



Women's Education from the Perspective of Islamic Philosophy of Education: Between Values and Patriarchy

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Abstract: *The Quran and Hadith clearly place education as an obligation for every individual, regardless of gender. This study aims to analyze and provide a philosophical perspective on Islamic education regarding the study of women's education, which is trapped between pure religious values and deeply rooted patriarchal culture. This study uses library research with a descriptive qualitative approach. Data collection techniques used documentation studies, then analyzed using content analysis techniques with the stages of data reduction, grouping, interpretation, and synthesis. The results show that Islamic education views women as subjects with potential and rights equal to those of men. Islamic education also serves as a filter, a forum, and a safe space for women to understand, express themselves, and develop critical awareness of their true role. Therefore, internal and external reconstruction is needed in the educational realm. Reconstruction of teaching materials, curriculum, learning methods, environmental culture, and government policies and institutional power holders is highly desirable. Thus, women's education can truly transform completely without repeating existing history.*

Keywords: *Philosophy of Islamic Education; Women's Transformation; Values and Patriarchy*

I. Introduction

Education is a fundamental human right guaranteed regardless of gender in Islamic teachings. Islam places men and women as equal beings before God and holds the same obligation to seek knowledge and develop their full human potential. From an Islamic educational perspective, the goal of education is not only to develop intellectual abilities but also to shape individuals who are faithful, moral, and responsible. (2017) explains that Islamic education directed on the development of all human potential as a whole, while Azra (2019) emphasizes that education is a strategic instrument in building a civilized society through respect for human dignity and the values of justice. This perspective demonstrates that men and women have equal rights to education as part of implementing basic Islamic values.

However, the implementation of these principles still faces various challenges. Challenges in educational practice. In various Muslim societies, women still experience inequality in access to education, participation, representation in leadership positions, and opportunities to develop their academic capacity. Darwis, Supraha, and Tamam (2024) explains that this condition is more influenced by patriarchal social construction and the historical development of society than by the normative teachings of Islam itself. In line with this view, Azra (2019) emphasized that Islamic educational reform must be directed at strengthening the values of justice, respect for human dignity, and developing an inclusive education system.

This phenomenon of injustice in Islamic educational practices is not a new problem, but rather a fundamental problem rooted in theological and epistemological understanding that

has crystallized in the Islamic scientific tradition for a long time.(Hasanah & Wianti, 2024)Historically, women have been seen as having lower priorities due to their unequal positions, limited access to education, and reduced roles. This is inextricably linked to the influence of misogynistic religious interpretations. Classical commentators examined religious texts without ignoring the context in which they were derived, leading to this gender-biased understanding being increasingly adopted by Muslims. Ultimately, this has had a significant impact on educational practices, where women tend to be positioned as subordinates.(Rusby, 2015).

Various studies have examined women's education in Islam from various perspectives. Darwis, Supraha, and Tamam(2024)shows that gender inequality in Islamic education is more influenced by social and historical constructions than by normative Islamic teachings. Meanwhile, Azra(2019)emphasizes that Islamic educational reform must be directed at strengthening the values of justice, respect for human dignity, and developing an inclusive education system. These findings demonstrate that education plays a strategic role in reducing gender inequality while strengthening values of justice in society.

A review of various studies shows that most research focuses on normative and implementative aspects, such as fulfilling women's educational rights, equal access to education, critiques of patriarchal culture, and the importance of mainstreaming gender equality in Islamic educational institutions. Studies specifically analyzing the issue of women's education through the perspective of Islamic educational philosophy are still relatively limited. However, an Islamic educational philosophy approach allows for a more in-depth analysis of human nature, the goals of education, sources of knowledge, and the values of justice that underlie the implementation of Islamic education. These limitations indicate that there is academic space to develop analyses that not only describe gender inequality but also explain the philosophical foundations behind it.

Based on these gaps, this study offers a different perspective by placing women's education as the object of study in the philosophy of Islamic education. This research not only addresses the issue of gender equality from a social and normative perspective, but also analyzes it through ontological, epistemological, and axiological perspectives. Through this approach, this study seeks to explain the relationship between Islamic values, cultural constructions, and educational practices, while also formulating a concept of women's education based on the principles of justice, respect for human dignity, and the essential goals of Islamic education. Thus, this research is expected to provide a conceptual contribution to the development of the study of the philosophy of Islamic education, particularly in building an educational paradigm that is more just, inclusive, and responsive to the dynamics of contemporary society.

