comprehensive framework for understanding the issue of gender equality in the realm of religious education.⁵ The pursuit of equal rights

¹ Kevin Namiro Kuteesa, Chidiogo Uzoamaka Akpuokwe, and Chioma Ann Udeh, 'Gender Equity in Education: Addressing Challenges and Promoting Opportunities for Social Empowerment', *International Journal of Applied Research in Social Sciences*, 6 (2024), 631–641 <<https://doi.org/10.51594/ijarss.v6i4.1034>>.

² Nurul Faizatus Sholikah and Faridi Faridi, 'Pengembangan Pendidikan Islam Dalam Perspektif Filsafat Pendidikan Islam', *Al-Tarbiyah: Jurnal Ilmu Pendidikan Agama Islam*, 2 (2024), 28–34 <<https://journal.staiyipiqaubau.ac.id/index.php/Al-Tarbiyah/article/view/1395>>.

³ Abu Bakar, Ellya Roza, and Masduki, 'Studi Analisis Hubungan Filsafat, Ilmu, Dan Agama', *Anwarul: Jurnal Pendidikan Dan Dakwah*, 3 (2023), 833–46 <<https://ejournal.yasin-alsys.org/index.php/anwarul/article/view/1401>>.

⁴ Nunung Witono, Abd Haris, and Rosichin Mansur, 'Ilmu Pendidikan Dalam Filsafat Pendidikan Barat Dan Islam', *Jurnal Sustainable*, 6 (2023), 729–39 <<https://doi.org/https://doi.org/10.32923/kjimp.v6i2.4130>>.

⁵ Sabarudin Sabarudin and Mahmud Arif, 'Nalar Keilmuan Buku Referensi Filsafat Pendidikan Islam Di Indonesia', *Ta'dibuna: Jurnal Pendidikan Islam*, 11 (2022), 257–

and opportunities between men and women in the context of education is a matter of significant concern. It is imperative to ensure that individuals receive an education free from discrimination, thereby cultivating a generation that is capable of contributing meaningfully to various sectors of society. A thorough examination of Islamic primary sources, including the Quran, Hadith, and the insights of Scholars⁶ reveals that Islam is predicated on the principles of equality between men and women.⁷

A similar discussion has also been reviewed by Darwis et al., wherein the philosophy of Islamic education, rooted in the Al-Quran and Hadith, offers a more equitable understanding of women. This approach, which emphasizes equality and opportunities to participate in all aspects of life, is consistent with the inherent nature of human creation. In contrast, the concept of gender equality in the West tends to deviate from this natural order, potentially leading to a dissociation from human nature. This study underscores the pivotal role of Islamic Education in fostering an equitable understanding of gender equality, enabling both men and women to achieve and contribute proportionally.⁸

Furthermore, Fachmi Farhan and Moh. Erihadiana's research yielded the finding that Islam assigns equal status to men and women, with their positions distinguished solely by levels of faith and piety. This research identifies that the disparities in gender roles that emerge are frequently attributable to misinterpretations of the

sacred text of the Qur'an that are incomplete. This misinterpretation gives rise to an inequitable conception of men's and women's roles within society. Islam, on the other hand, is predicated on the principle of justice, which posits that men and women are endowed with equal rights and responsibilities as human beings before God. Islamic education assumes a pivotal role in inculcating gender justice values, a process instrumental in overcoming the pervasive social discrimination that characterizes many Islamic societies.⁹

Thirdly, research conducted by Juwita Eka Prasasti and Lutfiana Dwi Mayasari yielded an analysis of the relevance of the concept of gender equality to the values of Islamic education. According to the research, the thoughts of the two figures demonstrate an alignment with the principles of Islamic education, particularly concerning gender equality. These scholars underscore the significance of equal rights and opportunities between men and women in various domains of life, including education, in accordance with Islamic values such as I'tiqodiyah (beliefs), Khuluqiyah (morals), and Amaliyah (actions). The researchers further elucidate that gender equality constitutes a fundamental Islamic value that promotes justice and respects human dignity irrespective of gender. This conceptual framework is pertinent to addressing the challenges posed by gender discrimination in education and fostering an equitable and inclusive society.¹⁰

76

<<https://doi.org/https://doi.org/10.32832/tadibuna.v11i2.7234>>.

