

## WOMEN'S PERSPECTIVE ON ISLAMIC EDUCATION

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**Mahadewi Puteri Intan**

[mahadewi0102@gmail.com](mailto:mahadewi0102@gmail.com)

Universitas Islam Negeri Raden Mas Said Surakarta

**Rustam Ibrahim**

[rustamibrahimalfatih@gmail.com](mailto:rustamibrahimalfatih@gmail.com)

Universitas Islam Negeri Raden Mas Said Surakarta

**Abstract:** *Islam regards men and women as equals with equal rights. However, there are major differences between men and women. This research will look into gender concerns in Islamic education. The study's goal is to assess Islamic education from a gender perspective and learn more about how Islam is taught. This type of inquiry is known as library research. To assess all of the study's data, the researchers used descriptive analytic approaches. Before investigating gender perspectives, the researchers gathered information on Islamic education. The results of this study show that men and women have similar perspectives on the role of women in Islamic education. When a society is peaceful, the issue of gender discrimination can be handled. The study discovered no differences in men's and women's intelligence or ability for thought, and as a result, women had an equal place in Islamic education to men in terms of gender representation.*

**Keywords:** Education, Islam, gender

### A. Introduction

Education is a set of activities that are intended to inform and aid in the development of moral character and personality.<sup>1</sup> Education is a source of all information and is more than just a learning process.<sup>2</sup> Education is the most effective technique for influencing the social and

<sup>1</sup> Zainuddin Abdullah. 2021. "Peran Perempuan Dalam Dunia Pendidikan Perspektif HAMKA." *Jurnal Al Amin* 4: 115–35.

<sup>2</sup> Nanik Setyowati. 2019. "Pendidikan Gender Dalam Islam: Studi Analisis Nilai-Nilai Kesetaraan Gender Dalam



cultural values that arise in society.<sup>3</sup> Education is highly valued in Islam for both men and women.<sup>4</sup> Education is a nation's most valuable resource, and it also dictates how that nation's character is formed. High-quality education will immediately birth a nation's progress and civilization. Poor education, on the other hand, would harm how the government operates and the level of educated public engagement.<sup>5</sup>

Islam believes that men and women should be treated equally. Islamic principles are consistent with how men and women naturally think. Islam has had an impact on society, particularly in its notion of women and men having equal rights and responsibilities. Because of the prevalent communal and ethnic standards, as well as the social and cultural framework, what Islam demonstrates is never put into practice.<sup>6</sup>

Islam establishes specific societal roles and rights for both men and women.<sup>7</sup> Islam is founded on the principles of mutual respect, tolerance, empathy, justice, and goodwill to all people.<sup>8</sup> Humans are the best and most perfect of all of God's creations. Women have a high standing in Islam and have had a significant impact on the course of human history.<sup>9</sup> Women, like men, have rights in addition to obligations.<sup>10</sup> Islam is a religion that promotes women's independence and considers them to be equal to men in all aspects of life.<sup>11</sup> Women have the same broad rights to demand science as men.<sup>12</sup> Men subjugating women in any form is impossible to justify and goes against Islam's concept of fairness.<sup>13</sup> Justice, according to Islam, is a propositional concept whose scope and location vary.<sup>14</sup>

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Pelajaran PAI Di SD Ma'arif Ponorogo." *Jurnal Pendidikan Islam dan Multikulturalisme* 01: 35–47.

<sup>3</sup> Ribut Purwo Juono. "Kesetaraan Gender Dalam Pendidikan Islam (Studi Pemikiran Pendidikan Hamka Dalam Tafsir Al-Azhar)." 15: 121–42.

<sup>4</sup> Zainuddin Abdullah. 2021. "Peran Perempuan Dalam Dunia Pendidikan Perspektif HAMKA." *Jurnal Al Amin* 4: 115–35.

<sup>5</sup> Anita dan Yunus Marwing. 2021. *Perempuan Islam Dalam Berbagai Perspektif*. Yogyakarta: Bintang Pustaka Madani.

<sup>6</sup> Nawaz, Salma, Malik Shahzad Shabbir, Kanwal Shaheen, and Mouna Koser. 2021. "The Role of Human Rights and Obligations toward Cross Gender Empowerment under the Domain of Islamic Laws." *iRASD Journal of Management* 3(3): 208–17.

<sup>7</sup> Zuraidah Kamaruddin et al. 2021. "Involvement of Women in Economy: An Explication from the Islamic Perspective." *Revista Gestão Inovação e Tecnologias* 11(2): 970–76.

<sup>8</sup> Najla Taslim and Arthur D Canales. 2022. "De Novo Evaluation of Gender Dysphoria Misconceptions and Islamic Religious Perplexity: Is There Any Chance of Reconciliation?" : 6–18.

<sup>9</sup> Ratna Dewi. 2020. "Kedudukan Perempuan Dalam Islam Noura : Jurnal Kajian Gender Dan Anak." *Jurnal Kajian Gender Dan Anak* Volume 4(1): 1–43.

<sup>10</sup> Agus Yulianto. 2015. "Episode Durian ' By Nailiya Nikmah." *Jurnal LOA*: 17–26.