Based on the description, this study aims to analyze women's education from the perspective of Islamic educational philosophy, identify the philosophical roots of gender inequality in education, and explain its relevance for the development of Islamic education that is just and oriented towards respect for human dignity.

II. Research Methods

This study uses a qualitative approach with library research. This approach was chosen because the study aims to analyze the concept of women's education from the perspective of Islamic educational philosophy through a review of various relevant scientific sources. Library research allows researchers to explore, interpret, and synthesize ideas, theories, and previous research findings to build a comprehensive conceptual framework regarding women's education in (Snyder, 2019).

The research data sources consist of primary and secondary data. Primary data includes works discussing the philosophy of Islamic education, women's education, gender equality, and the thoughts of Islamic educational figures. Secondary data were obtained from scientific articles, books, academic documents, and other relevant publications with academic credibility. Source selection was conducted purposive, considering their relevance to the research focus, the author's authority, and their contribution to explaining the relationship between women's education and Islamic educational philosophy.

Data collection was conducted through documentation studies by identifying, selecting, reviewing, and organizing various literature related to the research focus. Furthermore, the data was analyzed using content analysis techniques as proposed by Krippendorff. (2019) The analysis was conducted through several stages: data reduction, theme grouping, interpretation of meaning, and conceptual synthesis to identify the ontological, epistemological, and axiological foundations of women's education from the perspective of Islamic educational philosophy. Through these stages, this research yields a systematic understanding of the concept of women's education and its relevance to the development of contemporary Islamic education.

III. Result and Discussion

3.1 Philosophical Foundations of Islamic Education for Women

a. Ontological and Epistemological Foundations

Islamic educational philosophy views men and women as equal creatures of God. The Qur'an explicitly states that there is no difference between men and women in terms of the opportunity to become ideal servants (*muttaqin*), as emphasized in Surah Al-Hujurat verse 13. In their capacity as servants of God, men and women have the same obligation to worship and serve Him. The implications of this equality are seen in the absence of differences in rights and obligations between men and women in terms of spiritual devotion to God.

Besides being servants, humans also function as caliphs on earth. The term "caliph" in Surah Al-Baqarah, verse 30, and Surah Al-An'am, verse 165, does not refer to a specific gender, but rather encompasses both men and women equally. Thus, both men and women have equal responsibility in prospering the earth and carrying out the mandate of the caliphate. This equality forms the basis for recognizing that women have the same potential and capacity as men to play an active role in various areas of life, including education and leadership.

However, social reality shows that this ontological understanding of equality is often not implemented in everyday life. Deeply entrenched patriarchal culture tends to reinterpret theological concepts in a way that marginalizes women's roles. Male hegemony over women is

legitimized by social, religious, and legal values passed down through generations, so that gender inequality is perceived as normal and inevitable.

Furthermore, epistemologically, Islamic education faces serious challenges in constructing a fair framework of knowledge regardless of gender.(Fuad & Ramadhan, 2023)The fundamental gender issue in Islamic education lies in the way we construct knowledge and methods of thinking (epistemology-methodology). This situation necessitates an overhaul of our scientific structures to be more gender-sensitive. This requires teachers and students to shift their perspectives to critically examine and address gender inequality.

The root of this problem can be seen in the dominance of gender-biased religious interpretations. Classical perspectives that tend to marginalize women have ultimately shaped societal mindsets and legitimized discriminatory educational practices. Misunderstandings of these texts, along with rigid reading models that ignore history, have trapped interpreters in generalizations. As a result, they force past social conditions to apply to the present, without considering the social, cultural, and historical changes that have occurred.

This critique of the scientific perspective of Islamic education has also been voiced by the Islamic feminist movement. Islamic feminism urges a reinterpretation of interpretations by examining the socio-historical situation when the verses were revealed, while simultaneously restoring the principles of justice and equality as core Islamic teachings. This renewed way of thinking requires an integrated approach that combines normative, historical, and intuitive perspectives in learning. The normative approach is used to understand religious texts holistically and contextually. The historical approach helps trace how an interpretation is produced and influenced by time and space. Meanwhile, the intuitive approach is used to hone sensitivity and critical awareness of gender injustices that are evident in schools or madrasahs.(Bakar, 1997).

