

Unpacking Bias, Building Equality: Gender Equality Practices in PAI and Rohis Learning

Camelia Carmilita[✉], Ashwini[✉], Audyla Nurfala[✉], Anissa Rahma Sari[✉], Suci Amellia[✉]

To cite this article. C. Carmilita, Ashwini, A. Nurfala, A. R. Sari, and S. Amellia, “Unpacking Bias, Building Equality: Gender Equality Practices in PAI and Rohis Learning,” *Cult. Islam. J. Islam. Stud. Manag. Cult.*, vol. 2, no. 1, pp. 146–161, 2026.
DOI: <https://doi.org/10.70211/culturaislamica.v2i1.354>

To link to this article:



Published online: 13 May 2026



Submit your article to this journal



[View crossmark data](#)



Unpacking Bias, Building Equality: Gender Equality Practices in PAI and Rohis Learning

Camelia Carmilita*, Ashwini, Audyla Nurfala, Anissa Rahma Sari, Suci Amellia

Received: 30 January 2026

Revised: 24 February 2026

Accepted: 09 May 2026

Online: 13 May 2026

Abstract

This study examines the implementation of gender equality in the teaching of Islamic Religious Education (PAI) and extracurricular activities of Rohis at SMAN 15 Bandar Lampung. Using a descriptive qualitative approach, the study explores how gender equality principles are applied in the curriculum, teaching methods, classroom interactions, and student participation. Data were collected through interviews, observations, and documentation to gain a comprehensive understanding of the application of gender equality in both formal and non-formal learning contexts. The findings show that gender equality is effectively applied in PAI teaching through the selection of inclusive content and equal participation opportunities for male and female students. Furthermore, structured group discussions and the teacher's pedagogical control ensure equal opportunities for leadership and cross-gender involvement. The integration of gender equality in Rohis activities further reinforces these values outside the classroom, providing equal opportunities for students to develop and achieve success. This study emphasizes the importance of active teacher involvement in moderating classroom interactions and ensuring that gender equality is not just a normative concept, but a lived experience for students. The study also suggests that schools can strengthen gender equality by ensuring consistency in practices across the classroom, extracurricular activities, and institutional culture.

Keywords: Gender Equality, Student Participation, Pedagogical Practices, Rohis.

Publisher's Note:

WISE Pendidikan Indonesia stays neutral with regard to jurisdictional claims in published maps and institutional affiliations.



Copyright:

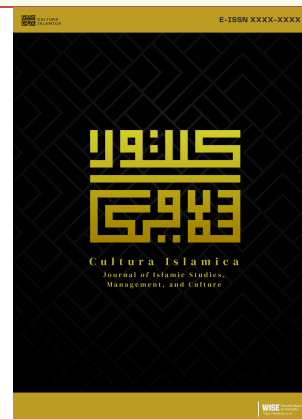
©

2026 by the author(s).

License WISE Pendidikan Indonesia, Bandar Lampung, Indonesia.

This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY 4.0) license

(<https://creativecommons.org/licenses/by/4.0/>).



INTRODUCTION

Discussions on gender equality in education have gained momentum over the past two decades, alongside the growing global awareness that schools are not just spaces for the transfer of knowledge but also arenas for shaping values, identity, and social relations [1], [2]. Education plays a strategic role in building social justice by providing equal learning opportunities for all students [3], without discrimination based on gender. In the context of sustainable development, this issue is also aligned with SDG 5 (Gender Equality) and SDG 4 (Quality Education), which emphasize the importance of access [4], participation, and inclusive learning experiences [5], [6].

However, various studies indicate that gender inequality in education often does not manifest in the form of explicit policies, but rather subtly through everyday teaching practices [7], [8]. Inequality can be reflected in the division of roles in group work, patterns of teacher-student interactions, the use of biased examples in materials, and differing expectations regarding the academic achievements and behaviors of male and female students. In many cases, this bias is not always recognized by educators because it is seen as 'normal practice' within classroom culture, even though it has the potential to create recurring social hierarchies and influence students' self-confidence and learning participation.

The issue of gender equality becomes increasingly important when placed within the context of Islamic Religious Education (PAI) [9], [10], [11], as PAI is mandated not only to develop cognitive aspects but also to shape character, morality, and students' perspectives on social values [12], [13]. On one hand, Islamic teachings emphasize principles of justice, respect for human dignity, and equal social responsibility [14], [15]. On the other hand, PAI teaching practices in schools can be influenced by socio-cultural interpretations that still place women and men in rigidly defined roles [16]. As a result, PAI learning has the potential to become a space for the reproduction of gender bias if it is not accompanied by critical and pedagogically reflective practices that are sensitive to inclusivity issues.

