

The Urgency of Gender Justice Material in the Islamic Education Curriculum

Yulita Putri ^{1*}, Hamdi ²

¹ Sekolah Tinggi Ekonomi dan Bisnis Islam Lampung, Indonesia

² Universitas Islam Negeri (UIN) Palangkaraya, Indonesia

Email: ¹⁾ yulitaputrilpg@gmail.com

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Abstract

Islamic education plays a strategic role in shaping students' character and behavior in accordance with the values of justice, humanity, and respect for human dignity. However, educational practices are often influenced by patriarchal social constructs that foster gender bias. This leads to inequalities in access, roles, and opportunities for both women and men. This study aims to analyze the urgency of incorporating gender justice into the Islamic education curriculum and examine its relevance in addressing the challenges of contemporary education and social life. The study employed a library research method with a qualitative approach. Data were obtained from primary literature in the form of Qur'anic texts and hadiths, as well as secondary literature in the form of books, articles, and research reports related to gender and Islamic education. The analysis was conducted using content analysis techniques to identify notions of gender justice and their implications in the curriculum. The study shows that gender justice in Islam is rooted in the principles of monotheism and the maqashid sharia, which emphasize spiritual and social equality. A gender-biased curriculum has been shown to perpetuate discrimination, while a gender-responsive curriculum can shape critical, inclusive, and just students. In addition, the integration of gender justice material into the curriculum can encourage women's participation in the public sphere and strengthen the mission of Islamic education as rahmatan lil 'alamin. Gender justice material in the Islamic Education curriculum is a normative, pedagogical, and sociological necessity. Its implementation is expected to eliminate gender-based discrimination, strengthen the value of justice, and build a more inclusive and equal society.

Keywords: Gender Justice, Curriculum, Islamic Education

Abstrak

Pendidikan Islam memiliki peran strategis dalam membentuk karakter dan perilaku peserta didik sesuai nilai keadilan, kemanusiaan, dan penghormatan terhadap martabat manusia. Namun, praktik pendidikan masih sering dipengaruhi konstruksi sosial patriarkal yang melahirkan bias gender. Hal ini menimbulkan ketidaksetaraan dalam akses, peran, dan kesempatan bagi perempuan maupun laki-laki. Penelitian ini bertujuan menganalisis urgensi materi keadilan gender dalam kurikulum Pendidikan Islam serta mengkaji relevansinya dalam menjawab tantangan pendidikan dan kehidupan sosial kontemporer. Penelitian menggunakan metode studi pustaka (library research) dengan pendekatan kualitatif. Data diperoleh dari literatur primer berupa teks Al-Qur'an dan hadis, serta literatur sekunder berupa buku, artikel, dan laporan penelitian terkait gender dan pendidikan Islam. Analisis dilakukan dengan teknik analisis isi untuk mengidentifikasi gagasan tentang keadilan gender dan implikasinya dalam kurikulum. Kajian menunjukkan bahwa keadilan gender dalam Islam berakar pada prinsip tauhid dan maqashid syariah yang menekankan kesetaraan spiritual dan sosial. Kurikulum yang bias gender terbukti melanggengkan diskriminasi, sementara kurikulum yang responsif gender mampu membentuk peserta didik yang kritis, inklusif, dan berkeadilan. Selain itu, integrasi materi keadilan gender dalam kurikulum dapat mendorong partisipasi perempuan dalam ruang publik dan memperkuat misi pendidikan Islam sebagai rahmatan lil 'alamin. Materi keadilan gender dalam kurikulum Pendidikan Islam merupakan kebutuhan normatif, pedagogis, dan sosiologis. Implementasinya diharapkan mampu menghapus diskriminasi berbasis gender, memperkuat nilai keadilan, serta membangun masyarakat yang lebih inklusif dan setara.

Kata Kunci: Keadilan Gender, Kurikulum, Pendidikan Islam



1. Introduction

Students in accordance with Islamic values based on justice, humanity, and respect for human dignity (Nata, 2016). In the context of an increasingly complex modern society, the issue of gender justice is a challenge and an urgent need that requires attention in the development of Islamic education curricula (Fakih, 2013). Gender equity is not intended to eliminate biological differences between men and women, but rather to ensure equal opportunities, rights, responsibilities, and access in various aspects of life, including education (Mulia, 2010).