As a concrete proposal, the An-Nisa'iyah paradigm emerged as a new framework for thinking that promotes gender justice, spiritual empowerment, and women's independence. Emerging as a response to the strong influence of patriarchy in Islamic educational institutions, An-Nisa'iyah repositions women as active moral, intellectual, and social drivers. This concept promotes an Islamic learning model (pedagogy) that recognizes women's rights and capacities, while simultaneously utilizing spiritual values as a tool to liberate women from their degraded positions.

b. The Relevance of Education for the Transformation of Women's Education

Education plays a strategic role in driving social change, including elevating the position of women, who have often been marginalized. It is important to reiterate that justice in Islam is about equal treatment and equal rights for both sexes. It is not about attempting to replace men's roles with women's. In Islam, the obligation to seek knowledge is completely gender-neutral. This is emphasized in the hadith:

وَمُسْلِمَةٌ مُسْلِمٌ كُلٌّ عَلَى فَرِيضَةِ الْعِلْمِ طَلَبُ

"Seeking knowledge is an obligation for every Muslim, both male and female."

This principle clarifies that education is both a fundamental need and an obligation for every person, both men and women, to support their lives. Education is not merely a religious formality, but rather a fundamental human right, as crucial as the right to life. Therefore, there is no theological basis for restricting women's access to education.

The impact of women's education is far-reaching, not only for themselves but also for society at large. Highly educated women have a greater opportunity to prosper and are able to educate the next generation to become better educated. As the saying goes, a mother is the first school (al-umm madrasatun ula) for her children; the good or bad qualities of a mother will greatly influence the future of the generation she gives birth to. In this context, educating women is no longer simply a matter of gender equity, but rather a strategic long-term investment for the advancement of civilization.(Maulidah et al., 2025).

3.2 Patriarchal Cultural Bias in the Interpretation of Educational Values

Patriarchal culture is essentially a system of male authority that positions women under its control through social, political, and economic institutions. The power of this system stems from the significant access men have to control, manage, and receive benefits from power structures, both in the domestic and public spheres. The term patriarchy is now used not only in ordinary socio-political contexts but also to expose the unequal relations between men and women that are legitimized by religion.(Kulsum, 2023).

In the world of Islamic education, this patriarchal culture has crystallized into various gender-biased practices and policies. The current flow of Islamic education tends to be patriarchal in almost every area, from goal setting and learning methods to text materials and even the school environment. This gender bias is clearly not accidental, but rather the result of a long-term social construction that is continually reproduced throughout the education system.

Critically, there are three basic assumptions that perpetuate patriarchal ideology in education.(Kulsum, 2023):

1. Normalization of Dominant Group Interests: Social agreements that actually only benefit men are considered as rules that represent the interests of everyone.
2. Accepted as Social Submission: This hegemonic ideology has infiltrated everyday thought patterns, so that it is considered something normal and natural.
3. Shield of Social Harmony: This ideology claims to be a guarantor of social togetherness and cooperation, while deliberately ignoring the real inequality between the dominant and dominated groups.

Gender bias in Islamic education is evident in various practices on the ground. Structurally, women in many regions still face unequal access to schooling. This barrier is fueled by a strong patriarchal cultural system, biased societal perspectives, and social psychological conditions that perpetuate gender stereotypes. This bias is also clearly reflected in the curriculum and teaching materials. Many Islamic religious textbooks unwittingly transfer patriarchal values or norms from societal culture into the classroom.

For example, an analysis of Islamic jurisprudence textbooks at Islamic Senior High Schools (Madrasah Aliyah) reveals a problematic division of roles (binary hierarchy). Men are consistently identified with leadership, rationality, and authority. Conversely, women are portrayed as emotional, dependent, and confined to the domestic sphere. This rigid division not only reflects reality but also reinforces patriarchal structures in Muslim society. Furthermore, gender bias also emerges in daily interactions at school. During classroom instruction, male students are often automatically placed in strategic positions, such as leading organizations, becoming class president, or more frequently encouraged to ask questions and express opinions. Meanwhile, female students tend to be positioned passively, thus depriving themselves of equal opportunities to hone their leadership skills.

This situation is further exacerbated by male dominance in decision-making processes. From curriculum formulation and educational policy making to filling principal positions, the majority of positions are still held by men. As a result, women's perspectives are underrepresented, which ultimately perpetuates gender bias in the education system.(Zed, 2008).