⁶ Muannif Ridwan, 'Ijtihad Pada Era Kontemporer (Konteks Pemikiran Islam Dalam Fiqih Dan Maqashid Al-Syariah)', *Jurnal Masabi*, 1 (2020), 110–21 <<https://pdfs.semanticscholar.org/67d5/ac9bcdec26ace80bb6c224f500e1bc401c54.pdf>>.

⁷ Wildatun Rizka Khoiriyati, 'Pendidikan Islam Dan Kesetaraan Gender: Mengintegrasikan Nilai Nilai Egaliter Dalam Kehidupan Masyarakat Patriarki', *Warasat: Jurnal Ilmu-Ilmu Keislaman*, 1 (2024), 1–16 <<https://journal-muikotamedan.id/index.php/warasat/article/view/6>>.

⁸ Adnan Darwis, Wido Supraha, and Abas Mansur Tamam, 'Kajian Kritis tentang Histori Problematika

Kesetaraan Gender dalam Perspektif Pendidikan Islam', *Jurnal Pendidikan Islam*, 17 (2024), 401–418 <DOI: 10.32832/tawazun.v17i2.16584>.

⁹ Fachmi Farhan and Moh. Erihadiana, 'Gender dalam Perspektif Pendidikan Islam', *Jurnal Pendidikan Agama dan Keagamaan Islam*, 2 (2021), 16–25 <<https://doi.org/10.35706/hw.v2i1>>.

¹⁰ Juwita Eka Prasasti and Lutfiana Dwi Mayasari, 'Relevansi Konsep Kesetaraan Gender Dengan Nilai-Nilai Pendidikan Islam Menurut Husein Muhammad dan M. Quraish Shihab', *Ijous: Indonesia Journal of Gender Studies*, 5 (2024), 69–88 <<https://doi.org/10.55380/tarbawi.v4i2.438>>.

The present study will undertake a review of a qualitative research study that employs library research data collection techniques. These techniques utilize a variety of literature sources, including books, journal articles, and other documents, to collect and examine information relevant to the study's topic.¹¹ After the data has been collected, data analysis is then carried out using descriptive-qualitative techniques by reading, studying, examining, and understanding the various data to be analyzed in order to draw a conclusion as a result obtained in the research. Therefore, based on the explanation above, this article seeks to explain the philosophical foundation and urgency of gender-equal Islamic Religious Education in Indonesia which covers the philosophical foundation of gender-equal Islamic Religious Education and its urgency in Indonesia.

Article Content

Philosophy of Islamic Education and its Schools

1. Religious-Conservative¹²

According to Imam Ghazali, the primary proponent of this school, education serves as a conduit for spiritual purification and proximity to Allah SWT, representing the initial phase in the pursuit of happiness in both this world and the hereafter. Ghazali asserts that this objective constitutes the paramount facet of the educational endeavor. The school's criteria encompass the following:

- a. The conceptualization of Islamic education is grounded in religious values.
- b. Scientific classification is aimed at and based on religious values.

- c. The source material is exclusively derived from Islamic teachings, specifically the Qur'an, the Sunnah, and the opinions of scholars.
- d. The reality of the dynamics of the Muslim community around it is not considered

Imam Al-Ghazali also categorized two types of knowledge that must be acquired:

- a. Obligatory 'ain knowledge, such as reading and studying the Qur'an, and knowledge of worship, including prayer, fasting, and zakat. This knowledge is defined as the understanding of both the meaning and the practical application of these practices.
- b. Kifayah obligatory knowledge that can be applied and useful for others or society such as medical science and arithmetic.

