

THE URGENCY OF IMPLEMENTING GENDER-BASED EDUCATION IN MADRASAH IBTIDAIYAH

Ismani^{1✉}, Umar Fauzan², Noor Malihah³

⁽¹⁾⁽²⁾ Sultan Aji Muhammad Idris State Islamic University Samarinda

⁽³⁾ Salatiga State Islamic University

DOI: 10.29313/tjpi.v12i2.12140

Abstract

Education is understood as the most essential human need, so it is a necessity why we need education. In particular, basic education is a reference for the implementation of further education. Based on the Law on the National Education System No. 20 of 2003 Chapter IV Article 5 No. 1, it is stated that citizens have the right to receive quality education without any segregation by gender, religion, race, and ethnicity, especially in basic education. This research aims to examine the urgency of implementing gender-based education in Madrasah Ibtidaiyah. This research is library research because it examines previously existing research data as a reference for analyzing conclusions. From this research, it was found that there is an urgency to implement gender-based education in *madrasah ibtidaiyah* which is the basic education unit implemented in Indonesia. The reference for implementing gender-based education is contained in the law and is also contained in the study of the Al-Qur'an.

Keywords: Urgency, Education; Gender; Madrasah Ibtidaiyah.

Copyright (c) 2023 Ismani, Umar Fauzan, Noor Malihah.

✉ Corresponding author :

Email Address: Awangismani1966@gmail.com

Received June 20, 2023. Accepted November 14, 2023. Published November 16, 2023.

INTRODUCTION

Education is understood as the most essential human need, so it is a necessity why we need education. Education teaches humans the way to live. Theoretically, education is defined as a conscious effort carried out by the family, community, and government through guidance, teaching, and training activities, which take place in formal, informal, and non-formal institutions and continue throughout life to prepare individuals who are intellectually intelligent, emotionally, and spiritual (IQ, EQ, and SQ), so that they can apply the knowledge gained in various aspects of life dynamically for the future. (Ramayulis 2011) Based on the Law on the National Education System No. 20 of 2003 Chapter IV Article 5 No. 1, it is stated that there is a citizen's right to receive quality education. (JDIH BPK RI Website Secretariat 2017) Based on this juridical basis, it appears that the government is paying attention to improving education for its people without any segregation of gender, religion, race, and ethnicity.

However, the implementation of education in society, especially the provision of education for women, is still not optimal. In education, women still occupy a fairly low percentage. This is based on data from *the United Nations Educational, Scientific and Cultural Organization* (UNESCO) in

the *International Labor Organization* (ILO) in June 2020, women who graduated from science, technology and engineering education (*engineering*), and mathematics (STEM) at a high level in Indonesia has reached 37 percent. However, this figure is still lower than male graduates, namely 63 percent. (Legal and Public Relations Bureau of the Ministry of PPPA 2022)

Gender-related research is also a discussion topic that is quite interesting to discuss, based on a search using the Publish or Perish application alone, it was found that there were 1000 papers discussing gender with the keywords gender, Islamic and education, from several articles that studied gender there were several *articles* that used as a reference for research studies as follows:

First, an article from Siti Zulaiha, with the title *Article The Urgency of Curriculum and Gender Inclusive Learning Systems*. In her research, Siti Zulaiha explains the syllabus analysis rubric, learning analysis rubric, implementation plans and implementation processes that are in accordance with the principles of gender equality. (Zulaiha 2017)

The two studies from Ana Azzahra, Shadrina, Ghuron Akbari Wardana, Debi Yandrizal, and Rudi Hasim with the title *Islamic Education and Concept of Gender Using a Culture Approach in Minangkabau* in their research discuss the concept of gender contained in the spiritual culture in Minangkabau, it is known that in this culture There is still often a public perception that views women as second class social creatures after men in everyday life. The article provides recommendations for future research regarding community gender literacy in Islamic education in Minangkabau. (Azzahra et al. 2021)