This principle is in line with Islamic teachings, which place men and women as caliphs on earth who have a shared responsibility in building civilization. However, reality shows that educational practices are still often influenced by social and cultural constructs that give rise to gender stereotypes. In some cases, learning materials, teaching methods, and educational environments still reproduce views that place one gender in a more dominant position than the other (Sinta, Fakhruddin, et al., 2025). Various studies in Indonesia show that gender bias in Islamic education does not always stem from Islamic teachings themselves, but rather from religious interpretations that are patriarchal and not fully responsive to the principles of justice and equality (Chuzaifah, 2015). At the global level, the urgency of gender-equitable education has also attracted the attention of various international organizations. UNESCO has placed gender equality as a top priority on its global education agenda (Bunga Febriyanti Abidin, 2018).

The organization emphasizes that education must not only guarantee equal access for boys and girls but also ensure that curriculum content, learning processes, and educational environments empower all learners equitably. UNESCO even emphasizes the importance of a gender-transformative education approach, namely education that can change discriminatory social norms, attitudes, and practices, thereby creating a more inclusive and equitable society (Kamaludin, 2009).

Based on this description, the inclusion of gender justice material in the Islamic education curriculum is highly urgent for study and implementation. This material not only aims to eliminate gender-based discrimination but also strengthens the mission of Islamic education in developing a generation that upholds the values of justice, equality, and humanity. Therefore, this study aims to analyze the urgency of including gender justice material in the Islamic education curriculum and examine its relevance in addressing the challenges of contemporary education and social life.

2. Literature Review

However, reality shows that educational practices are still often influenced by social and cultural constructs that give rise to gender stereotypes. In some cases, learning materials, teaching methods, and educational environments still reproduce views that place one gender in a more dominant position than the other (Ridwan, 2012). Various studies in Indonesia show that gender bias in Islamic education does not always stem from Islamic teachings themselves, but rather from religious interpretations that are patriarchal and not fully responsive to the principles of justice and equality.

In Indonesia, the discourse on integrating a gender perspective into the Islamic Religious Education (PAI) curriculum is growing. Several studies confirm that a gender-responsive PAI curriculum can be a crucial instrument in realizing inclusive, democratic, and equitable education (Mutmainnah, 2019). Developing a curriculum that takes into account a gender perspective enables students to understand Islamic values in a more contextual way, thereby enabling them to avoid discriminatory practices that contradict the principles of *al-'adl* (justice) and *al-musawah* (equality) in Islam (Auda, 2008). At the global level, the urgency of gender-equitable education has also attracted the attention of various international organizations.



UNESCO has placed gender equality as a top priority on its global education agenda (UNESCO, 2021). The organization emphasizes that education must not only guarantee equal access for men and women but also ensure that curriculum content, learning processes, and educational environments are able to empower all learners fairly (Roziqin, 2020). UNESCO even emphasizes the importance of a gender-transformative education approach, namely, education that is able to change discriminatory social norms, attitudes, and practices so as to create a more inclusive and just society.

3. Research Method

This research employed a library research method with a qualitative approach. Data were obtained from primary literature, including the Qur'an and Hadith as normative foundations, and secondary literature, including books, articles, and research reports relevant to gender and Islamic education issues (Sinta, Nurhuda, et al., 2025). The analysis was carried out using content analysis techniques, namely examining and classifying the main ideas about gender justice, then interpreting their implications for the Islamic Education curriculum (Putri & Nurhuda, 2023). Through this approach, the research seeks to provide a comprehensive picture of the urgency of integrating gender justice material into the curriculum, while also assessing its relevance in addressing the challenges of contemporary education and social life.

4. Result & Discussion

1. The Concept of Gender Justice in Islam

God created women with a different body shape and structure than men, so there are clear differences between the two. These differences undoubtedly have a specific purpose and wisdom that is difficult for anyone to deny. It is precisely through these differences that men and women can love, care for, and benefit from each other (Ahmadi, 2015). They can also work together in carrying out their duties as God's vicegerents on earth to prosper the world.