2. Religious-Rational¹³

Islamic education, in its religious aspect, emphasizes the inculcation of religious and moral values in students, to cultivate individuals who are devout, pious, and of noble character. Conversely, the rational aspect of Islamic education prioritizes the development of critical, logical, and scientific thinking skills, to enhance students' comprehension of the world and equip them with the capacity to make judicious decisions in life. The overarching objective of Islamic education, which integrates religious and rational approaches, is to nurture a *kamil person*, an individual who exhibits a harmonious balance between intellectual and spiritual dimensions.

¹¹ Milya Sari and Asmendri Asmendri, 'Penelitian Kepustakaan (Library Research) Dalam Penelitian Pendidikan IPA', *Natural Science: Jurnal Penelitian Bidang IPA Dan Pendidikan IPA*, 6 (2020), 41–53 <<https://doi.org/https://doi.org/10.15548/nsc.v6i1.1555>>.

¹² Laily Navi'atul Farah, 'Studi Komparatif Aliran-Aliran Utama Filsafat Pendidikan Islam dan Filsafat

Pendidikan Barat', *Heutagogia: Journal of Islamic Education*, 1 (2022), 115–128 <<https://doi.org/10.14421/hjie.21-08>>.

¹³ Sukma Eka Wijaya, et al., 'Analisis Relevansi Pemikiran Aliran Filosofis Pendidikan Islam Religius-Rasional dalam Kurikulum Merdeka', *Journal of International Multidisciplinary Research*, 2 (2024), 421–429 <<https://doi.org/10.62504/2redhe49>>.

Theories within the religious-rational school demonstrate a profound influence from Greek philosophical thought, a phenomenon that can be attributed to the contributions of prominent scholars such as Ikhwan al-Shafa, al-Farabi, Ibn Sina, and Ibn Miskawaih. In the Eastern world, these scholars are often referred to as "seekers" of Greek wisdom, a designation that reflects their active engagement in debates concerning Greek rationality. This approach aims to integrate these ideas with the central tenets of their religious beliefs. The religious-rational approach to Islamic education prioritizes not only the rational-empirical aspect but also pays close attention to the transcendental dimension, thereby seeking to harmonize belief in transcendental things with objective rational judgment.

The development of Islamic education, which encompasses both worldly and afterlife dimensions, is the pinnacle of this approach. This approach takes into account ontological, epistemological, and axiological aspects. Consequently, religious-rational Islamic education emphasizes the integration of rational-empirical aspects with the transcendental dimension. The objective is to facilitate holistic learning about the life of the world and the hereafter within this framework. There is no separation between religious and general sciences; both are studied simultaneously and complement each other. This approach underscores the cultivation of both intellectual and moral integrity, fostering the development of well-rounded individuals. The prioritization of Islamic values in the formation of student character, coupled with the enhancement of critical thinking skills, is instrumental in enabling students to make informed decisions

and gain a more profound understanding of the world.

3. Pragmatic-Instrumental¹⁴

The school places significant emphasis on the pivotal role of education in fostering intellectual autonomy within the context of Islamic pedagogy. It endeavors to comprehend the tenets and principles derived from the Qur'an and Sunnah, while concurrently undertaking a thorough examination of the prevailing social and cultural circumstances confronting contemporary Muslim communities.

Ibn Khaldun is the only figure who represents this school, because his thoughts tend to be pragmatic and focus on practical application. In short, the pragmatic school introduced by Ibn Khaldun became a breakthrough in Islamic educational thought. According to Ibn Khaldun, knowledge can be categorized into two types based on its acquisition: knowledge produced through reason and knowledge obtained through the transmission process.

Ibn Khaldun's philosophical standpoint is characterized by a dichotomy in knowledge, which he believed to be derived from two distinct sources:

- a. Aqliyah sciences (intellectual): Knowledge that is natural and obtained through human thinking or ratios. Examples include logic (*mantiq*), natural sciences, theology, and mathematics.
- b. Naqliyah sciences: Encompasses those disciplines that are inherently sociological in nature. These sciences are transmitted through a process of social inheritance, involving the dissemination of knowledge and practices from one generation to the next through indoctrination and hereditary teaching.