<sup>11</sup> R. Magdalena. 2017. "Kedudukan Perempuan Dalam Perjalanan Sejarah (Studi Tentang Kedudukan Perempuan Dalam Masyarakat Islam)." *Harkat an-Nisa: Jurnal Studi Gender dan Anak* 2(1): h. 22 26-27.

<sup>12</sup> Tanwir. 2017. "Kajian Tentang Eksistensi Gender Dalam Perspektif Islam." *Al-Maiyyah : Media Transformasi Gender dalam Paradigma Sosial Keagamaan* 10(2): 234–62.

<sup>13</sup> Suud Sarim Karimullah. 2022. "Reinterpretation Of Women's Position In Islam Throught Ta'wil KH. Husein Muhammad." *Arjis* 1(2): 115–33.

<sup>14</sup> Nita Kartika. 2020. "Konsep Kesetaraan Gender Dalam Pendidikan Islam 4(1): 31–42.

Sex and gender are two separate notions that can occasionally be used interchangeably. Although biological differences between men and women result in sex, there are also psychological, social, and cultural gender variances.<sup>15</sup> When addressing gender, men and women are usually mentioned.<sup>16</sup> Gender can be viewed as a different societal construct when it comes to dividing or differentiating roles between men and women.<sup>17</sup> Because of their gender, men and women think differently in their environments.<sup>18</sup> Males' power, bravery, and valor, as well as their resistance to crying, are social characteristics shared by both men and women. Women, on the other hand, have a weak, kind, courteous, and cowardly feminine temperament. These variances are influenced by the settings of family, friends, cities, cultures, schools, and workplaces, as well as the everyday advertising that the media broadcasts<sup>19</sup> Gender influences hospitality, alertness, neuroticism, and willingness to try new things.<sup>20</sup>

Men have a proclivity to observe women, especially those who participate in acts that have been predicted by a lot of sources. Women's movements frequently fall and become imprisoned on their own standards, both psychologically and non-psychologically, under the masculine figure of males. There is a fixation with equalizing women's and men's active roles. As a result, several attempts have been initiated to remove the negative social stigma that the women's movement exhibited in its continuous and carried out engagement in the public arena.<sup>21</sup>

Religious misunderstandings have been found as contributing factors to gender-based sexual violence, thereby closing the door on the possibility to minimize crime against women from a religious stance.<sup>22</sup> Think about it in terms of gender stereotypes.<sup>23</sup> Unfounded views

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<sup>15</sup> Randah R. Hamadeh, et al. 2022. "The Impact of the COVID-19 Pandemic in Higher Education: A Gender Perspective." *Arab Gulf Journal of Scientific Research* 40(4): 424–39.

<sup>16</sup> Nursangadah, Astuti, Muhammad Yusuf Noor Kozain, and Dimas Afrizal. 2021. "Kepemimpinan Pendidikan Islam Dalam Perspektif Gender." *Jurnal Eduscience* 8(2): 6–13.

<sup>17</sup> Linda Nur Wahyuningsih, and Rio Febriannur Rachman. 2020. "Communication of Caregivers and Santri at Islamic Boarding Schools in a Gender Perspective." *Kanal: Jurnal Ilmu Komunikasi* 9(1): 9–15.

<sup>18</sup> Maria M. Aba, Siti P. Anshar, and Uke Ralmugiz. 2022. "Students' Numerical Literacy in Solving Islamic-Based Problems: Studies on Gender Perspectives." *Proceedings of the International Conference on Madrasah Reform 2021 (ICMR 2021)* 633: 25–30.

<sup>19</sup> Nur Afif, Asep Ubaidillah, and Muhammad Sulhan. 2021. "Konsep Kesetaraan Gender Perspektif Fatima Mernissi Dan Implikasinya Dalam Pendidikan Islam." *IQ (Ilmu Al-qur'an): Jurnal Pendidikan Islam* 3(02): 229–42.

<sup>20</sup> Yu, Zhonggen. 2021. "The Effects of Gender, Educational Level, and Personality on Online Learning Outcomes during the COVID-19 Pandemic." *International Journal of Educational Technology in Higher Education* 18(1).

<sup>21</sup> Septi Gumiandari and Ilman Nafi'a. 2019. "Women in the Identity Crisis of Feminism; a Critical Analysis on Gender Movement Based on Islamic Psychology Perspective." *Humanisma : Journal of Gender Studies* 3(1): 1.

<sup>22</sup> Sandra Iman Pertek. 2020. "Deconstructing Islamic Perspectives on Sexual and Gender-Based Violence, toward a Faith-Inclusive Approach Forced Migration, SGBV and COVID-19 View Project SEREDA View Project."