Third, research from Abdul Wahab Fahrub, Dewi Alhaa, Muhammad Wasith Achadi with the title *Gender Equality in Women's Jurisprudence According to Husein Muhammad And Relevance To The Goals Of Islamic Religious Education*, the results of this research are first: the concept of gender equality in women's jurisprudence according to Husein Muhammad is an idea or idea that consists of several knowledge, namely about understanding gender, gender bias and gender roles which always emphasizes the need for women's fiqh. decision making in a social, economic and political reality. Women's fiqh consists of women's fiqh in the household, women's fiqh in worship, women's fiqh in marriage, women's fiqh in family health and women's fiqh in politics. According to Husein Muhammad, the concept of the feminist paradigm is to use the idea of monotheism in gender relations, the principles of maqasid sharia and interpretation methodology from a gender perspective. Second: the relevance of the concept of gender equality in women's jurisprudence according to Husein Muhammad to the aims of Islamic religious education are: (a) dimensions of faith that are relevant to the understanding of gender monotheism between men and women, (b) dimensions that are relevant to women playing an active role in thinking collectively. intellectual, (c) dimensions of understanding that are relevant to women being able to understand the meaning of gender and actualize them, (d) dimensions of practice that are relevant so that women are able to play an active role in the domestic and public spheres, and (e) dimensions of values that are in accordance with the principles of maqasid syari 'Ah. (Fahrub, Alhaa, and Achadi 2023)

Of the three studies above, there are differences in discussion with the research that the researcher will study. The focus of the research that the researcher is studying is related to the educational urgency of implementing gender education in Madrasah Ibtidaiyah, which is the religion-based basic education in Indonesia. Based on this, the author is interested in studying in more depth the urgency of implementing gender-based education in Madrasah Ibtidaiyah.

METHODOLOGY

As a form of guaranteeing the scientificity of research, it is necessary to determine research methods in order to achieve research objectives. This research is library research because it examines relevant previous research data as a reference for drawing conclusions.

RESULTS AND DISCUSSION

Gender is usually interpreted by society as differentiating between male and female. This meaning cannot be blamed in its entirety, however, we also need an understanding regarding gender that is in accordance with its meaning. The difference between gender and sex (sex) is a basic

problem that must immediately be given an in-depth understanding. British sociologist Ann Oakley (1972) was the figure who first argued regarding gender and sex differences, according to her, sex is a difference in biological characteristics between men and women, especially those related to procreation. Gender is a characteristic that exists in humans which is formed socially and culturally so that it is not at all related to sex. (Sovitriana 2020)

From the understanding above, we can find that there are fundamental differences between gender and sex. Sex only focuses on labeling gender, however, the concept of gender has a broader meaning, namely the relationship between attitudes held by humans which are formed socially and culturally. As stated by Rilla Sovitriana, gender is the difference in roles, functions and responsibilities between men and women which are the result of social construction and can change according to developments over time. (Sovitriana 2020)

To make it easier to explain the differences between gender and sex, researchers will explain them in the following table.

Table 1 Differences in Sex and Gender Characteristics (Sovitriana 2020)

No	Characteristics	Sex	Gender
1	Differentiating Source	Lord	Man
2.	Element	Biological (reproductive organs)	Culture (Behavior)
3.	Characteristic	Creation of values of perfection, enjoyment, peace, etc. So it benefits both parties.	Creation of norms regarding "Appropriate" or "Inappropriate". Men are often considered inappropriate to do household work, women are. It is not appropriate for women to fight, etc. to the detriment of one of the parties.
4.		Throughout time, everywhere, there are no class differences.	May change seasonally and differ for each class.

Based on the explanation above, we can draw the conclusion that there are differences between sex and gender, making it easier for researchers to study the concept of a gender-based curriculum.