Several previous studies have shown that gender equality in PAI has received significant attention, both in terms of concepts, curricula, and teaching practices. Amala et al. [17] revealed the development of the gender equality discourse in Indonesia, shifting from a normative approach to a critical approach, such as Islamic feminism and inclusive education. Meanwhile, Mutmainah et al [18] and Fitria dkk [19] highlight the importance of implementing gender equality in PAI learning, despite the presence of gender bias in textbooks. These studies support the importance of gender-sensitive pedagogy in Islamic education.

However, empirical research examining the implementation of gender equality in PAI learning at public senior high schools is still very limited, particularly in the aspects of classroom interaction, distribution of learning roles, and student responses within the local socio-cultural context. The novelty of this study lies in its empirical and contextual focus, by directly analyzing the implementation of gender equality at SMAN 15 Bandar Lampung. This study expands gender studies at the senior high school level and provides a practical contribution in the form of gender-responsive PAI learning practices, as well as offering guidelines for the development of PAI learning that is fair, inclusive, and in line with Islamic principles.

Several studies indicate that the implementation of gender equality in teaching is highly determined by teacher competence, lesson design, classroom interactions, and the support of the school environment [20], [21], [22]. Effective implementation is not enough by merely delivering normative content about 'equality,' but it must be realized in the form of tangible pedagogical strategies, such as balanced speaking opportunities, non-stereotypical assignments, the use of fair examples, and bias-free assessments. Furthermore, evaluating the implementation of gender equality needs to consider the complex dynamics of the classroom, including adolescent social norms, school culture [23] and students' views on gender identity in everyday life [24], [25].

At SMAN 15 Bandar Lampung, PAI learning, as part of character education, plays an important role in shaping students' values, attitudes, and social relations [26], [27]. However, the extent to which gender equality is truly implemented in learning activities, from planning and implementation to evaluation, still needs to be empirically studied [28]. This study is relevant as it provides a factual account of how teachers manage gender-fair learning, how students respond to these practices, and what factors support or hinder their implementation in the classroom reality.

Based on the urgency, this study aims to analyze the implementation of gender equality in PAI learning activities at SMAN 15 Bandar Lampung, focusing on pedagogical practices in the classroom, the forms of teacher-student interaction, and the learning experiences perceived by male and female students. This study is expected to contribute to strengthening the discourse of inclusive and equitable PAI, while providing practical recommendations for teachers and schools to create a more gender-sensitive learning environment, ensuring that the values of justice are not only normative concepts but are truly present in students' learning experiences.

METHODS

This study employs a descriptive qualitative approach to comprehensively depict the implementation of gender equality in the PAI learning activities and Rohis extracurricular activities at SMAN 15 Bandar Lampung. The study focuses on the practical implementation in the classroom and school religious activities, particularly in the dimensions of access, participation, control, and visible benefits in the learning activities and supporting programs. The research process is conducted in the natural school context, with the researcher positioned as the main instrument to capture the dynamics of interactions, classroom policies, and the ongoing learning experiences.

Data collection is carried out through three main techniques: interviews, observations, and documentation. Interviews are used to gather in-depth information regarding the PAI teaching practices employed by the teachers, students' responses, and the support of Rohis activities in reinforcing gender equality values. Observations are conducted directly in the PAI classroom and Rohis activities to observe patterns of teacher-student interaction, role distribution, student involvement, and the equitable treatment given. Documentation is used as supporting data through the review of teaching materials, school activity records, evidence of Rohis programs, and other relevant sources to reinforce the field findings.

The collected data are analyzed descriptively through stages of data reduction, data presentation, and conclusion/verifying. In the reduction stage, the researcher selects and focuses the data in line with the research objectives, especially those related to the implementation of gender equality in PAI and Rohis teaching. In the data presentation stage, the findings are organized into narrative form and thematic categories so that the implementation patterns can be understood systematically. The final stage involves drawing conclusions in phases, accompanied by verification based on the consistency between data sources, ensuring that the research results accurately represent the conditions of gender equality implementation. To ensure the accuracy of the findings, the researcher conducts cross-technique data matching (interviews, observations, and documentation) and checks the consistency of information across informants during the analysis process.