¹⁴ Isman Ahadi Lebu Raya and Muhtadi Abdul Mun'im, 'Pemetaan Aliran Pemikiran dalam Pendidikan Islam: Implikasi Bagi Praktik Pendidikan', *Kasyafa: Jurnal*

Pendidikan Agama Islam, 1 (2024), 132–141
<<https://doi.org/10.61166/kasyafa.v1i2.27>>.

Examples of Naqliyah sciences include the science of Hadith, the science of Jurisprudence, the science of Arabic language, and others.

Islam and Gender Equality

In Islam, men and women are regarded as equal before Allah, with piety being the sole differentiating factor between humans in His eyes.¹⁵ However, there exists a discrepancy between this theoretical framework and the prevailing reality, which engenders injustices and violence against women. This violence encompasses various forms, including physical, emotional, sexual, and economic abuse.¹⁶ In the contemporary digital age, concerns regarding misogyny or hate speech directed towards women in educational settings have persistently been a focal point of feminist scholars. Nowadays, male dominance in the environment is increasingly visible through the increasing popularity and influence of 'manfluencers'. These are well-known figures who support gender inequality by promoting a narrow view of masculinity and sexist attitudes towards women. With the help of social media algorithms, the harmful messages of these manfluencers are now widely spread across social media and seen by millions of boys and young men every day.¹⁷

Islam has been accused of fostering violence against women, stemming from various interpretations, doctrines, and scriptural texts that subjugate women's roles. One illustration of this is the narrative of Hawa (woman/wife), who was "accused" of being the "cause of sin" due to her succumbing to the devil's persuasion to partake in the forbidden fruit in paradise and subsequently offer it to Adam (man/husband).¹⁸

Prior to the advent of Islam, Arab societies also engaged in practices of female infanticide; however, following the entry of Islam, the Prophet, with the divine word, incorporated women and their rights into Islamic teachings. Islam strictly prohibits the killing of babies, and it distributes inheritance rights to women, the right to mascawin when married, and no exception to the right to learning and education. Narrated from Anas bin Malik RA, the Prophet said:

"Seeking knowledge is obligatory upon every Muslim male and Muslim female." (Reported by Ibn Majah (224) from Anas ibn Malik (may Allah be pleased with him), authenticated by al-Albani in Sahih al-Jaami'ish Shaghiir (3913).¹⁹

Islam does not differentiate between men and women in terms of educational rights. Indeed, Islam has elevated women's status within the legal framework, bestowing upon them rights equal to those of men.²⁰ This principle of egalitarianism is reflected in the educational process, which aims to

¹⁵ Iksan and Predi M. Pratama, 'Dasar-Dasar Ajaran Islam, Al-Qur'an Dan Kesenjangan Gender', *Jurnal Syntax: Jurnal Nasional Indonesia*, 1 (2021), 125–140 <<https://doi.org/https://doi.org/10.54543/fusion.v1i07.32>>.

¹⁶ Shifa Amelia Qinthara, 'Pengaruh Harga Diri Terhadap Kekerasan Emosional Dalam Berpacaran Pada Dewasa Muda Di Kota Bandung', *Jurnal Psikologi Insight*, 5 (2021), 137–47 <<https://ejournal.upi.edu/index.php/insight/article/view/62775>>.

¹⁷ Steven Roberts and Stephanie Wescott, 'Manfluencers, Masculinities and the Practice of Misogyny in Educational Settings: Critical Analyses, Theoretical Advances, and Potential Solutions for Addressing a Pernicious Problem for Gender Equality', *Gender and Education*, 36 (2024), 817–818 <<https://doi.org/10.1080/09540253.2024.2379071>>.

¹⁸ Kamil and Encup Supriatna, 'Islam, Terorisme, Pluralisme, Liberalisme Dan Kesenjangan Gender: Sebuah Analisis Isu-Isu Kontemporer', *Journal of Sciencetech Research and Development*, 6 (2024), 1–11 <<https://doi.org/https://doi.org/10.56670/jsrd.v6i1.267>>.