The urgency of gender-based education in Madrasah Ibtidaiyah

Indonesia is very diverse, every region and individual has potential that can be developed. One real form of developing human potential is education. Education is the main reference in developing human potential. However, developing education is not only the government's obligation, but we as a society are also obliged to participate in implementing this education. If we examine data from *the United Nations Educational Scientific and Cultural Organization* (UNESCO) in the International Labor Organization (ILO) in June 2020, women who studied and graduated from Science, Technology, Engineering, (*Engineering*) and Mathematics (STEM) education have reached the figure is 37 percent, but this figure is still low compared to male graduates who reached 63

percent. (Legal and Public Relations Bureau of the Ministry of PPPA 2022) This illustrates that increasing educational potential is still not being maximized.

From the understanding above, we understand the importance of education in developing gender understanding, especially in basic education, in this case Madrasah Ibtidaiyah which is a reference for future educational development. Madrasah Ibtidaiyah is one of the formal education units for children aged 7-12 years under the Ministry of Religion, Madrasah Ibtidaiyah (abbreviated as MI) is one of the providers of general education that has Islamic characteristics, which has 6 levels at the basic education level and is a forum for producing a generation of Muslims who are faithful, devout and have noble character. (Kurdish 2020) As one of the basic education units, Madrasah Ibtidaiyah has an important role in instilling gender concepts that are in accordance with Islamic concepts.

If we look at the BPS data for 2022/2023, there are 1,711 State Madrasah Ibtidaiyah in Indonesia and 24,790 private Madrasah Ibtidaiyah, so there are a total of 26,501 Madrasah Ibtidaiyah in Indonesia with a total number of students of 4,241,309 students throughout Indonesia. (Central Statistics Agency n.d.) Primary school education is education that can form the foundation for developing students' character, so it is important that teachers can educate correctly, especially regarding gender concepts, teachers must provide understanding from early education so that there are no misunderstandings regarding gender equality. (Adi et al. 2018)

If you look at the data on the number of students at Madrasah Ibtidaiyah in Indonesia, it becomes imperative to develop the concept of gender-based education. If efforts are not made to introduce and understand gender from an early age, there will be a very large gap in the future regarding gender equality in Indonesia.

Based on the results of Mardin ¹M. This illustrates that there is a relationship between gender bias in schools and gender bias in learning. (Nur 2018)

According to Iswah Adriana, gender inequality is manifested in various forms as follows:

First, marginalization or the process of marginalization/impoverishment which results in economic impoverishment. As in understanding the importance of girls going to high school because in the end they return to the kitchen; *Second*, Subordination or secondaryness, basically the belief that one gender is more important than the other; *Third*, stereotypes or standard images attached to individuals that do not correspond to existing empirical reality. For example, the view of their functions and duties is only carrying out domestic or household functions and tasks; *Fourth*, violence is an attack on the physical and psychological; *Fifth*, a double burden is a burden that must be borne excessively by one particular gender. Many observations show that women do 90% of the work in the household, so for those who work outside, apart from working outside they also have to work in the household. (Adriana 2009)

In relation to equality in education, Indonesia itself has a juridical basis in the implementation of education, one of which is in the Law on the National Education System No. 20 of 2003 Chapter IV Article 5 No. 1 which states that there is a citizen's right to receive quality education. (JDIH BPK RI Website Secretariat 2017) Textually it is implied that there is equality of community rights in the field of education. Education is not only obtained through school, but education must also be provided in family and community life.

In fact, to overcome women's backwardness in various fields, including education, the government launched a gender mainstreaming program as stated in Presidential Instruction number 9 of 2000 which states that every government institution is obliged to include dimensions of gender equality and justice in every planning, implementation, monitoring and evaluation of programs. /policies, and activities. This is also explicitly stated in GBHN 1999-2004, Law Number 25 of 2000 concerning Propenas and the World Education Forum Agreement in Dakar in April 2000 concerning education for all, one of the components of which is gender equality, including how to formulate an appropriate curriculum. based on gender equality. (Khotimah 2008)

¹ The 10 dimensions of Gender Bias include Communication Patterns, Idioms, displays and decorations, participation, representation, unfair treatment, equal access, mastery of teaching materials, self-control and empowerment of participants' potential.