RESULTS AND DISCUSSION

Results

The Application of Gender Equality Principles in Islamic Religious Education Learning Materials in School

The findings of the study indicate that the principle of gender equality in the PAI material at SMAN 15 Bandar Lampung is applied through the selection of inclusive content and teaching examples that do not favor one gender over the other. The teacher emphasizes that moral and religious obligations apply equally to both male and female students, particularly on the theme of 'proof of faith,' such as fulfilling promises, being grateful, guarding the tongue, and covering the faults of others, without framing that places one gender as more dominant in practicing religious values [29], [30], [31]. In addition to the material level, equality is also evident in classroom practices through balanced learning opportunities, where both male and female students have equal access to answer, express opinions, and demonstrate learning outcomes, as well as through assignments that do not assign specific roles to only one gender [32], [33], [34].

This pattern is evident in the courage of female students to participate and take active roles in class activities, in line with the opportunities also available to male students. Another finding shows that the application of gender equality in the PAI material does not stop at formal learning but is reinforced through the continuity of school programs, particularly the connection between PAI teachers and Rohis activities [17], [35], [36], [37]. The PAI teacher (who is also the Rohis mentor) links the values learned in class to the mentoring activities and achievement programs, including student involvement in religious activities and competitions without gender-based restrictions. This finding indicates an integration between PAI learning as an academic space and Rohis as a space for reinforcing learning experiences.

This finding indicates that gender equality in PAI learning is more effective when applied simultaneously at two levels: (1) the material level as inclusive value content, and (2) the implementation level as the practice of providing equal learning opportunities. When teachers ensure that the material does not produce gender-based role stereotypes while also ensuring balanced participation access, gender equality has the potential to become a stable and repetitive classroom norm. Additionally, the continuity of PAI and Rohis reinforces the internalization of values because students not only receive messages of equality in the classroom but also

experience its application in the form of equal spaces for actualization and self-development outside of formal learning.

Teaching Methods of PAI Teachers in the Context of Gender Equality

Observational and interview findings show that PAI learning at SMAN 15 Bandar Lampung is still dominated by conventional methods such as lectures and question-and-answer sessions. However, the teacher also utilizes group discussions as a strategy to encourage more balanced gender involvement. In practice, group discussions serve as a learning workspace that allows both male and female students to express ideas, clarify understanding, and collaboratively determine the direction of the discussion [38], [39], [40], [41]. The discussions are conducted in a structured format with role assignments such as moderator and presenter, followed by a discussion session after presenting the group's findings [42], [43], [44].

Teachers exercise pedagogical control to maintain order, ensure that discussions proceed according to objectives, and prevent communication from being dominated by specific students [45], [46], [47]. The main finding indicates that there are balanced opportunities for both female and male students to present in front of the class and lead the group's academic process. Implicitly, structured group discussions become a tangible practice in operationalizing gender equality through role distribution and speaking opportunities, so that equality becomes not only a value but is formed through learning habits. To maintain consistency, the implementation of role rotation (moderator/presenter) should be reinforced to ensure that academic leadership occurs systematically.

Interaction Between PAI Teachers and Students in the Context of Implementing Gender Equality

The findings of the study indicate that the interaction between the PAI teacher and students in the classroom leads to providing relatively equal opportunities for male and female students to ask questions, express opinions, and engage in learning evaluations [48], [49], [50]. This pattern is evident from the teacher's openness in providing communication space, so that both groups of students are not in a passive position during the learning process [51], [52], [53], [54]. In discussion sessions, the teacher maintains pedagogical control to ensure the distribution of participation is balanced and to prevent the dominance of one group of students [55], [56], [57]. This control not only functions to maintain order but also ensures that speaking turns and academic involvement are more inclusive.

Thus, this finding indicates that the implementation of gender equality in the classroom emerges as a practice of managing interactions, rather than merely a normative claim standing on its own. Implicitly, this finding suggests that the quality of gender equality in PAI learning is highly determined by how teachers manage classroom communication and facilitate participation opportunities. When teachers actively facilitate the distribution of speaking turns, both female and male students have the opportunity to experience equality as a tangible experience in the learning space. Further reinforcement can be directed at simple participation indicators (e.g., equal opportunities to ask/answer questions) so that the practice of equality can be monitored more consistently in the learning routine.