<sup>23</sup> Kingsley Okoye, et al. 2020. "Impact of Students Evaluation of Teaching: A Text Analysis of the Teachers Qualities by Gender." *International Journal of Educational Technology in Higher Education* 17(1).

about traditional stereotypes would condemn the subjugation of marriage to men, discourage crime, validate offenders' acts, and reinforce the myths of gender-based violence. The most common psychological impacts for victims include loss of self-confidence, feelings of vulnerability, anxiety, and despair, while physical effects and even death can occur.<sup>24</sup>

Discrimination against women is a commonly discussed topic.<sup>25</sup> The female is shown as inferior to the masculine.<sup>26</sup> Women are more prone to encounter discrimination in the home, society, culture, politics, the job, and even the legal system as a result of gender differences in roles, participation, rights, and responsibilities.<sup>27</sup> Prejudice should not be based on race, religion, ethnicity, gender, or place of birth.<sup>28</sup> Gender analysis illustrates societies' sociological positions and cultural connections to their circumstances.<sup>29</sup>

The status of women in Islam is linked to Islamic feminism.<sup>30</sup> All attempts relating to gender, religion, or secularism, according to Islamic feminists, are ultimately political endeavors. Gender influences the development of power. To put it another way, the feminist movement that advocates for gender equality simultaneously aims to question and diminish men's supremacy in power.<sup>31</sup>

## B. Method

This study employs a qualitative method via a library study strategy (library research). This research adopts a qualitative methodology. This work describes and analyzes information. Data is collected by locating relevant scientific research and data from various sources. The information is recounted. This article is meant to convey and collect detailed information regarding Islamic education from a gender perspective. This study analyzes the steps taken to

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<sup>24</sup> Rovira, Montse, Leonor Lega, Carlos Suso-Ribera, and Izaskun Orue. 2022. "The Role of Women's Traditional Gender Beliefs in Depression, Intimate Partner Violence and Stress: Insights from a Spanish Abbreviated Multicultural Measure." *BMC Women's Health* 22(1): 1–12.

<sup>25</sup> Siti Yumnah. 2021. "Pemikiran Fatima Mernissi Tentang Pendidikan." *Jurnal Pendidikan Islam* 10(1): 24–41.

<sup>26</sup> Muhammad Haramain. 2019. "Dakwah Pemberdayaan Perempuan: Telaah Pemikiran Qasim Amin Tentang Kesetaraan Gender." *Zawiyah: Jurnal Pemikiran Islam: Jurnal Pemikiran Islam* 5(2): 218–35.

<sup>27</sup> Nur Azizah. 2020. "Kedudukan Perempuan Dalam Sejarah Dunia Dan Islam Berkesetaraan Gender." *Department of Sharia Economic Law, Faculty of Sharia, Institut Agama Islam Negeri Manado* 2(2): 27 (21-35).

<sup>28</sup> Md Al-Mamun, et al. 2022. "Discrimination and Social Exclusion of Third-Gender Population (Hijra) in Bangladesh: A Brief Review." *Heliyon* 8(10): e10840.

<sup>29</sup> Francis, Torpev Terver, Baffa Mukhtar and Kabir Sadiq . 2023. "Effect of Scaffolding Instructional Strategy and Gender on Academic Achievement of Senior Secondary School Islamic Studies Student." 3(1): 139–44.

<sup>30</sup> Justin Jones. 2019. "'Where Only Women May Judge': Developing Gender-Just Islamic Laws in India's All-Female 'Shari'ah Courts.'" *Islamic Law and Society* 26(4): 437–66.

<sup>31</sup> Lana Sirri. 2021. *Routledge critical studies in religion, gender and sexuality Islamic Feminism: Discourses on Gender and Sexuality in Contemporary Islam*. New York: Routledge.

identify problems and develop solutions. The research highlights the importance of gender in Islamic education.

## C. Discussion

### 1. Islamic Education

"Deed" is defined in the word "education." The term "primary education" comes from the Greek word "paedagoie," which meaning "child guidance." The word "education" was then employed to translate it into English, where it represents growth or direction. This word is sometimes translated as "tarbiyah" in Arabic, which means "education." Education is about making history, not just helping people accept and react to reality.<sup>32</sup> Everyone, both men and women, has the right to an education. There should be no excuse for discriminating against or disregarding women's education.<sup>33</sup> This is evidenced by the most significant change in education today: the increasing accessibility of all majors and programs of study, from the humanities to engineering, regardless of gender.<sup>34</sup>

Islam is a faith that emphasizes the value of individual liberty. Islam is a religious belief system that is deeply rooted in the habits, traditions, and guiding principles of many different communities around the world.<sup>35</sup> While living in this world, Islam teaches individuals to glorify God. According to Athiyah, Islamic values can be transmitted wherever if a precise formula is followed.<sup>36</sup> In Islam, those who are only dreaming and holding hands are not permissible. It strictly prohibits passive behavior.<sup>37</sup> Islam places a high value on education.<sup>38</sup> Islam came to the planet with love for all living things.<sup>39</sup> Islam ensures that man will examine the concepts of

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<sup>32</sup> Siti Yumnah. 2021. "Pemikiran Fatima Mernissi Tentang Pendidikan." *Jurnal Pendidikan Islam* 10(1): 24–41.

<sup>33</sup> Zainuddin Abdullah. 2021. "Peran Perempuan Dalam Dunia Pendidikan Perspektif HAMKA." *Jurnal Al Amin* 4: 115–35.

<sup>34</sup> Nelsi Arisandy. 2016. "Pendidikan Dan Karir Perempuan dalam Perspektif Islam." *Jurnal Marwah* XV(2): 125–35.

<sup>35</sup> Syafe'i, Imam, Hayyu Mashvufa, Jaenullah, and Agus Susanti. 2020. "Konsep Gender Dalam Perspektif Pendidikan Islam." *Jurnal Al-Tadzkiyyah* 11: 243–57.

<sup>36</sup> Siti Yumnah. 2021. "Pemikiran Fatima Mernissi Tentang Pendidikan." *Jurnal Pendidikan Islam* 10(1): 24–41.