In order to maximize national development goals, including development in the field of education. So a real effort is needed that can be implemented especially in Indonesia. One effort that can be implemented includes cultivating gender-based education, both in families, schools and communities. According to Iswah Adriana, concrete steps are needed to instill gender values in education, including reformulating gender policy in education by referring to the first three main objectives, opening equal educational opportunities in all majors, types and levels of education based on aspects of gender equality. Second, eliminate all forms of gender inequality in majors, vocational fields or programs so that the concept of gender equality is achieved in increasing professionalism. Third, providing opportunities and opportunities for women optimally in all units and at all stages of educational development, from planning to policy evaluation. (Adriana 2009b)

According to Rustan Efendy's research, gender bias appears in the implementation of education in schools or madrasas, such as textbooks that appear to contain pictures or sentence formulations that do not reflect gender equality, for example, pictures of pilots are always men because piloting is a job that requires special skills and strength. only men have. Meanwhile, the image of a teacher teaching is always female because teachers are identified with the task of nurturing and educating and ironically, even though teachers are mostly female, the principal of the school is generally male. etc. This shows that there is gender bias in education. (Efendy 2020)

Head of the Center for Gender Research (PRG) at the Strategic and Global School of the University of Indonesia, Ikilah Muzayyanah Dini Fajriah, explained that discussing gender does not always talk about gender, according to him, whether being a woman or a man is a product of gender construction due to treatment, knowledge and experience. men and women are different. According to him, in the concept of education, there needs to be mainstreaming of gender equality, disability and social inclusion in madrasas. (Directorate General of Islamic Education, Ministry of Religion of the Republic of Indonesia | PENDIS n.d.)

Madrasas are a second home for children, so gender-based education is a must in education in madrasas in particular, lest madrasas, as a safe place and a place for building children's character, instead become a place for the erosion of gender understanding. Cases related to gender have also become the main discussion and focus of the Ministry of Women's Empowerment and Child Protection of the Republic of Indonesia (KPPPA RI), such as the case of rape by parents of their children which occurred in Semarang in 2022, (Legal and Public Relations Bureau of the Ministry of PPPA 2022) this illustrates how important it is to study gender education. It also appears that one of the cases that is in the spotlight is related to the rape case committed by the Head of a Madrasah in Toraja against his 15 year old student. (PPPA Ministry of Law and Public Relations Bureau n.d.) This is red ink for educational institutions, especially Madrasah education in Indonesia. So based on several studies above, it is considered very important to implement the concept of gender-based education in Madrasah Ibtidaiyah, especially as the first foundation in education in Indonesia.

In relation to equality in education, Indonesia itself has a juridical basis in the implementation of education, one of which is in the Law on the National Education System No. 20 of 2003 Chapter IV Article 5 No. 1 which states that there is a citizen's right to receive quality education. (JDIH BPK RI Website Secretariat 2017) Textually it is implied that there is equality of community rights in the field of education. Education is not only obtained through school, but education must also be provided in family and community life.

In fact, to overcome women's backwardness in various fields, including education, the government launched a gender mainstreaming program as stated in Presidential Instruction number 9 of 2000 which states that every government institution is obliged to include dimensions of gender equality and justice in every planning, implementation, monitoring and evaluation of programs. /policies, and activities. This is also explicitly stated in GBHN 1999-2004, Law Number 25 of 2000 concerning Proenas and the World Education Forum Agreement in Dakkar in April 2000 concerning education for all, one of the components of which is gender equality, including how to formulate an appropriate curriculum. based on gender equality. (Khotimah 2008)

In order to maximize national development goals, including development in the field of education. So a real effort is needed that can be implemented especially in Indonesia. One effort

that can be implemented includes cultivating gender-based education, both in families, schools and communities.