The primary factor that makes gender bias in Islamic education so difficult to change is the legitimacy of biased religious interpretations. Educational practitioners often accept these interpretations without critical consideration. This problem is further complicated by the perceived rigidity of Islamic teachings, which are unable to address the challenges of the times, due to the lack of strategic steps to reinterpret the sacred texts. The impact is even more apparent when these gender-biased interpretations extend beyond theological discussions and directly influence daily educational practices. This inaccurate understanding of gender relations doctrine thrives in traditional Islamic educational settings, particularly Islamic boarding schools (*pesantren*) and madrasahs (*madrasahs*). (Rusby, 2015).

The solution to address this reality is to reinterpret Islamic teachings to make them more contextual and free from the influence of patriarchal culture from the pre-Islamic era. This reinterpretation must be carried out honestly and courageously, as advocated by modern Muslim thinkers in opposing discrimination, violence, and exploitation of women. (Subhi et al., 2026) Developing a critical approach to understanding the texts of the Quran and Hadith is key to creating quality and gender-equitable education. This approach emphasizes one important point: "The unequal position of women is not the same as the essential teachings of Islam." The decline of women's position in education is not due to the essence of Islamic teachings or sources, but rather due to the actions of the Muslim community itself, which day after day marginalizes women in their right to education. (Hasanah & Wianti, 2024).

The gender-based Islamic education offered here is not a Western-style gender model, but rather one grounded in flexible Islamic ethics that regulate relationships between men and women. This education restores the fundamental understanding that men and women have equal status as servants of God and caliphs on earth. The determinants of a person's quality before God are their faith and piety, not their gender.

Moving Islamic education toward gender equality is certainly not easy. The centuries-old patriarchal culture that has been deeply rooted in society is a major stumbling block that will take time and gradual dismantling. Another serious challenge is resistance from conservative groups who insist on maintaining rigid traditional interpretations.

Nevertheless, the opportunity for transformation remains wide open. Currently, awareness of the importance of gender equality continues to grow among Muslim communities, particularly among academics and education activists. Furthermore, the increasingly progressive and contextual development of contemporary Islamic thought has opened up ample space for religious interpretations that are more responsive to gender issues.

Islamic education can serve as both a filter and a safe space for women's development, enabling them to fully understand their roles as Muslim women. By integrating a gender perspective into the curriculum, relations between men and women will be more balanced. Meanwhile, men will also be better trained to build fair relationships and respect women. (Hasanah & Wianti, 2024).

Practically, strategic steps that must be taken immediately include gender-responsive curriculum reform, teacher training in contemporary hermeneutical (interpretation) methods, and the development of more inclusive textbooks. In this regard, Islamic higher education institutions hold a crucial role in continuing to produce critical studies on gender and fostering a new generation of educators sensitive to these issues.

a. Figures and Dynamics of the Transformation of Women's Education

The religious obligation to seek knowledge without gender barriers has become a dynamic reality. History records that disparities for women have existed and are evident from before the arrival of Islam to the present day. Many factors underlie this, including misconceptions of religious values, which have been reinforced by sociocultural resistance from time to time.

Islam, as a revolutionary religion in its time, gradually transformed women's position from object to subject. This certainly indicates a gradual, positive change. However, the infiltration of local patriarchal culture in each era often reduces this space for movement, so that the dynamics of women's education are constantly colored by emancipation movements to uphold their rights, particularly equality in education. (Sulistiana et al., 2026).

1. The Prophetic Period: Deconstructing Jahiliyah

The socio-cultural practices of Arab society during the Jahiliyah era have long commodified women, manifested in the tradition of wa'dal-banat (burial of baby girls) and the neglect and restrictions on women's rights. Islam emerged to reconstruct this culture with a religious basis, where every human being is considered to have equal potential and dignity. Both men and women have equal rights as servants of God and caliphs on earth. The only difference between the two lies in the level of piety of each individual, regardless of gender, and the biological functions that arise according to their natural nature.

The high level of enthusiasm and intellectual envy displayed by women at that time prompted the Prophet Muhammad (peace be upon him) to establish a special educational space (a special assembly) outside of the general forum. This methodological step provided the first empirical evidence that, in Islamic educational philosophy, access to knowledge is imperative and transcends gender boundaries.