<sup>37</sup> Ahmad Chalabi. 2021. "Hak Asasi Perempuan Dalam Hukum Keluarga Berbasis Al-Qur'an." Jakarta: Institut Perguruan Tinggi Ilmu Al-Quran Jakarta.

<sup>38</sup> Nelsi Arisandy. 2016. "Pendidikan Dan Karir Perempuan dalam Perspektif Islam." *Jurnal Marwah* XV(2): 125–35.

<sup>39</sup> Ahmad Chalabi. 2021. "Hak Asasi Perempuan Dalam Hukum Keluarga Berbasis Al-Qur'an." Jakarta: Institut Perguruan Tinggi Ilmu Al-Quran Jakarta.

harmony, balance, compatibility, and divinity for both humanity and the environment.<sup>40</sup> Islam does not consider a person's gender, race, or color.<sup>41</sup>

Islam wants to empower each individual in order for them to live a good and honorable life.<sup>42</sup> Islam introduces the tenets of justice, equality, freedom, and democracy to the underlying concept of the universe.<sup>43</sup> Islam is a religion that promotes gender equality<sup>44</sup> Islam recognizes the equality of all people's rights. In Islam, all of Allah SWT's slaves are equal; there is no distinction between them based on race, kind, group, nation, or anything else; instead, only fear separates them from the God.<sup>45</sup>

Islam is a religion that respects people's constitutional rights.<sup>46</sup> Islam has controlled over every element of human life, including human rights, making it the ideal religion. One of these protected rights is the right to an education. God created men and women with the same responsibility to promote and ensure the survival of human life.<sup>47</sup> Islam is a faith that cares about all of nature. The same is true of Islamic education's purpose of establishing justice, equity, and freedom. There is no doubt that Islam is true; the Qur'an is the truth, and the truth guides all of humanity. Education is highly valued in Islam.

Gender teachings in Islam include references to Qur'anic texts that describe the main objective of Sharia: to attain justice and goodness. It is explained in Q.S An-Nahl: 90

*“Indeed, Allah tells you to practice righteousness, to carry out good deeds, and to give to relatives, and Allah forbids evil and hostility, and He teaches you so that you may learn.”*

In truth, women are making strides toward equal rights and places in the educational system. This is in addition to the awareness of women, particularly Muslim women, who, in the face of equal pay and fair competitiveness with males, believe that education is critical for the future of humanity.<sup>48</sup>

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<sup>40</sup> Nur Afif, Asep Ubaidillah, and Muhammad Sulhan. 2021. “Konsep Kesetaraan Gender Perspektif Fatima Mernissi Dan Implikasinya Dalam Pendidikan Islam.” *IQ (Ilmu Al-qur'an): Jurnal Pendidikan Islam* 3(02): 229–42.

<sup>41</sup> Ahmad Chalabi. 2021. “Hak Asasi Perempuan Dalam Hukum Keluarga Berbasis Al-Qur'an.” Jakarta: Institut Perguruan Tinggi Ilmu Al-Quran Jakarta.

<sup>42</sup> Nelsi Arisandy. 2016. “Pendidikan Dan Karir Perempuan dalam Perspektif Islam.” *Jurnal Marwah* XV(2): 125–35.

<sup>43</sup> Siti Yumnah. 2021. “Pemikiran Fatima Mernissi Tentang Pendidikan.” *Jurnal Pendidikan Islam* 10(1): 24–41.

<sup>44</sup> Rahma Pramudya Nawang Sari, and Anton. 2020. “Wanita Karier Perspektif Islam.” *Sangaji* 4: 82–115.

<sup>45</sup> Ahmad Chalabi. 2021. “Hak Asasi Perempuan Dalam Hukum Keluarga Berbasis Al-Qur'an.” Jakarta: Institut Perguruan Tinggi Ilmu Al-Quran Jakarta.

<sup>46</sup> Nelsi Arisandy. 2016. “Pendidikan Dan Karir Perempuan dalam Perspektif Islam.” *Jurnal Marwah* XV(2): 125–35.

<sup>47</sup> Nita Kartika. 2020. “Konsep Kesetaraan Gender Dalam Pendidikan Islam 4(1): 31–42.

<sup>48</sup> *ibid*

Islam recognizes the existence of distinctions but forbids differentiating or discriminatory behavior since it violates the tauhid principle. A man's accomplishments and characteristics, regardless of gender, determine his honor to God.<sup>49</sup>

Islamic education is essential in human life.<sup>50</sup> Using the teaching process as a practice and a profession that exists alongside other professions in society, Al-Toumy al-Syaibany describes Islamic education as the process of behavioral change that occurs for the individual and the community in which they live.<sup>51</sup> In addition, Achmadi thinks that the primary goal of Islamic education is to treat and develop human resources in producing an ideal human being (Insan Kamil) in accordance with Islamic principle.