According to Iswah Adriana, concrete steps are needed to instill gender values in education, including reformulating gender policy in education by referring to the first three main objectives, opening equal educational opportunities in all majors, types and levels of education based on aspects of gender equality. Second, eliminate all forms of gender inequality in majors, vocational fields or programs so that the concept of gender equality is achieved in increasing professionalism. Third, providing opportunities and opportunities for women optimally in all units and at all stages of educational development, from planning to policy evaluation. (Adriana 2009b)

According to Abbas Kafarat, quoted by Nasrudin Baidan, it was said that the Prophet Muhammad SAW ordered to pay attention to women's education so that by providing this education they could prevent their parents from hellfire, "Mothers are like schools, if you prepare them well then you have prepared the nation's generation with personal integrity. good" thus it can be understood how Islam desires the fulfillment of education without any distinction between genders. leaving women in ignorance is a form of injustice because it allows them not to develop the potential of a country. Such actions are not only detrimental to the country's potential but also contrary to the Koran and Sunnah. (Zulaiha 2017)

From the explanation above, it can be concluded that there is an important role for women not only in family development, but women also play an important role in developing the country's potential. Therefore, there is an urgent need for an educational formulation that is conceptualized in a gender-based education system as a solution to the problems that exist in our country.

Gender-Based Madrasah Education Concept

The conception of Madrasah education, especially Islamic religious education, has never been separated from its foundation of thought, namely the Al-Qur'an and Hadith, one of the famous hadiths is the hadith concerning the obligation to study for Muslim men and Muslim women "Thalabul ilmi faridatun alaa kulli muslimina wal muslimatin " From this hadith, it appears that there is an obligation to seek knowledge without regard to gender. Every human being has the right to receive the same education, whether formal (school), informal (family) and non-formal (community) education. Abdul Gani Jamora Nasution provides several recommendations in the verses of the Koran regarding the pursuit of knowledge as follows:

First , QS. Al-Alaq who commands reading; *Second*, QS. Al-Mujjadi verse 11 about the elevation of the status of those who are wise and believer; *Third* , QS. Ali Imran verse 18 about people of knowledge who declare obedience to Allah SWT; *Fourth* , QS. Thaha verse 114 regarding the command to increase the knowledge you have; *Fifth* , QS. Az-Zumar verse 9 regarding the question that differentiates people who have knowledge and those who do not.

Then the hadith of the Prophet Muhammad SAW is as follows:

First , the hadith of the prophet from Abu Darda narrated by Ibn Majah "For those who take the path to seek knowledge, Allah SWT will make the path to heaven easier. Indeed, the angels spread their wings over the seeker of knowledge because they are pleased with what he seeks."

Second, the hadith narrated by Tirmizi, "Whoever goes out to seek knowledge will be on the path of Allah until he returns home"

Third, Hadith History of At Tirmizi "Whoever takes the path to seek knowledge, Allah will make the path to heaven easy for him." (Nasution 2019)

The urgency of the verses of the Qur'an and the hadith above makes it clear that there is no preference for gender in educational positions. Men and women have the same rights and obligations in studying. In the application of the concept of gender-based Islamic religious education, it is no different from the application of other education which differs only in the foundation of thinking which is based on the perfection of the Qur'an and Al-hadith and the aim of education is to educate, guide and direct students to become Islamic individuals (confident, obedient, and moral) within the framework of students as individuals, family members, members of society, citizens, and citizens of the world. If we refer to the discussion above, the concept of gender must also be included in the curriculum elements, giving rise to the concept of a gender-

based curriculum as a reference for developing the concept of Gender-Based Madrasah Ibtidaiyah Education.

The explanation of the curriculum in Law No. 20 of 2003 concerning the National Education System, "Curriculum is a set of plans and arrangements regarding the objectives of the content and learning materials as well as the methods used as guidelines for implementing learning to achieve educational goals." (JDIH BPK RI Website Sekretariat 2017) According to Prof. R. Ibrahim, MA explained that the curriculum is a set of educational programs that are planned and implemented to achieve educational goals. (R. Ibrahim n.d.) If we look at some of the curriculum descriptions above, we can conclude that the gender-based curriculum that is expected to be implemented, especially in Indonesia, is a set of plans that include objectives, learning materials, methods and implementation of learning combined with values. the value of gender equality.