The pinnacle of this representation is evident in the figure of Sayyidah Aisha bint Abu Bakar (RA). Aisha successfully transcended the boundaries that had previously constrained women. She served as a theologian, interpreter, jurist, and primary hadith critic, occupying a leading position in the transmission of post-prophetic knowledge. Her most prominent feature is Aisha's method of hadith criticism, which is based on contextual rationality (naqd al-hadith). She consistently corrected the understandings of her male companions, which were often distorted by patriarchal cultural biases in interpreting religious texts. In this context, Aisha's role indirectly demonstrates that women's position in Islam is not merely as passive recipients of knowledge, but can also serve as key pillars of scientific reference. (Fazilet, 2025; Hafsah, 2021).

2. The Middle Classical Period: Institutionalization and Intellectual Authority

Entering the classical or medieval period, the dynamics of women's education increasingly transformed toward intellectual authority and institutional power. Impressive achievements for women during this period were made by Fatimah al-Fihri in the 9th century CE through the establishment of the Mosque. As is Islamic tradition, the mosque served as a

place for social activities, a court of law, and a place for Muslims to seek knowledge. The high enthusiasm of Muslims for seeking knowledge ultimately led to the establishment of an institution, the University of Al-Qarawiyyin in Fez, Morocco.

Fatimah's decision to allocate her wealth to establish this center of higher learning carries a profound philosophical message. It demonstrates that Muslim women possessed sufficient intellectual capacity to design an integrated higher education system, long before the West knew the modern university institution. Al-Qarawiyyin not only became a space for the dialectic between science and sharia, but also serves as historical evidence that women also have rights in the academic public sphere.

In parallel with the emergence of this institution, the tradition of the Muhadditsat (female scholars of hadith) also emerged during this period. Figures such as Amrah bint Abdirrahman, whose fatwas were recognized as having the legal authority of an official qadhi (judge) in Medina, and Shuhdah al-Baghdadiyyah (Musnidat al-Iraq) in the 12th century CE, represent how women exercised control over the validity of hadith.(Al-Dhahabi, 1998)The existence of these Muhadditsat demonstrates their strict mastery of their knowledge, proving that intellectual and equality in obtaining knowledge and proper education for women is a necessity.

3. The Indonesian Colonial Period: Systemic Reform

During the colonial era, the dynamics of women's educational transformation faced a dilemma of two simultaneous oppression: the first was the elitist Dutch colonialism, and the second was the long-standing tradition that confined women to the "kitchen, well, bed" paradigm. The emancipation movement during this period emerged from the movements of RA Kartini in Java with her criticism and writings, Dewi Sartika in Pasundan with the establishment of Sakola Istri (Islamic school for wives), and Rohana Kudus in Minangkabau through the *Sunting Melayu* newspaper and the establishment of the Amai Setia Crafts School as a special vocational school for women. They reconceptualized the role of women as *madrasatul ula* (first-generation educators), meaning that educating women was a prerequisite for the nation's decolonization.(Fitriani & Melenia, 2024).

The struggle of other figures is evident in the movement of Rahmah El-Yunusiyah who founded a formal school in the form of Perguruan Diniyah Putri in Padang Panjang, a structured educational institution with a curriculum. Rahmah's institutional development philosophy is rooted in a sharp critique of the colonial co-educational model which is considered to fail to understand the psychological, biological, and sociological space of women. Rahmah rejected epistemological dependency on men; she designed a special educational ecosystem where women were educated by other women. The curriculum was designed comprehensively, combining religious teachings with science, economics, and health. The success of the institutional methodology of Diniyah Putri was revolutionary, to the point that it became an example for Al-Azhar University in Cairo to establish Kulliyatul Banat (Special Faculty for Women) in 1955. In line with Rahmah, Nyai Siti Walidah (Nyai Ahmad Dahlan) through the Aisyiyah movement in Yogyakarta founded Sopo Tresno which later transformed into Aisyiyah to break down the boundaries of Javanese feudal seclusion culture.(Mauliddiyah & Hajar, 2025)Siti Walidah integrated religious studies with literacy eradication, health education, and women's socio-economic organization, proving that Islamic education for women must have an impact on collective social independence.

4. Contemporary Times: Structural Leadership and Curriculum Critique

In the contemporary timeline, the dynamics faced are no longer about fighting for formal education rights but rather shifting toward the substantive issues of ideology and politics, as well as the alignment of rights within the curriculum. Institutional contexts still demonstrate sociocultural barriers with transparent gender bias due to persistent and unresolved patriarchal perspectives.