Islamic education contributes significantly to the realization of gender equality because it upholds democratic and educational freedom values. The concept of equality and equal opportunities in education applies to all social classes, whether they are from the lower class, the preemptive class, or the higher class. Regardless of one's gender or financial situation, everyone has the same right to an education.<sup>52</sup>

Islamic education transforms and aids students in internalizing Islamic science and principles by fostering and enhancing their capacity for balance and excellence in all spheres of life.<sup>53</sup> Education is crucial for the growth of mankind, especially for Muslim women, given the competitive nature of the job market and the equality of professional chances with males.<sup>54</sup>

Men and women should be treated equally in social and religious matters, and all people should have the same rights, according to Islamic education, which should be the major method used to instill these concepts in society.<sup>55</sup> Islam protects women's education, allowing them to pick careers that align with their intentions

In Magdalena (2017) from the Islamic principles, women have equal rights as males in the spheres of education and teaching. According to the Prophet Muhammad, "the knowledge

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<sup>49</sup> Nasir, Muhammad, and Sartina. 2020. "Peran Perempuan Dalam Wilayah Publik (Analisis Hadits Hadis Riwayat Bukhari Nomor 4037 Dengan Pendekatan Sosio-Historis-Kontekstual)." *PAPPASANG* 2: 1–16.

<sup>50</sup> Syafe'i, Imam, Hayyu Mashvufa, Jaenullah, and Agus Susanti. 2020. "Konsep Gender Dalam Perspektif Pendidikan Islam." *Jurnal Al-Tadzkiyyah* 11: 243–57.

<sup>51</sup> Candra Nirwana Harsono Putri. 2022. "Kajian Konsep Kesetaraan Gender Dalam Pendidikan Islam (Studi Komparasi Pemikiran Qasim Amin Dan Fatima Mernissi)." Ponorogo: Institut Agama Islam Negeri Ponorogo.

<sup>52</sup> Nur Afif, Asep Ubaidillah, and Muhammad Sulhan. 2021. "Konsep Kesetaraan Gender Perspektif Fatima Mernissi Dan Implikasinya Dalam Pendidikan Islam." *IQ (Ilmu Al-qur'an): Jurnal Pendidikan Islam* 3(02): 229–42.

<sup>53</sup> Candra Nirwana Harsono Putri 2022. "Kajian Konsep Kesetaraan Gender Dalam Pendidikan Islam (Studi Komparasi Pemikiran Qasim Amin Dan Fatima Mernissi)." Ponorogo: Institut Agama Islam Negeri Ponorogo.

<sup>54</sup> Nita Kartika. 2020. "Konsep Kesetaraan Gender Dalam Pendidikan Islam 4(1): 31–42.

<sup>55</sup> Imam Syafe'i, Hayyu Mashvufa, Jaenullah, and Agus Susanti. 2020. "Konsep Gender Dalam Perspektif Pendidikan Islam." *Jurnal Al-Tadzkiyyah* 11: 243–57.

of every Muslim is obligatory." (by Muslim). Because of this, overcoming shame on the planet is critical.<sup>56</sup>

As a result, one may argue that Islam merely tries to replace an unfair societal structure with a just one. In terms of humanity, Islam considers men and women to be equal. Men and women have equal obligations in Islam, and women have the same rights as men.<sup>57</sup>

## 2. Understanding Gender

The term gender is originated from the English language, and it refers to a cultural concept that seeks to identify how men and women develop in terms of roles, behaviors, mentalities, and emotional qualities, according to the Women's Studies Encyclopedia. The term "gender" refers to the societal differences between men and women.<sup>58</sup> Men and women are socially born with a specific gender nature.<sup>59</sup>

The general population still has a very limited understanding of what gender is; for many, gender is simply a rhetorical device employed to make sexual contrasts between men and women. Men and women have different ideals and behaviors because of their gender.<sup>60</sup> The concept of "gender" relates to the idea that the roles and responsibilities of men and women can change over time.<sup>61</sup> Gender is the distinction in duties, obligations, and tasks that men and women have as a result of societal creation. Gender differences between men and women are influenced by cultural and societal variables.<sup>62</sup> As a result, men and women must be treated equally.<sup>63</sup>

Riant Nugroho defines gender as the social and cultural system-contracted collection of connections between men and women.<sup>64</sup> According to Julia Cleves Misse, gender also works

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<sup>56</sup> Ahmad Chalabi. 2021. "Hak Asasi Perempuan Dalam Hukum Keluarga Berbasis Al-Qur'an." Jakarta: Institut Perguruan Tinggi Ilmu Al-Quran Jakarta.

<sup>57</sup> Tanwir. 2017. "Kajian Tentang Eksistensi Gender Dalam Perspektif Islam." *Al-Maiyyah : Media Transformasi Gender dalam Paradigma Sosial Keagamaan* 10(2): 234–62.

<sup>58</sup> Muhammad Haramain. 2019. "Dakwah Pemberdayaan Perempuan: Telaah Pemikiran Qasim Amin Tentang Kesetaraan Gender." *Zawiyah: Jurnal Pemikiran Islam: Jurnal Pemikiran Islam* 5(2): 218–35.

<sup>59</sup> Khoirunisa, Zahra Taslitsiyah, Akmaliah, Amardi, and Amiq. 2022. "Bias Gender Dalam Naskah Ad'Ab Al-Mar'Ah Karya Kh. Ma'mur Nawawi (Kajian Teori Feminisme)." *Anifa* 3: 1–16.

<sup>60</sup> Imam Syafe'i, Hayyu Mashvufa, Jaenullah, and Agus Susanti. 2020. "Konsep Gender Dalam Perspektif Pendidikan Islam." *Jurnal Al-Tadzkiyyah* 11: 243–57.