According to Iswah Adriana, in preparing the curriculum, there are 4 things that must be emphasized. First, teachers. Teachers must have a gender perspective, because teachers are the spearhead in the implementation of education. Second, textbooks or teaching materials. Teaching materials must also instill the values of equality in each sub-material because books are the main support in learning. *Third*, the learning process. The learning process must consider the value of equality, gender differences should not be a reference for teaching differentiation but rather ability. Fourth, appreciation for teachers, based on research results, the lack of teacher professionalism is driven by teacher socio-economics, so more appreciation is needed for teachers as a form of reward in developing education in our country. (Adriana 2009a) in implementing a gender-based learning curriculum it is also mandatory to apply an evaluation method, especially in madrasah education, one of the evaluation models offered is the CIPP evaluation concept, this evaluation concept is one of the recommendations because it can measure the process of a learning program as a whole and comprehensive. (Septian Aristya, Zurqoni, and Sugeng 2022)

There are four levels of integration offered in strategies and frameworks for including gender materials in a curriculum. The four levels of integration that can be offered in strategies and frameworks for embedding gender material and values in the curriculum are as follows:

First, *Contributions Approach*. The approach implemented by the education system and policies through the curriculum, values and gender issues are included explicitly in the curriculum.

Second, *Addictive Approach*. This approach instills the value of gender equality without changing the existing curriculum structure.

Third, *the Transformational Approach*, this approach applies an overall restructuring of existing values, goals and perfections with the value of gender equality goals and perfections.

Fourth, *the Social Action Approach*, this approach directs students to take and make gender-sensitive decisions in their lives. This is implemented by discussing in class the concepts, roles and relations of gender in society. (Susilaningsih & Agus M. Najib (ed) 2004)

The application of gender concepts in education is also based on the four commonly proposed levels of integration:

First, *gender awareness*, this level includes increasing awareness of gender issues and their relevance to the curriculum. This may include activities such as reviewing course materials to identify gender bias, discussing gender stereotypes, and exploring how gender influences access to education and other opportunities. (Schneider 2023)

Second, *gender sensitivity*. At this level, the curriculum is designed to be sensitive to gender differences and to promote gender equality. This may involve incorporating examples and case studies that highlight gender issues, using gender-inclusive language, and ensuring that teaching methods and materials are accessible to all students. (The 2020 one)

Third, *Gender mainstreaming*, This level involves integrating gender into all aspects of the curriculum, including content, teaching methods, and assessment. This requires a systematic approach to identifying and addressing gender bias and inequality, and may involve the development of new materials and methods explicitly designed to promote gender equality. (Heidari et al. 2016)

Fourth, *gender transformation*, this level involves challenging and transforming the social norms and power structures that underlie gender inequality. This may involve engaging students in critical reflection and analysis of gender issues, encouraging gender equality activism and advocacy, and working to create more inclusive and equitable learning environments. (Palmen et al. 2020)

Overall, integrating gender into the curriculum requires comprehensive and sustained efforts involving all stakeholders, including teachers, students, administrators, and policy makers. This involves identifying and addressing gender bias and inequality at all levels of the education system, and working to create a more inclusive and equitable learning environment for all students.

Based on the discussion above, we can conclude that the preparation of the concept of gender-based education in Madrasah Ibtidaiyah must start from an understanding regarding the urgency of implementing the educational concept first, either through the basis of religious urgency, theory and even phenomena in the field. After understanding the urgency of gender-based education, we can start the concept of education which refers to the concept of the curriculum.