¹⁹ Janawi Janawi, 'Memahami Karakteristik Peserta Didik Dalam Proses Pembelajaran', *Tarbany: Jurnal Pendidikan Islam*, 6 (2019), 68–79 <<https://doi.org/https://doi.org/10.32923/tarbawy.v6i2.1236>>.

²⁰ Fitriyani, Arifin Maksum, and Nina Nurhasanah, "Gender Bias; The Role of Women and Gender Equality in Education," *International Journal of Science and Applied Science: Conference Series*, 6, no. 2 (2022), 123–128 <<https://doi.org/10.20961/ijsascs.v6i2.74077>>.

nurture individuals' personal growth and prepare the next generation to contribute to the nation. Women, as the primary educators of the next generation, require extensive knowledge to fulfill their roles and obligations effectively. Educating children is a multifaceted process involving physical, psychological, social, cultural, and economic aspects.²¹

Muslim scholars, including Al-Qabisi, have demonstrated a noteworthy commitment to the pursuit of knowledge, asserting that both men and women possess equal rights to learning and teaching. Al-Qabisi further elaborates on the educational paradigm for Muslim children, highlighting the significance of centralized learning environments that facilitate comprehensive supervision and guidance by educators. The notion of equitable learning opportunities for both men and women has its roots in the Islamic metaphysics corpus, as evidenced by the perspectives of notable scholars such as Ibn Rushd. According to Ibn Rushd, women are considered human beings who possess distinct competencies, including expertise in dress and communication, as well as intellectual aptitude that is on par with that of men. In addition, Rasyid Ridha's perspective asserts that the Al-Quran and Al-Sunnah contain extensive discourses on religious insight, faith, worship, and muamalah, a term denoting interactions between men and women.²²

This demonstrates that, despite the prevalence of inequality in society, Islamic teachings uphold the equal rights and positions of

men and women. The advent of Islam precipitated changes in the recognition of women's rights, including the prohibition of female infanticide, the distribution of inheritance rights, and the establishment of equal rights in obtaining education. Moreover, some Muslim intellectuals contend that women possess intellectual aptitudes that are neither inferior to those of men nor constrained by gendered limitations. This assertion underscores the imperative for society to acknowledge and empower women's contributions, thereby fostering an environment conducive to gender equality. The aforementioned treatment serves to substantiate the existence of gender equality within the Islamic framework.

Philosophical Foundation of Gender Equality Islamic Religious Education

The philosophy of Islamic Religious Education is predicated on the provision of knowledge to every human being, thereby enabling them to comprehend, manage, and actualize their responsibilities as the khalifah of Allah.²³ It is acknowledged that human beings are characterized by their vulnerabilities and imperfections as individuals. This acknowledgment necessitates guidance, direction, and instruction, all of which are provided by religion. The endeavor to self-improve, thus becoming an enhanced individual, is conceptualized within the context of the educational process.²⁴ Islamic Religious Education endeavors to cultivate proactive human beings who are cognizant of their creation purpose, their

²¹ Dhomirotul Firdaus and Zaenal Arifin, 'Pendidikan Perempuan Perspektif Quraish Shihab Dalam Tafsir Al Misbah', *Tribakti: Jurnal Pemikiran Keislaman*, 29 (2018), 208–34 <<https://ejournal.uit-lirboyo.ac.id/index.php/tribakti/article/view/595>>.

²² Rahmat Nuralam and Rasyid Ridlo, 'Pengaruh Kompetensi Profesional Dan Kepribadian Guru Akidah Akhlak Terhadap Prestasi Belajar Peserta Didik', *Manhajuna: Jurnal Pendidikan Agama Islam*, 2 (2021), 55–75 <[http://download.garuda.kemdikbud.go.id/article.php?article=2946110&val=26083&title=Pengaruh Kompetensi Profesional dan Kepribadian Guru Akidah Akhlak terhadap Prestasi Belajar Peserta didik](http://download.garuda.kemdikbud.go.id/article.php?article=2946110&val=26083&title=Pengaruh%20Kompetensi%20Profesional%20dan%20Kepribadian%20Guru%20Akidah%20Akhlak%20terhadap%20Prestasi%20Belajar%20Peserta%20didik)>.