<sup>61</sup> Muhammad Nasir, and Sartina. 2020. "Peran Perempuan Dalam Wilayah Publik (Analisis Hadits Hadis Riwayat Bukhari Nomor 4037 Dengan Pendekatan Sosio-Historis-Kontekstual)." *PAPPASANG* 2: 1–16.

<sup>62</sup> Tanwir. 2017. "Kajian Tentang Eksistensi Gender Dalam Perspektif Islam." *Al-Maiyyah : Media Transformasi Gender dalam Paradigma Sosial Keagamaan* 10(2): 234–62.

<sup>63</sup> Siti Maulida. 2021. "Kesetaraan Gender Dalam Pembelajaran Pendidikan Agama Islam (Studi Pada Sekolah Menengah Atas Di Kabupaten Banjar)." Universitas Islam Negeri Antasari.

<sup>64</sup> Dita Pratiwi Harianti (UIN Raden Fatah Palembang). 2021. "Kedudukan Perempuan Dalam Perspektif Politik Gender (Studi Atas Wakil Walikota Palembang Fitrianti Agustinda)." Universitas Islam Negeri Raden Fatah



as a role indicator for us, signaling to others whether we are male or female. Feminism is the polar opposite of masculine.<sup>65</sup>

Gender, according to H. T. Wilson, is a framework for examining the disparities in men's and women's contributions to culture and communal life, which resulted in their emergence as male and female.<sup>66</sup> According to Ann Oakley, who worked on the term's conception, gender, which is essentially a gender difference that is not attributable to genetics or God's nature, was developed for symbols used by man in human civilization and as a long-term social process between women and laymen.<sup>67</sup>

Gender is not determined by God; rather, it refers to the belief that men and women should behave and play differently depending on their social and cultural settings. Gender in a certain society seeks to differentiate between men and women in terms of the roles, actions, mentalities, and emotional aspects that emerge in that group.<sup>68</sup>

Gender equality is the availability of equal opportunities and rights for men and women to participate in and play roles in all aspects of life.<sup>69</sup> Gender equality is critical. (Baum et al. 2021) In the public sphere, the debate over gender equality is still ongoing. Injustice and gender differences are inextricably linked. A man and a woman's relationship is more like that of a balanced partner than one of superior and inferior.<sup>70</sup> Gender issues are extremely important in many aspects of life, both for individuals and societies.<sup>71</sup> Gender is a contested term that is mediated by nature. It entails the rediscovering, rethinking, and rebranding of an important part of modern feminism.<sup>72</sup>

Gender, according to the definition offered above, is the distinction between men's and women's attitudes and roles in both the private and public worlds. This differentiation is based

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Palembang.

<sup>65</sup> Elviandri, Asrizal Saiin, and Farkhani. 2019. "Pembacaan Kaum Feminis Terhadap Hadits-Hadits Misoginis Dalam Sahih Bukhāri." *Ijtihad* 19: 243–57.

<sup>66</sup> Ratna Dewi. 2020. "Kedudukan Perempuan Dalam Islam Noura : Jurnal Kajian Gender Dan Anak." *Jurnal Kajian Gender Dan Anak* Volume 4(1): 1–43.

<sup>67</sup> Nursangadah, Astuti, Muhammad Yusuf Noor Kozain, and Dimas Afrizal. 2021. "Kepemimpinan Pendidikan Islam Dalam Perspektif Gender." *Jurnal Eduscience* 8(2): 6–13.

<sup>68</sup> Tanwir. 2017. "Kajian Tentang Eksistensi Gender Dalam Perspektif Islam." *Al-Maiyyah : Media Transformasi Gender dalam Paradigma Sosial Keagamaan* 10(2): 234–62.

<sup>69</sup> Anisa, Darania and Erna Ikawati. 2021. "Posisi Perempuan Dalam Hukum Keluarga Islam di Indonesia (Analisis Kompilasi Hukum Islam Kajian Gender Dan Feminisme) *Jurnal Kajian Gender Dan Anak*. 05(1): 1–16.

<sup>70</sup> Supriyadi, Tedi, J. Julia, and Endis Firdaus. 2019. "The Problems of Gender Equality: A Reconstruction of Islamic Doctrine." *Journal of Social Studies Education Research* 10(2): 91–110.

<sup>71</sup> Ana Azzahra et al. 2021. "Islamic Education and Concept of Gender Using a Culture Approach in Minangkabau." *Khalifa: Journal of Islamic Education* 5(2): 155.

<sup>72</sup> Rr Rina Antasari et al. 2022. "Gender Mainstreaming Problems in Student Organizations at Islamic Religious Colleges." *Al-Ishlah: Jurnal Pendidikan* 14(2): 2161–72.

on sociological issues, not biological characteristics, which are more relevant to how men and women function and play various roles.