If we refer to the previous implementation of the concept of gender-based curriculum, gender-based curriculum refers to four main components, firstly the teacher as the object and subject of education, secondly, teaching materials, thirdly, the teaching process, and fourthly, rewards, but researchers feel that the curriculum approach must also fulfill to the assessment system. The approach to implementing the curriculum must also take into account the basic needs and policies of each educational unit institution.

CONCLUSION

The urgency of implementing a gender-based curriculum in elementary schools, in this case Madrasah Ibtidaiyah, is an inevitable need. It must be acknowledged that Madrasah Ibtidaiyah is one of the basic education units which is the main effort in instilling gender values and equality, especially in the world of education. The urgency of implementing a gender-based curriculum is also in line with government policy in Indonesia. However, we must understand and agree together that the preparation of educational concepts, especially in Madrasah Ibtidaiyah, which is one of the religious-based basic education units, is very necessary. So it is hoped that in the future, there will be research contributions that can examine further research related to Madrasah Ibtidaiyah educational concepts in terms of education system construction and more comprehensive curriculum concepts so that they can contribute to better thinking in the future.

REFERENCES

- Adi, Deni, Son of Lecturer, Teacher Education, and Elementary School. 2018. "Gender Equality in Learning in Elementary Schools." *ELSE (Elementary School Education Journal): Journal of Elementary School Education and Learning* 2(1): 89–96. <https://journal.um-surabaya.ac.id/index.php/pgsd/article/view/1400> (June 14, 2023).
- Adriana, Iswah. 2009a. "Gender-Based Curriculum (Building Equal Education)." *Tadris: Journal of Islamic Education* 4(1): 150.
- . 2009b. "Gender-Based Curriculum (Building Equal Education)." *Tadris: Journal of Islamic Education* 4(1): 150. <http://ejournal.iainmadura.ac.id/index.php/tadris/article/view/249> (December 7, 2022).
- Azzahra, Ana et al. 2021. "Islamic Education and Concept of Gender Using a Culture Approach in Minangkabau." *Khalifa: Journal of Islamic Education* 5(2): 155. <http://dx.doi.org/10.24036/kjie.v5i2.129>.
- "Central Bureau of Statistics." https://www.bps.go.id/indikator/indikator/view_data_pub/0000/api_pub/TE9sZFFVvdVErcU9Ka0VreVUrnNnZEQT09/da_04/1 (June 14, 2023).
- Ministry of PPPA Legal and Public Relations Bureau. 2022. "Minister of PPPA Appreciates Shehacks 2022 Program to Promote Gender Equality." www.kemenpppa.go.id/index.php/page/read/29/3871/menteri-pppa-apresiasi-program-shehacks-2022-to-push-gender-equality (November 21, 2022).