The Role of Rohis Activities in Supporting Gender Equality in Schools

The results of the study show that Rohis activities play a role as a space for reinforcing gender equality outside formal learning, particularly because there is continuity between PAI learning in the classroom and Rohis mentoring, considering that the mentor is the PAI teacher. [58], [59], [60]. This finding emphasizes that the values conveyed in the classroom do not stop at the instructional level, but are extended into a continuous mentoring experience through the students' religious activities [61], [62], [63], [64]. Gender equality in Rohis is evident through relatively comprehensive indicators, including access to facilities, participation in activities, organizational control, and the benefits of self-development experienced by both male and female students [65], [66], [67].

The most tangible evidence appears in opportunities for achievement and school representation, where male and female students have equal opportunities to participate in religious competitions such as MTQ, dai, and calligraphy based on their interests and capacities, not gender. Implicitly, this finding suggests that Rohis can be a strategic instrument for maintaining gender equality as a school culture, as it provides space for actualization, leadership, and recognition of achievements in an inclusive manner. When opportunities in the organization and competitions are equally accessible, students experience the value of equality as a repetitive and measurable practice. For reinforcement, the school can standardize the cadet training and selection mechanisms for activities/competitions transparently, so that equality becomes a stable system of development, rather than a situational occurrence.

Discussion

This study starts from the fact that gender equality in PAI is often discussed at the normative level, but is relatively limited in explaining how this principle functions as a daily pedagogical practice in schools. The results of this study emphasize that gender equality can be concretely operationalized when PAI learning integrates inclusive values into teaching materials and classroom management, so that students experience equality as a learning experience, rather than just a moral message [1], [2], [69], [4], [5]. This finding enriches the literature that has previously focused on the tendency of gender bias in religious education materials, both through the construction of social roles and the imbalanced representation in learning resources.

The significant contribution of this study lies in emphasizing that gender equality is not only determined by the content of the text but also by how the material is framed in teaching, so that it does not produce gender-based role stereotypes. In this context, the findings of the study can be positioned as a corrective practice against the tendency in the literature that identifies gender inequality in religious education as often being formed through narrative patterns that place males as more dominant than females [18], [72], [73], [74], [75]. Thus, this study strengthens the argument that the role of the teacher as a curriculum agent in the classroom is crucial in determining whether PAI expands the space for equality or instead reproduces biases already embedded in the social context.

Furthermore, the results of this study clarify that the key indicator of gender equality in PAI learning should be viewed in terms of the distribution of learning opportunities and participation, rather than just declarations of equality. Literature on classroom interactions shows that gender imbalance often subtly emerges through domination of speaking turns, access

to asking questions, or leadership in group activities, especially if teachers do not moderate the communication structure [76], [77], [78], [79], [80]. The findings of this study reinforce the position that gender equality becomes more measurable when the classroom is managed to ensure balanced opportunities for participation and contribution, so that the learning relationship is not influenced by unconscious gender hierarchies.

From a teaching strategy perspective, this study reinforces that structured collaborative methods can serve as an implementational tool to maintain gender equality in the learning process. In line with studies that emphasize the effectiveness of discussion-based learning in Islamic education, the findings of this study suggest that the structure of roles and the flow of discussions can serve as concrete mechanisms to distribute academic leadership and speaking opportunities more fairly [81], [82], [83], [84], [85]. In other words, the method is not merely a variation of teaching techniques, but rather a part of the design for equal opportunity, determining whether male and female students have equal chances to demonstrate their academic capabilities [86], [87], [88], [89], [90].

This study also emphasizes that the teacher's pedagogical control is a crucial prerequisite to ensure that open participation spaces do not turn into spaces of domination. Several studies highlight that equal academic support and feedback require regulated interactions that ensure all students receive attention, triggering questions, and proportional opportunities to respond. Your study's findings clarify that teacher control is not a limitation on participation but rather a learning governance tool to stabilize inclusivity, particularly in the context of discussions and collaborative activities. The strength of this study's findings is further evident when viewed through the relationship between formal learning and the non-formal reinforcement space in the school. Research on gender mainstreaming in religious-based organizations shows that equality often stops at the discourse level due to implementation barriers, including limited regulations and inconsistent practices.

In contrast, this study asserts that when student religious activities have inclusive governance and provide cross-gender opportunities for achievement and leadership, the internalization of equality becomes stronger because it occurs through repeated and observable social experiences. Overall, this study underscores its scientific contribution at two levels. First, it expands the literature, which previously focused mainly on critiquing gender bias in PAI texts and narratives, to include measurable evidence of implementation through learning practices and the school ecosystem. Second, the findings show that gender equality is more stable when built through consistency across spaces classrooms and student organizations so that equality values do not stop at instructional learning but become institutional norms. The implications of this study emphasize the importance of designing systematic participation, regulating classroom interactions, and transparent student activity governance, so that gender equality in PAI is not situational but sustainable as a school culture.