### 3. Women's Perspective On Islamic Education

To accomplish gender justice in society, a role is required rather than instruction. Educating is a technique for studying and disseminating new value conceptions, as well as for transmitting human abilities, information, and social standards. However, these marginalization practices limit the use of Islamic education, for example, in terms of presumption and authority to act.<sup>73</sup>

Islamic education is defined as instruction based on Islamic values and teachings.<sup>74</sup> One of the many essential notions in Islamic teachings is the egalitarian principle, or the equality of degrees between people regardless of tribe, nation, or race. Men and women are equal in degree on both the spiritual and social planes, including their intellectual skills, according to Q.S. Al-Hujurat 13. This is the Qur'anic revelation to the people on freedom from prejudice and oppression, especially ignorance. Gender equality basics exist in theory, but they are routinely ignored in practice.<sup>75</sup>

Qasim Amin believes that women should pursue lifelong learning. Amin believes that education for women should take place throughout their life, regardless of time or place, and not simply in schools. Women and men have the same legal right to education regardless of whether a country's welfare is influenced by the intellectual level of its women.<sup>76</sup>

According to Qasim Amin, one of the reasons the Islamic people fled was the retreat of his women. The majority of Egyptians are female, despite the fact that they never completed their formal education. Education not only assists women in running their households efficiently, but it also assists moms in providing their children with a fundamental education. A woman with a talent for reasonable science and ethics will not advance to positions of power. She must have a minimum education and learn all that men are required to learn. Using these scientific notions, it will grant ability in accordance with its behaviors. (Haramain 2019)

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<sup>73</sup> Muhammad Yusuf Noor Khozain, Dimas Afrizal, and Astuti Nursangadah. 2021. "Kepemimpinan Pendidikan Islam Dalam Perspektif Gender." *Jurnal Eduscience* 8(2): 6–13.

<sup>74</sup> Ribut Purwo Juono. "Kesetaraan Gender Dalam Pendidikan Islam (Studi Pemikiran Pendidikan Hamka Dalam Tafsir Al-Azhar)." 15: 121–42.

<sup>75</sup> Anggi Renita Prasetyana. 2021. "Feminisme Dalam Perspektif Fatima Mernissi." Semarang: Universitas Islam Negeri Walisongo Semarang.

<sup>76</sup> Candra Nirwana Harsono Putri. 2022. "Kajian Konsep Kesetaraan Gender Dalam Pendidikan Islam (Studi Komparasi Pemikiran Qasim Amin Dan Fatima Mernissi)." Ponorogo: Institut Agama Islam Negeri Ponorogo.

Qasim Amin's opinion that demands equal rights for men and women in the field of education is highly accurate because it seeks to advance women. Everyone has a responsibility to study, according to Islam. Muhammad 'Aliy al-Hasyimiy agreed with Qasim Amin's plan. Women were the first to teach the Qur'an and Hadith. The reality of the Qur'an and Qur'anic understanding shall be disclosed.<sup>77</sup>

Hamka, like Qasim Amin, advocates for gender equality. Gender equality in education for Hamka is based on the belief that men and women were created in harmony and balance, and that they should not be discriminated against. Men and women are identical ontologically and share the same benefits, hence all of the rights enjoyed by men also apply to women. In the area of education, men and women have equivalent obligations, privileges, and opportunities.<sup>78</sup> Hamka also thinks that a man's success is significantly impacted by women's responsibilities in society.<sup>79</sup> Hamka also believes that both men and women are given equal chance and responsibilities in the sphere of education.

Ibnu Arabi is up next. Ibnu Arabi's enthusiasm and commitment to his female teachers can be interpreted as a declaration that women must also engage in education. Every human being, without exception, bears the obligation of seeking out and applying science. Both have the right to a good education.<sup>80</sup>

History has shown that the Prophet's wife, such as Siti Aisyah RA, who is recognized for his intelligence and efforts in the spread of many hadiths, has served as an example of the role of women in the sphere of education.<sup>81</sup> Furthermore, Ummu Salamah, a member of the Qurais aristocratic family, was highly known for his physical and intellectual beauty and came to prominence in crucial social disputes.<sup>82</sup>

Many mothers taught their children how to understand and memorize the Qur'an. It has even become fashionable for moms to train their children to memorize the Qur'an and compete in talent exhibitions. Some mothers also perform for their children to show how they instruct them for reading the Qur'an.<sup>83</sup>

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<sup>77</sup> Muhammad Haramain. 2019. "Dakwah Pemberdayaan Perempuan: Telaah Pemikiran Qasim Amin Tentang Kesetaraan Gender." *Zawiyah: Jurnal Pemikiran Islam: Jurnal Pemikiran Islam* 5(2): 218–35.

<sup>78</sup> Ribut Purwo Juono. "Kesetaraan Gender Dalam Pendidikan Islam (Studi Pemikiran Pendidikan Hamka Dalam Tafsir Al-Azhar)." 15: 121–42.

<sup>79</sup> Zainuddin Abdullah. 2021. "Peran Perempuan Dalam Dunia Pendidikan Perspektif HAMKA." *Jurnal Al Amin* 4: 115–35.

<sup>80</sup> Anggi Renita Prasetyana. 2021. "Feminisme Dalam Perspektif Fatima Mernissi." Semarang: Universitas Islam Negeri Walisongo Semarang.

<sup>81</sup> Nita Kartika. 2020. "Konsep Kesetaraan Gender Dalam Pendidikan Islam 4(1): 31–42.

<sup>82</sup> Siti Yumnah. 2021. "Pemikiran Fatima Mernissi Tentang Pendidikan." *Jurnal Pendidikan Islam* 10(1): 24–41.