This statement affirms that God is just toward all His creatures, without distinction of gender, regarding the dignity of those who are pious. Islam grants equal rights to men and women, although there are differences in some aspects according to their respective natures (Pristiwiyanto, 2016). As explained in QS. An-Nahl verse 97, every human being will receive a fair reward according to their deeds, without discrimination based on gender, as long as they are able to carry out their obligations well.

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ٩٧

Gender equality in Islam is a fundamental principle rooted in the teachings of monotheism, namely the recognition that all humans are creations of God and have equal standing before Him. The Qur'an emphasizes that men and women have equal potential to attain piety, as affirmed in QS. Al-Hujurat [49]:13.

يٰۤاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَاٖۗٔلَ لِتَعَارَفُوْۤا ۚ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْ ۚ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ



This equality is not only spiritual but also encompasses social, economic, and political aspects. In the Prophet's hadith, women are depicted as equal partners in family and community life, not mere accessories (Syam, 2018).

From the perspective of maqashid sharia, gender justice can be understood as part of the objectives of Islamic law, which protect life, mind, descendants, and property (Rahman, 2019). Thus, gender justice is not a modern concept foreign to Islam, but rather an integral part of the long-held values of justice. Unfortunately, this understanding is often diminished by patriarchal interpretations that place women in a subordinate position (Sinta et al., 2026). Therefore, reinterpreting religious texts from a gender justice perspective is important to restore the essence of Islam as a religion of rahmatan lil 'alamin.

2. The Problem of Gender Inequality in Islamic Educational Institutions

Although Islam teaches equality, Islamic educational practices in many institutions still perpetuate gender bias. Islamic Religious Education (PAI) curricula often depict male figures as central figures in Islamic history, while women's contributions are rarely highlighted (Mahfiana, 2015). This gives the impression that the role of women in Islamic history is not significant, even though many female scholars played a major role in the development of science and da'wah.

In addition, teaching materials often contain gender stereotypes that place women solely in the domestic sphere, such as childcare and housework (Rola-rubzen et al., 2023). This stereotype reinforces the view that women are unfit to participate in the public sphere. Research shows that gender bias in the curriculum impacts women's limited participation in leadership roles, both in schools and in society (Truong et al., 2014).

Gender inequality is also evident in educational practices, for example, in the division of roles between male and female teachers and in leadership opportunities in Islamic educational institutions. This demonstrates that Islamic educational institutions still face significant challenges in realizing the principles of gender equality taught by Islam.

3. Core Material on Gender Equity

The core content of gender equity in Islamic education must encompass several important aspects. First, spiritual and moral equality, emphasizing that men and women have equal potential for faith, good deeds, and attaining piety (Najah & Fitriani, 2021). This is important to dispel the view that women are spiritually inferior to men. Second, social rights and obligations emphasize that social roles are not determined by gender, but by capacity and responsibility (Harris & Muhtar, 2019). Thus, women have equal rights to participate in education, politics, and economics.

Third, the elimination of gender stereotypes, namely, dismantling views that limit women to the domestic sphere. (Susanti, 2022) The curriculum must teach that women can play a role in various fields, including leadership and science. Fourth, recognizing the contributions of female scholars, including the history and roles of female figures in Islam, as part of the curriculum. This is crucial to provide students with examples of women's significant roles in Islamic history (Bunga Febriyanti Abidin, 2018). By including this core material, the Islamic education curriculum can become more inclusive and reflect the values of gender justice taught by Islam.



4. The Urgency of Gender Justice Material in the Islamic Education Curriculum

a. Normative-Theological Aspects

In Islam, justice is a core value that underpins all teachings. The Quran repeatedly emphasizes the importance of being just, even towards oneself and others, regardless of gender, social status, or background (Arip Ambulan & Purba, 1945). QS. An-Nisa [4]:135 emphasizes that Muslims must uphold justice, even towards close relatives. This principle demonstrates that gender bias in the Islamic education curriculum contradicts basic Islamic values.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِٱلْقِسْطِ شُهَدَآءَ لِلّٰهِ وَلَوْ عَلَىٰٓ أَنفُسِكُمْ ؕ أَوِ ٱلْوَلَدَيْنِ وَٱلْأَقْرَبِينَ ؕ إِن يَكُنْ غَنِيًا
أَوْ فَقِيرًا فَٱللَّهُ أُوْلَىٰ بِهِمَا ؕ فَلَا تَتَّبِعُوا ٱلْهَوَىٰٓ أَن تَعْدِلُوا ؕ وَإِن تَلَوْاْ أَوْ تَعْرَضُواْ فَإِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ
خَبِيرًا