CONCLUSION

This study asserts that the application of gender equality principles in PAI (Islamic Religious Education) teaching at SMAN 15 Bandar Lampung goes beyond the normative level, materializing as a pedagogical practice that can be consistently observed. Gender equality is

built from the material level through the selection of inclusive content and the way teachers frame religious values to avoid producing gender-based role stereotypes. With this approach, both male and female students are positioned as moral subjects with equal religious responsibilities, so the learning messages do not lead to the dominance of values toward one gender.

At the implementation stage, the study concludes that gender equality is evident through the distribution of learning opportunities, especially in access to ask questions, provide answers, express opinions, and present learning outcomes. The teaching method, particularly the structured group discussions with role distribution and the teacher's pedagogical control, serves as an operational mechanism to encourage cross-gender involvement and open academic leadership opportunities more fairly. The findings show that equality is not only conveyed as a value but is practiced through learning habits that offer equal opportunities for participation and leadership.

Furthermore, the study states that the success of implementing gender equality in PAI is influenced by classroom interaction management and the continuity of the school ecosystem. The teacher's role in moderating communication and preventing participation dominance is crucial for ensuring that inclusivity genuinely occurs in the learning dynamics. Equality is also reinforced outside the classroom through Rohis (Islamic Student Association) activities, which provide space for actualization, organization, and achievement opportunities without gender-based restrictions. Overall, the study concludes that gender equality in PAI learning will be more stable when integrated at the levels of material, methods, interactions, and student development culture, evolving into an institutional norm that is just and sustainable.

LIMITATIONS

The limitations of this study lie in the case study design, which focuses on a single school, making the generalization of the findings to other schools necessary to be done with caution, especially considering the variations in school culture, teacher characteristics, and the management of student religious organizations, all of which may influence the implementation of gender equality. Additionally, the data mainly records practices and perceptions at the implementation level, thus not fully capturing long-term dynamics such as changes in students' attitudes, impacts on learning outcomes, or potential latent biases that might emerge in specific situations. Further research is recommended to use a comparative design across schools or regions, combining longitudinal observation with quantitative instruments (e.g., gender equality attitude scales and participation pattern analysis), and to examine in greater detail the supporting and inhibiting factors at the policy level of schools, teachers' pedagogical competence, and student organization training mechanisms. This would allow for the formulation of a more robust and replicable model for implementing gender equality in PAI.

AUTHORS INFORMATION

Corresponding Author

Camelia Carmilita – Department of Islamic Education, Universitas Islam Negeri Raden Intan Lampung, Indonesia;

 orcid.org/0009-0009-5213-7678

Email: cameliacarmilita@gmail.com

Authors

Ashwini – Department of Economics and Social Science, Jain University Bengaluru Karnataka, India;

 orcid.org/0009-0002-5971-8431

Email: bhadreashu13@gmail.com

Audyla Nurfala – Department of Islamic Education, Universitas Islam Negeri Raden Intan Lampung, Indonesia;

 orcid.org/0009-0003-7240-6069

Email: audylanurfala03@gmail.com

Anissa Rahma Sari – Department of Islamic Education, Universitas Islam Negeri Raden Intan Lampung, Indonesia;

 orcid.org/0009-0000-9796-2860

Email: anissarahmasari18@gmail.com

Suci Amellia – Department of Islamic Education, Universitas Islam Negeri Raden Intan Lampung, Indonesia;

 orcid.org/0009-0001-5117-7223

Email: suciamellia0310@gmail.com

AUTHOR CONTRIBUTION

CC contributed to the conceptualization, research design, data collection, data analysis, and writing of the initial draft of the manuscript. AW provided critical review of the manuscript, offered analytical insights, and supported the final revisions of the article. AN contributed to data collection, literature review, statistical analysis, and provided input on the structure and content of the article. AR assisted with data collection, participated in the analysis, and contributed to the discussion and conclusion sections. SA helped develop the research methodology, process the data, and refine the language and structure of the manuscript. All authors have read and approved the final manuscript.

CONFLICT OF INTEREST

The authors declare no conflict of interest.

DECLARATION OF USE OF AI IN SCIENTIFIC WRITING

Throughout the process of writing and editing this manuscript, artificial intelligence (AI)-based tools have been utilized to enhance linguistic quality and writing style. The use of AI was limited to language improvement and text editing, while all intellectual contributions, including conceptualization, methodology, data analysis, and conclusions, were entirely carried out by the author. The use of AI has not affected the originality or academic integrity of this work.