<sup>83</sup> Nita Kartika. 2020. "Konsep Kesetaraan Gender Dalam Pendidikan Islam 4(1): 31–42.

According to Fatima Mernissi, Islamic education encourages equal rights and positions for men and women in their interactions with God. It depends on how much one fears and believes. Mernissi is a Muslim feminist who is very focused on fighting gender discrimination. One of Mernissi's battles is to fight for women's rights so that she can pursue a degree. In the opening to his study of women, Mernissi asserted that women are on an intellectual and spiritual par with men. It just has a biological difference between them. In this approach, Mernissi sees education as a strategic move to raise the status of women.<sup>84</sup>

Fatima Mernissi continually challenges misperceptions of all gender inequalities with her sociological perspective and helps people better understand them in both textual and contextual contexts. In Islamic education, the emphasis is on how to convey a knowledgeable awareness of the position of women in Islam. It also emphasizes how analysis and potential future solutions can be built on the persevering spirit and Fatima Mernissi's beliefs on gender justice.<sup>85</sup>

Continue by Plato, who asserted that while there were differences between men and women in terms of their mental and spiritual toughness, these differences had no bearing on their abilities. (Abdullah 2021) The women are able to think about, research, and then apply what they have discovered about God in light of both His creation on the world. This passage implies that women are free to learn whatever they desire, in accordance with their personal tastes, since knowledge of the cosmos is connected to a variety of various fields.<sup>86</sup>

Moreover, Azyumardi Azra also made note of the fact that a number of eminent researchers have described the significance of Islamic women in the fields of education and Islamic science in enticing ways that have drawn the attention of scholars. It contains biographies of notable female intellectuals as reported in *The Date of Baghdad*, a biographical dictionary written by Muslim historian al-Khatib al-Baghdadi. *The Book of al-Nisa*, written by al-Sakhawi, is a compilation of biographies of famous people from the 15th century, including al-Daw' al-Lami and other ladies. Of the 1075 women whose biographies were submitted recently, 411 have advanced degrees in Islam.<sup>87</sup>

Similar to Amina Wadud Muhsin's work, *Women in the Qur'an* is the subject matter of the Qur'an in society based on an existing system, but the Qur'an has provided general principles that can be used to overcome other social problems. Regarding the issue of authority,

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<sup>84</sup> Siti Yumnah. 2021. "Pemikiran Fatima Mernissi Tentang Pendidikan." *Jurnal Pendidikan Islam* 10(1): 24–41.

<sup>85</sup> *ibid*

<sup>86</sup> Nita Kartika. 2020. "Konsep Kesetaraan Gender Dalam Pendidikan Islam 4(1): 31–42.

<sup>87</sup> Anita Marwing dan Yunus. 2021. *Perempuan Islam Dalam Berbagai Perspektif*. Yogyakarta: Bintang Pustaka Madani.

the rules that apply are a patriarchal system. The Qur'an's solutions to social problems reflect attitudes that existed in Arab society in ancient times. The general principles that exist in the Qur'an are the same as the rules for fulfilling various obligations that must be owned by people who are more suitable to be selected based on various qualities such as education, finance, experience and others.<sup>88</sup>

According to Zaitunnah Subhan, women are capable of carrying out any task, whether they do it on their own or with others, within or outside the home. This implies that women have the right to collaborate with men as equal participants in the workplace, provided that the task so requires. to uphold the Islamic educational standards.<sup>89</sup> In Riffat Hasan's opinion, when a male understands Islam, people shouldn't treat women badly. It is crucial to diminish the religious rationale for violence and restrictions on women because not everyone has a clear understanding of Islam's views.<sup>90</sup>

#### **D. Conclusion**

An educational system that follows Islamic teachings, instills beliefs that support the equality of rights between men and women, and instills anti-discriminatory attitudes toward specific genders is referred to as gender education. It captures the very core of equality and justice for male and female. Gender discourse is important in Islamic education. Remembering that Islamic education, which is based on the Quran and hadith, primarily upholds the principles of justice, equality, and freedom. Islam promotes the dignity of women rather than oppressing their power.

Women can therefore think, learn, and apply both what they have learned from God and what they have learnt from the outside. Women are free to learn anything they want, based on their personal interests, as knowledge of the world is connected to many education fields, such as Islamic education.

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<sup>88</sup> Juwita Prinanda. 2022. "Studi Komparatif Pemikiran Amina Wadud Muhsin Dan Fatima Mernissi Tentang Perempuan Menjadi Imam Dan Khatib Jum'at" Purwokerto: Universitas Islam Negeri Prof . K . H .Saifudin Zuhri Purwokerto.

<sup>89</sup> Moch Choiri dan Fathony, Alvan. 2021. "Rekonstruksi Tafsir Kebebasan Perempuan Dalam Alqur'an: Studi Kritis Pemikiran Zaitunah Subhan Dan Fatimah Mernissi." *Kaca Jurusan Ushuluddin Sekolah Tinggi Agama Islam Al Fithrah* 11: 30–47.

<sup>90</sup> Achmad Ghufron. 2020. Kepemimpinan Keluarga Perspektif Feminisme Islam (Penafsiran Fatimah Mernissi dan Riffat Hassan Terhadap Qs. An-nisa: 34). *Jurnal al Thiqoh* 3 (2): 125–40.

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