²³ Adi Sudrajat and Atika Zuhrotus Sufiyana, 'Filsafat Pendidikan Islam Dalam Konsep Pembelajaran Holistik Pendidikan Agama Islam', *Andragogi: Jurnal Ilmiah Pendidikan Agama Islam*, 2 (2020), 38–47 <<https://doi.org/https://doi.org/10.33474/ja.v2i2.9086>>.

²⁴ Mardianto, Musytari Randa, and Firman, 'Memahami Status Dan Fungsi Manusia Di Alam Semesta Dalam Kajian Filsafat Pendidikan Islam', *Al-Gazali Journal of Islamic Education*, 3 (2024), 78–98 <<https://staialgalibulukumba.ac.id/jurnal/index.php/AJIE/article/view/51>>.

status as servants, and their mandate and responsibility as creatures of Allah SWT. It is also believed that this education fosters individuals who possess the capacity for critical thinking and analysis, enabling them to perceive matters from diverse perspectives. Furthermore, it is asserted that this education cultivates self-awareness and sensitivity, as each individual's actions and treatment in the hereafter will be subject to judgment. Consequently, it is expected that individuals will act and interact by moral and ethical principles.

Therefore, Islamic Religious Education strengthens the potential and ability of individual human beings both from the aspect of intellectual ability where in fact each of them has been given the ability to empower knowledge and truth. Humans from their physical side have the ability to develop strength and endurance. The existence of education has been demonstrated to contribute to the strengthening of individuals, communities, and nations.²⁵

Following this perspective, one of the fundamental educational objectives established by Islam is to ensure the equitable treatment of women and men. Before the advent of Islam, women faced significant marginalization, being regarded as mere objects rather than active subjects, within both the public and domestic spheres. They were often perceived as *secondary human beings*.²⁶ Al-Faraby, a prominent Muslim philosopher and esteemed educator in the field of Islamic Philosophy, asserts that Islamic Philosophy regards women and men as equally competent in terms of cognitive ability and spirituality.²⁷

This concept has been pioneered by the Islamic philosopher Ibn Sina, who has discussed and reviewed women's roles. According to Ibn Sina, women's roles are determined by their specific phases. For example, a woman's roles change from child to wife, mother, and member of society. Islam strongly supports learning and education for women, ensuring that they have the same rights as men to pursue studies. Women are permitted to excel in any field of knowledge that they demonstrate proficiency in, and they are expected to possess a comprehensive array of insights to adequately educate future generations of Muslims and Muslimah.²⁸

Based on the discussion above, it can be seen that the philosophy of Islamic Religious Education aims to equip each individual (men and women) with knowledge so that human beings can fulfill their duties and responsibilities as leaders/caliphs on earth. Islamic Religious Education also encourages people to realize their role both spiritually and intellectually. Even Islamic thinkers such as Al-Faraby and Ibn Sina recognize the equal potential of men and women, which encourages women to actively participate in the world of education and also in the development of science. In this way, the crucial role of Islamic religious education in strengthening civilization can run optimally with the improvement of the quality of community life in which there are men and women.

The Urgency of Gender Equality in Islamic Religious Education in Indonesia

Gender bias has been observed in the world of learning, such as images or phrases in materials

²⁵ Sudrajat and Sufiyana.

²⁶ Ratu Bulkis Ramli and Ahnsari Ahnsari, 'Representasi Feminisme Eksistensial Di Balik Film Marlina Si Pembunuh Dalam Empat Babak', *Lingue: Jurnal Bahasa, Budaya, Dan Sastra*, 3 (2021), 81–93 <<https://doi.org/https://doi.org/10.33477/lingue.v3i2.2200>>.

²⁷ Anisa Wati and others, 'Feminisme Dalam Perspektif Islam Dan Barat: Perbandingan Antara Arthur Schopenhauer Dan Murtadha Muthahhari', *EL-FIKR: Jurnal*

Aqidah Dan Filsafat Islam, 3 (2022), 57–67 <<https://doi.org/https://doi.org/10.19109/el-fikr.v3i2.15027>>.