REFERENCES

- [1] M. S. Az-zahra, V. D. Alfarizi, and F. A. Novianto, "Kesetaraan gender dalam pendidikan melalui pendekatan pedagogis Henry: Analisis dan relevansi konseptual," vol. 6, no. 1, 2024. [Online]. Available: <https://doi.org/10.24235/equalita.v6i1.19564>.
- [2] M. Shoaib, S. Rasool, M. A. Zaman, F. Abdullah, and S. Rasool, "Gendered pathways and global knowledge flows in the transformation of Pakistani higher education," vol. 3, no. 10, pp. 308–322, 2025. [Online]. Available: <https://ijssbulletin.com/index.php/IJSSB/article/view/1332>.
- [3] B. A. Dawson, "Strategies for creating inclusive learning environments through a social justice lens," vol. 12, no. 0, pp. 3–27, 2022. [Online]. Available: <https://doi.org/10.5590/JERAP.2022.12.0.02>.
- [4] W. L. Filho, M. Kovaleva, S. Tsani, and D. Mihaela, "Promoting gender equality across the sustainable development goals," *Environ. Dev. Sustain.*, 2022. [Online]. Available: <https://doi.org/10.1007/s10668-022-02656-1>.
- [5] A. Malik, D. Abrar, N. Alam, and K. Abdulmalik, "Sustainable development goals: Students' perception on quality education, gender equality, and sustainability," *Discov. Sustain.*, 2025. [Online]. Available: <https://doi.org/10.1007/s43621-025-01288-5>.
- [6] S. Adewale, "Promoting Sustainable Development Goal 5 through Ubuntu-based South African basic education curriculum," vol. 4, no. 3, pp. 432–443, 2023. [Online]. Available: <https://doi.org/10.46627/silet.v4i3.231>.
- [7] A. Thomson et al., "Fostering collaborative approaches to gender equality interventions in higher education and research: The case of transnational and multi-institutional communities of practice," *J. Gend. Stud.*, vol. 31, no. 1, pp. 36–54, 2022. [Online]. Available: <https://doi.org/10.1080/09589236.2021.1935804>.
- [8] N. Tristanty, "Feminisme dalam pendidikan, mewujudkan kesetaraan gender melalui transformasi sistem pembelajaran," *J. Penelit. Nusant.*, vol. 1, no. 6, pp. 855–857, 2025.
- [9] S. Fauziah and N. K. Dewi, "Gender inequality in Islamic religious education," *J. Indones. Progress. Educ.*, vol. 2, no. 1, pp. 31–40, 2025. [Online]. Available: <https://doi.org/10.63617/jipe.v2i1.23>.
- [10] A. Iqbal, H. Mahmood, and M. Tanveer, "Gender equality, education, economic growth and religious tensions nexus in developing countries: A spatial analysis approach," *Heliyon*, vol. 8, 2022. [Online]. Available: <https://doi.org/10.1016/j.heliyon.2022.e11394>.
- [11] Camelia, H. J. Sada, and H. Budiman, "Implementing gender equality in Islamic religious education learning at SMAN 15 Bandar Lampung," *Al-Manarah: J. Educ. Islam. Stud.*, vol. 1, pp. 148–158, 2025.
- [12] D. Aini, "Development of a competence and character-based PAI curriculum: A literature review," vol. 2, no. 1, pp. 167–175, 2025.
- [13] A. W. Batula, "Students' self-efficacy in Islamic character development: A