The Prophet's hadith also emphasizes the equal role of women in religious and social life. Therefore, including gender equity in the curriculum is not merely a modern imperative, but rather part of an effort to return Islamic teachings to their original principles, which emphasize universal justice (Putri et al., 2024). A gender-biased curriculum has the potential to violate the maqasid sharia, the goal of Islamic law, which is to safeguard human dignity. Therefore, the normative-theological urgency emphasizes that gender equity is a religious mandate that must be realized in education.

b. Pedagogical Aspects

Pedagogically, a gender-focused curriculum plays a crucial role in developing critical, inclusive, and respectful students. Gender-biased education tends to perpetuate discrimination, as students are taught from an early age to accept inequality as normal (Porst & Sakdapolrak, 2020). Conversely, a gender-equitable curriculum creates a space for students to understand that gender differences should not be a basis for discrimination. This will foster a more open generation, capable of critical thinking about unequal social structures, and courageous advocates for justice (Putri et al., 2025).

Teachers will also have clearer guidelines in teaching the value of equality, so that the learning process not only transfers knowledge but also forms a just and inclusive character (Sinta, Sumarna, et al., 2025). Thus, the pedagogical urgency emphasizes that a gender-equitable curriculum is an important means of forming knowledgeable and noble human beings, in accordance with the goals of Islamic education.

c. Sociological Aspects

Education plays a significant role in shaping society's social structure. A gender-biased curriculum perpetuates inequality, as students grow up with the understanding that women's roles are limited to the domestic sphere (Sharify-Funk, 2020). This has an impact on the low participation of women in the public sphere, including in political, economic, and religious leadership.

Conversely, a gender-equitable curriculum can encourage greater female participation. By incorporating gender equity material, students will learn that women have the same rights and capacities as men to contribute to society (Ismail et al., 2020). This will create a more just and equal social structure, where women are no longer seen as second-class citizens.

This sociological urgency demonstrates that Islamic education has a significant responsibility in shaping a just society (Muslihudin et al., 2023). A gender-equitable curriculum



is not only an academic necessity but also a social strategy for creating a more democratic and inclusive society.

d. Aspects of Social Transformation

Integrating gender justice material into the Islamic education curriculum is also urgent in the context of social transformation. Education is one of the most effective instruments for changing culture and social structures (Shaikh, 2012). A gender-based curriculum can be a means to prevent gender-based discrimination and violence, because students are taught from an early age to value equality.

The social transformation resulting from gender-based education will create a society that values human rights more highly, is more open to diversity, and is more committed to the values of justice (Nurhuda et al., 2023). This aligns with the goal of Islamic education to develop individuals who are faithful, knowledgeable, and have noble morals, capable of realizing a just and prosperous society.

5. Conclusion

This research demonstrates that gender equity is a fundamental principle in Islam that must be reflected in the educational curriculum. Educational practices that remain gender-biased are more influenced by patriarchal social constructs than by Islamic teachings themselves. Through a qualitative literature review, it was found that integrating gender equity into the Islamic education curriculum has normative, pedagogical, sociological, and social transformational urgency.

Normatively, a gender-responsive curriculum aligns with the values of justice and equality as enshrined in the Quran and Hadith. Pedagogically, it shapes critical and inclusive learners. Sociologically, a gender-sensitive curriculum encourages women's participation in the public sphere. From a social transformation perspective, gender-equitable education plays a role in eliminating discrimination and building an equal society. Thus, the presence of gender justice material in the Islamic Education curriculum is not only an academic need, but also a moral and social one, in order to produce a generation that upholds the values of justice, equality, and humanity.

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