The struggle in the contemporary era is more about efforts to dissect the hidden curriculum which gives rise to gender bias stereotypes in textbooks, as well as demands for justice for women in institutional structural leadership.(Muhalli et al., 2026)Leadership rights are no longer about whether women can hold office, but rather about how institutions can create an inclusive atmosphere for the proper actualization of this knowledge. Contemporary obstacles stem from self-limiting behavior resulting from the clash of double burdens. On the one hand, regulations that have provided equal space for equal rights are actually broken by sociocultural constructs that still impose unequal responsibilities due to women's inherent nature. This contradiction creates a dilemma for women before accepting leadership positions, proving that gender and patriarchal cultural biases remain prevalent in real life for women. This long-standing history and movement essentially emphasize that Islamic education should not be a tool to legitimize cultural bias. Islamic education must lead to the birth of critical thinkers capable of realizing a just and monotheistic social order.(Aulia et al., 2026).

One of the most influential contemporary figures in laying the psychological and philosophical foundations of inclusive Islamic education in Indonesia is Prof. Dr. Zakiah Daradjat. As Al-Azhar's first female doctor in psychology, Zakiah demonstrated that mental health approaches and Islamic educational methodologies must work in harmony to free humans from social pressures, including the constraints of gender bias.

Contextually, these four historical fragments reflect the journey of female figures through the ups and downs of the struggle and the diverse dynamics of the fight for women's educational rights. This reality is rooted in the community's misconceptions about verses and hadith. This situation is further exacerbated by a deeply internalized patriarchal culture within families and societal structures, ultimately manifesting systematically and transparently in the education sector, even in the teaching materials themselves. Conceptually, these struggles have yielded positive and significant results, although ongoing transformation is necessary to realize the true values of Islamic education.

b. Islamic Education in Building Women's Critical Awareness

Islamic education serves as a means of character development and an instrument for correcting religious understanding and avoiding the trap of biased interpretation. To break the chain of entrenched gender bias, Islamic education must act as a dismantler of the perceptions that place women in a subordinate position. Through the dissemination of inclusive understanding, Islamic education bears the intellectual and social responsibility of restoring the true nature of every servant to an equal standing before God.

Efforts to build critical awareness through Islamic education can be approached from two perspectives. First, on the substantive (internal) side, which requires deconstruction from within the educational process itself. In imparting knowledge, a reflective learning model is required. The process must accustom students to dialogue, questioning, and reflecting on religious texts in relation to social realities. Therefore, in-depth guidance and a strong understanding of the objectives of sharia are necessary.(Hermawan et al., 2026)From the

perspective of Islamic educational philosophy, this process serves as a means to restore reason's function as an instrument for understanding revelation, allowing critical awareness to be developed through learning experiences. Through this deconstruction, women can recognize and identify these limitations and formulate responsive strategies to address them.

On the operational (external) side, Islamic education does not stop at students but continues with the reconstruction of teaching materials that still convey gender-biased stereotypes, strengthening educator capacity through experience and teaching culture, developing gender-responsive curricula, and creating equal opportunities in leadership and governance of educational institutions. More broadly, the government and educational authorities are required to be more sensitive to the realities of education. Both authorities have a responsibility to conduct a comprehensive audit of educational regulations and practices. This is then accompanied by ongoing training for educators so they can become fair facilitators and not prioritize patriarchal reasoning in the learning space. By adhering to both of these aspects, Islamic education can become a container and safe space for the development of critical awareness in women to understand their role in its entirety.

IV. Conclusion

Islamic educational philosophy places equal value on both men and women, with both possessing equal potential and rights to shoulder intellectual responsibilities as servants ('abd) and caliphs. The reality of religious values being diminished due to cultural interference and biased interpretations has become increasingly pervasive and systemic over time, ultimately affecting the educational realm. The disparity in learning interactions, teaching materials, curricula, and even structural policymakers has become a key focus of the contemporary women's rights movement.

Islamic education, as a platform for developing critical awareness, requires a comprehensive reconstruction, from internal to external, and from the lowest levels to those in power. Teaching materials need to be reviewed to ensure gender-related issues are not lopsided, and the material must be clearly explained to avoid misunderstandings that could lead to gender bias. Educators need training and understanding. The curriculum should be gender-responsive, and patriarchal culture must be abandoned in educational settings. With this, coupled with the active role of the government and institutional power holders, Islamic education will certainly make a strong contribution to building women's critical awareness amidst the differences in values and the inherent patriarchy.

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