- phenomenological study of PAI learning in the Merdeka curriculum at senior high schools," vol. 7, pp. 730–758, 2025. [Online]. Available: <https://doi.org/10.36088/islamika.v7i4.5918>.
- [14] F. Hamamah, "Islamic education and the principles of social justice: Implications for government responsibilities in providing compensation and restitution," *Al-Hayat J. Islam. Educ.*, vol. 7, no. 1, 2023. [Online]. Available: <https://doi.org/10.35723/ajie.v7i1.396>.
- [15] J. Akhtar, "Social justice and equality in the Qur'an: Implications for global peace," vol. 79, pp. 23–45, 2024. [Online]. Available: <https://doi.org/10.34291/Edinost/79/01/Akhtar>.
- [16] A. T. Arihiyah, Y. Khoiriyah, and S. Mutthola, "Menanamkan nilai kesetaraan gender melalui pendidikan agama Islam," *J. Humanit. Soc. Sci. Educ.*, vol. 1, no. 10, pp. 22–33, 2025.
- [17] M. I. Amala, S. Luthfib, and K. A. Auliya, "Gender equality in Islamic education: Promoting democratic values and advancing SDGs 4 & 5," *Multicult. Islam. Educ. Rev.*, vol. 3, no. 2, pp. 215–230, 2025. [Online]. Available: <https://doi.org/10.23917/mier.v3i2.12722>.
- [18] A. D. Mutmainah, A. Mansur, and M. H. Baihaqi, "Implementation of gender equality values in Islamic education learning to shape gender responsive behaviour in students," *J. PAI Raden Fatah*, vol. 7, no. 4, pp. 426–435, 2025. [Online]. Available: <https://doi.org/10.19109/pairf.v7i4>.
- [19] N. A. Fitria, M. S. Arif, and A. Muhid, "Integration of gender equality in Islamic education curriculum: A content study on elementary school textbooks," *Scaffolding J. Pendidik. Islam dan Multikulturalisme*, vol. 7, no. 1, pp. 841–859, 2025. [Online]. Available: <https://doi.org/10.37680/scaffolding.v7i1.7294>.
- [20] C. Miralles-Cardona, "Teaching gender equality in teacher education: Does existing practice actually support gender mainstreaming implementation?," pp. 1–14, 2025. [Online]. Available: <https://doi.org/10.3389/feduc.2025.1570115>.
- [21] H. Rguibi and K. Tijania, "Assessing teacher competence in gender equality in the Moroccan educational context," 2025. [Online]. Available: <https://doi.org/10.3389/feduc.2025.1483905>.
- [22] M. A. Guerrero, "Advancing gender equality in schools through inclusive physical education and teaching training: A systematic review," 2023. [Online]. Available: <https://doi.org/10.3390/soc13030064>.
- [23] Z. Qamariah, "Analisis dinamika kesetaraan gender dalam pengajaran bahasa Inggris," *JISPENDIORA J. Ilmu Sos. Pendidik. dan Hum.*, vol. 3, no. 1, 2024. [Online]. Available: <https://doi.org/10.56910/jispendiora.v3i1.1373>.
- [24] S. Gul, "Gender equality in education: Addressing structural barriers and social norms Asian context," vol. 3, no. 1, pp. 2839–2854, 2025. [Online]. Available: <https://doi.org/10.59075/6bgnrq69>.
- [25] G. J. Hofstede, "The status-power arena: A comprehensive agent-based model of social status dynamics and gender in groups of children," *AI Soc.*, 2023. [Online]. Available: <https://doi.org/10.1007/s00146-017-0793-5>.
- [26] Hanafiah, "Character education's impact on student personality: Curriculum and school practices review," vol. 19, no. 1, 2024. [Online]. Available: <https://doi.org/10.21111/attadib.v19i1.12047>.
- [27] Saryanto, "Analysis the role of school culture in shaping the personality and character of students," vol. 5, no. 2, 2023. [Online]. Available: <https://ejournal.insud.ac.id/index.php/mpi/index>.
- [28] M. Guthridge, M. Kirkman, and T. Penovic, "Promoting gender equality: A systematic review of interventions," *Soc. Justice Res.*, vol. 35, no. 3, pp. 318–343, 2022. [Online].