- PPPA Ministry of Legal Affairs and Public Relations Bureau. 2022. "Child Rape by Biological Father in Semarang, PPPA Minister Urges Firm Law Enforcement." *Kemenpppa.Go.Id* (September): 1–4. <https://www.kemenpppa.go.id/index.php/page/read/29/3783/pemeriksaan-anak-oleh-ayah-kandung-di-semarang-menteri-pppa-desak-penegakan-Hukum-tegas> (July 24, 2023).
- . "Overseeing Child Rape Cases by Madrasah Heads in Toraja, KemenPPPA Encourages Criminal Charges for Perpetrators." <https://www.kemenpppa.go.id/index.php/page/read/29/4394/kawal-kas-pemeriksaan-anak-oleh-Head-madrasah-di-toraja-kemenpppa-push-pemberatan-pidana-for-doers> (June 14, 2023).
- "Directorate General of Islamic Education, Ministry of Religion of the Republic of Indonesia | PENIS." <https://pendis.kemenag.go.id/read/kemenag-perkuat-pengelenggara-madrasah-inklusi-bebasis-gender> (June 14, 2023).
- Efendy, Rustan. 2020. "Gender Equality in Islamic Education." *Al-Maiyyah Journal* 3(1): 73–83. <https://ejournal.iainpare.ac.id/index.php/almaiyyah/article/view/239> (November 30, 2022).
- Fahrub, Abdul Wahab, Dewi Alhaa, and Muhammad Wasith Achadi. 2023. "Gender Equality In Women's Jurisprudence According To Husein Muhammad And Its Relevance To The Goals Of Islamic Religious Education." *AL-WIJDA'N Journal of Islamic Education Studies* 8(1): 124–49. <http://dx.doi.org/10.58788/alwijdn.v8i1.1604>.
- Heidari, Shirin et al. 2016. "Sex and Gender Equity in Research: Rationale for the SAGER Guidelines and Recommended Use."
- Khotimah, Khusnul. 2008. "The Urgency of Gender Curriculum in Education." *INSANIA: Journal of Alternative Educational Thought* 13(3): 420–533. <http://ejournal.uinsaizu.ac.id/index.php/insania/article/view/313> (December 7, 2022).
- Kurd, Musyarrafah Sulaiman. 2020. "Meta Narrative of Gender Responsive Values in Fiqh Subjects at Madrasah Ibtidaiyah." *Eve Journal: Gender and Children Mainstream Studies* 2(2). <https://ejournal.iainbengkulu.ac.id/index.php/hawa/article/view/3257> (June 14, 2023).
- Nasution, Abdul Gani Jamora. 2019. "Gender Equality Islamic Education Review." *Ihya al-Arabiyah: Journal of Arabic Language and Literature Education* 5(1): 48–53. <http://jurnal.uinsu.ac.id/index.php/ihya/article/view/5526> (September 3, 2022).
- Nur, Mardin M. 2018. "Gender Bias in Religious Education Learning in Aceh." *BUANA GENDER: Journal of Gender and Child Studies* 2(2).
- Palmén, Rachel et al. 2020. "Integrating the Gender Dimension in Teaching, Research Content & Knowledge and Technology Transfer: Validating the Effort Evaluation Framework through Three Case Studies in Europe." *Evaluation and Program Planning* 79. <https://doi.org/10.1016/j.evalprogplan.2019.101751> (September 20, 2023).
- R. Ibrahim. *Some Notes About the Learning Curriculum* .
- Ramayulis. 2011. *History of Islamic Education* . Cet. 1. Jakarta: PT. Kalam Mulia.
- Schneider, Lea Ina. 2023. "#MeToo - Just Another Symptom of Neoliberal Feminism?" *Gender und Recht* : 35–44. <http://dx.doi.org/10.14361/9783839465950-004>.
- JDIH BPK RI Website Sekretariat. 2017. "Law no. 20 of 2003 concerning the National Education System [JDIH BPK RI]." *Jakarta* : 1–57. <https://peraturan.bpk.go.id/Home/Details/43920/uu-no-20-tahun-2003> (June 20, 2023).
- Septian Aristya, Zurqoni, and Sugeng. 2022. "Implementation of the Cipp Evaluation Model." *Journal of Evaluation and Learning* 5(1): 41. <https://jepjurnal.stkipalitb.ac.id/index.php/hepi/article/view/84>.
- Sovitriana, Rilla. 2020. 13 Angewandte Chemie International Edition, 6(11), 951–952. *GENDER Studies in Psychology REVIEW* .
- Susilaningsih & Agus M. Najib (ed). 2004. *Gender Equality in Islamic Higher Education* . Yogyakarta: UIN Sunan Kalijaga and McGill IISEP.
- Yang, Hsing Chen. 2020. "What Should Be Taught and What Is Taught: Integrating Gender into Medical and Health Professions Education for Medical and Nursing Students." *International Journal of Environmental Research and Public Health* 17(18): 1–18.

Zulaiha, Siti. 2017. "The Urgency of Curriculum and Gender Inclusive Learning Systems." *SKILLED: Journal of Basic Education and Learning* 4(2): 86. <http://103.88.229.8/index.php/terampil/article/view/2219> (December 7, 2022).