²⁸ Fawziyah Tansya, Salminawati Salminawati, and Usiono Usiono, 'Pendidikan Wanita Dalam Perspektif Filsafat Pendidikan Islam', *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 3 (2022), 406–14 <<https://doi.org/https://doi.org/10.31538/munaddhoma.h.v3i4.325>>.

that often do not reflect gender equality. For example, pilots are usually portrayed as men because the profession is considered to require skills and strength associated with men. On the other hand, in school flag ceremonies, the flag bearers are almost always female students. This indirectly instills in students and society the understanding that service tasks such as carrying flags, trays, or striking gongs at official events are considered more appropriate for women.²⁹ This is certainly harmful because it reinforces gender stereotypes that limit individual roles and potential based on gender. Children will grow up with the understanding that certain jobs or roles are only appropriate for men or women, thus discouraging them from exploring interests and abilities outside of predetermined norms. In addition, this mindset can normalize gender inequality in society, reinforce discrimination, and reduce diversity in various professional and social settings. In the long run, this can be detrimental to individual development and hinder the creation of an inclusive and equal society.

Islamic religious education plays a crucial role in shaping the character and inculcating Islamic religious values in the future individuals of the nation from an early age. Gender-sensitive Islamic religious education is the key to realizing a just and prosperous society because it emphasizes the understanding that every individual, both men and

women, have similar rights and responsibilities.³⁰ In a diverse country like Indonesia, this kind of gender-sensitive education becomes even more important. By providing a correct understanding of Islamic teachings that actually uphold the values of equality, gender-responsive Islamic religious education is expected to eliminate gender discrimination that still often occurs in society.³¹

One example of discrimination against women is the prioritization of boys' education over girls' in certain cultures, where such practices are deeply entrenched. This societal norm can be regarded as *male-oriented*, namely a community assumption that, "women do not need to go to high school because they end up in the kitchen" and also only function women to reproduce.³² This societal assumption is gaining traction, primarily due to the preference of many women who have attained college degrees to transition into domestic roles after marriage, opting to become housewives rather than pursue or maintain employment. The role of women is often synonymous with domestic work, such as managing the home and family,³³ a responsibility that is frequently perceived as menial. In reality, the pursuit of education, particularly among women, is not futile. This education can be utilized to nurture their children.³⁴

Here the importance of gender-equal Islamic Religious Education in Indonesia, namely in its

²⁹ Christian Hutabarat, et al., 'Kesetaraan Gender dalam Lingkup Pendidikan dan Tata Sosial', *Kultura: Jurnal Ilmu Hukum, Sosial, dan Humaniora*, 2 (2024), 270-274 <<http://jurnal.kolibi.org/index.php/kulturaKESETARAA> N>

³⁰ Asman Asman, 'Hak Dan Kewajiban Perempuan Dalam Perspektif Syariah Islam', *Borneo: Journal of Islamic Studies*, 3 (2020), 1-16 <<https://doi.org/https://doi.org/10.37567/borneo.v3i2.259>>.

³¹ Oeky Diasworo and Nurfuadi, 'Pengembangan Kurikulum Pendidikan Agama Islam Yang Responsif Gender: Menuju Kesetaraan Dan Keadilan Dalam Pendidikan', *Jurnal Dirosab Islamiyah*, 6 (2024), 602-11 <<https://doi.org/https://doi.org/10.47467/jdi.v6i3.2397>>.

³² Zuwardi Zuwardi, 'Peran Perempuan dalam Mewujudkan Keluarga Sejahtera Menurut Perspektif Ekonomi Islam (Studi Kasus Perempuan Pedagang Kaki

Lima di Simpang Tugu Tigo Baleh, Kelurahan Pakan Labuah, Kota Bukittinggi)' *HUMANISMA: Journal of Gender Studies*, 4 (2020), 61-73, <<https://doi.org/10.30983/humanisme.v4i1.3173>>.

³³ Zunly Nadia, 'Peran dan Aktivitas Perempuan Era Muhammad SAW (Studi atas Hadis-Hadis Riwayat Sahabat Perempuan)', *HUMANISMA: Journal of Gender Studies*, 4 (2020), 16-32, <<https://doi.org/10.30983/humanisme.v4i1.3189>>.

³⁴ Faiqotus Silvia Nabila and Jakaria Umro, 'Persepsi Masyarakat Terhadap Pentingnya Pendidikan Tinggi Untuk Kaum Perempuan (Studi Kasus Di Desa Curahdringu Kecamatan Tongas Kabupaten Probolinggo)', *AL-HIKMAH: Jurnal Pendidikan Dan Pendidikan Agama Islam*, 2 (2020), 136-148 <<https://doi.org/https://doi.org/10.36378/al-hikmah.v2i2.772>>.

efforts to empower women.³⁵ The implementation of education from a gender perspective can create avenues for women to realize their full potential and cultivate an understanding that Islam does not constrain women's roles. Indeed, Islam places significant emphasis on the principles of justice and equality between men and women. The provision of gender-equal Islamic religious education has the potential to serve as a counteragent to radicalism and extremism, particularly in the context of women's comprehension of muamalah and statehood. The dissemination of hatred and violence by certain groups is frequently facilitated by a misinterpretation of Islamic teachings. The implementation of comprehensive religious education has the objective of cultivating a youthful demographic that is moderate, tolerant, and respectful of diversity.³⁶

The urgency of Islamic religious education in Indonesia is twofold: to instill character and spiritual values in each community from a diverse perspective, and to ensure equality of rights and obligations regardless of sex and gender. Islamic religious education is expected to eliminate all forms of discrimination and empower women. Efforts must also be made to revise the curriculum to foster awareness of the social realities and practices that underlie gender issues in society.³⁷ The urgency of religious education, which not only cultivates religious awareness but also underscores gender justice and equality as the cornerstone of peace and progress in society, is paramount.³⁸

Conclusion

Islamic religious education, from a philosophical perspective, is predicated on the notion of providing humans (male and female) with the knowledge necessary to carry out the mandate as caliph. This education acknowledges the inherent equality of men and women, particularly with regard to their right to education. Women, too, possess intellectual capabilities that are commensurate with those of men and can contribute to the tapestry of social life. The implementation of gender-equal Islamic religious education, which instills a sense of gender equality from an early age, addresses the needs of religious education for both male and female students. Furthermore, it prepares young individuals to contribute meaningfully to the construction of a just and civilized society. This quality and gender-equal education fosters the development of individuals who are intelligent, noble, and have a profound understanding of their rights and obligations as Indonesian citizens.

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³⁵ Samsul Hadi Rahman, Wildan Halid, and Heri Fadli, 'Urgensi Paradigma Kesetaraan Gender Dalam Pendidikan Anak Usia Dini', *EL-HIKAM: Jurnal Kajian Pendidikan Dan Keagamaan*, 14 (2021), 313–41 <<https://ejournal.iainh.ac.id/index.php/elhikam/article/view/120>>.

³⁶ Farid Haluti and others, 'Pendidikan Islam Progresif Sebagai Sarana Untuk Mengemudi Moderasi Beragama', *Edukasi Islami: Jurnal Pendidikan Islam*, 12 (2023), 311–22 <<https://doi.org/https://doi.org/10.30868/ei.v12i001.5342>>.

³⁷ Asma Zulfiqar and Ella Kuskoff, 'Developing a Contextual Understanding of Empowerment Through Education: Narratives from Highly Educated Women in Pakistan', *Gender and Education*, 36 (2024), 665–681 <<https://doi.org/10.1080/09540253.2024.2359519>>.

³⁸ Mieke T.A. Lopes Cardozo and Eka Srimulyani, 'Silent Struggles: Women Education Leaders' Agency for Peacebuilding in Islamic Schools in Post-Conflict Aceh', *Journal of Peace Education*, 19 (2022), 158–181 <<https://doi.org/10.1080/17400201.2022.2052826>>.

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