- Available: <https://doi.org/10.1007/s11211-022-00398-z>.
- [29] N. F. Harahap, "Internalization of gender equality values through character education in elementary schools," *J. Hawa: Stud. Pengarus Utama Gend. dan Anak*, vol. 7, no. 2, pp. 194–201, 2025. [Online]. Available: <https://doi.org/10.29300/hawapsga.v7i2.9988>.
- [30] L. Danisha, "Deconstructing the narrative of the Prophet's example in the PAI elementary school textbook: Critical discourse analysis to strengthen the value of inclusivity and gender equality," *Jump. J. Moderasi Pendidik. Agama*, vol. 1, no. 1, pp. 29–35, 2025. [Online]. Available: <https://doi.org/10.55681/jumpena.v2i2.1859>.
- [31] N. A. Fitria, M. S. Arif, and A. Muhid, "Integration of gender equality in Islamic education curriculum: A content study on elementary school textbooks," *Scaffolding J. Pendidik. Islam dan Multikulturalisme*, vol. 7, no. 1, pp. 841–859, 2025. [Online]. Available: <https://doi.org/10.37680/scaffolding.v7i1.7294>.
- [32] N. H. Aisyah and M. Junaedi, "Philosophical foundation and urgency of gender-equal Islamic religious education in Indonesia," *Humanisma J. Gend. Stud.*, vol. 8, no. 2, pp. 138–150, 2024. [Online]. Available: <https://doi.org/10.30983/humanisma.v8i2.8730>.
- [33] T. Luhuringbudi, F. Liza, P. Abdiguno, E. Kuriawan, D. N. Utami, and A. D. Alsayd, "Development of women's fiqh learning in state Islamic senior high schools: Integration of Islamic gender education theory, inquiry-based learning, and strengthening of Islamic character," *Nalar Fiqh J. Huk. Islam*, vol. 16, no. 1, pp. 24–43, 2025. [Online]. Available: <https://doi.org/10.30631/nf.v16i01.1883>.
- [34] A. D. Mutmainah, A. Mansur, and M. H. Baihaqi, "Implementation of gender equality values in Islamic education learning to shape gender responsive behaviour in students," *J. PAI Raden Fatah*, vol. 7, no. 4, pp. 426–435, 2025. [Online]. Available: <https://doi.org/10.19109/pairf.v7i4>.
- [35] M. S. Kurdi, "Gender equality and Islamic education: A harmonious connection," *IHSANIKA J. Pendidik. Agama Islam*, vol. 1, no. 3, pp. 190–205, 2023. [Online]. Available: <https://doi.org/10.59841/ihsanika.v1i3.705>.
- [36] M. A. Mushodiq and M. K. M. Chaudhary, "The basis and strategies of gender mainstreaming in Islamic education: A conceptual review," *Indones. J. Educ. Manag. Leadersh.*, vol. 3, no. 2, pp. 79–94, 2025. [Online]. Available: <https://doi.org/10.51214/ijemal.v3i2.1347>.
- [37] F. H. Lbs, "Gender equality in education: An analysis of Rohana Kudus' thought and its relevance to the Quran Surah At-Taubah verse 71," *Tajdid J. Ilmu Ushuluddin*, vol. 24, no. 1, pp. 191–218, 2025. [Online]. Available: <https://doi.org/10.30631/tjd.v24i1.483>.
- [38] D. Najmudin, I. Pebrian, L. Susanti, M. Safwandy, and N. Salsabila, "Gender equality in Islamic education: Curriculum, pedagogy, and media strategies," *Al-Maiyyah*, vol. 18, no. 2, pp. 124–141, 2025. [Online]. Available: <https://doi.org/10.35905/almaiyyah.v18i2.14939>.
- [39] U. Fitriyah and A. Muhid, "Study of the role of gender in Islamic education perspective of female scholars," *At-Ta'dib J. Ilm. Prodi Pendidik. Agama Islam*, vol. 17, no. 1, pp. 69–86, 2025. [Online]. Available: <https://doi.org/10.47498/tadib.v17i1.4735>.
- [40] A. Primarni, W. A. Qadir, S. Arifin, and Y. Srihartini, "Revitalizing Islamic holistic education for gender role balance in the disruption era," *EDUKASIA J. Pendidik. dan Pembelajaran*, vol. 5, no. 2, pp. 253–266, 2024. [Online]. Available: <https://doi.org/10.62775/edukasia.v5i2.1393>.
- [41] M. Maksad, R. Fidzi, and Mumtahanah, "Islamic education in gender perspective (historical, sociological, political, economic and management review)," *Intiqad J. Agama dan Pendidik. Islam*, vol. 16, no. 1, pp. 88–101, 2024. [Online]. Available: <https://doi.org/10.30596/18051>.
- [42] S. Farida and Wasik, "Analysis Hilmi Ali Yafie's opinion on gender equality in Islamic education and its relevance to Madurese society," *Syaikhuna J. Pendidik. dan Pranata*

- Islam*, vol. 14, no. 2, pp. 158–176, 2024. [Online]. Available: <https://doi.org/10.62730/syaikhuna.v15i2.7484>.
- [43] S. Rohmah, Ahmadi, and I. Amin, "Women empowerment in Islamic educational institutions," *Al-Jadwa J. Stud. Islam*, vol. 4, no. 2, pp. 260–272, 2025. [Online]. Available: <https://doi.org/10.38073/aljadwa.v4i2.2533>.
- [44] S. Komariah, F. N. Asyahidda, and Wilodati, "Unveiling media narratives in promoting gender equity in Islamic PERSIS education," *J. Soc. Media*, vol. 8, no. 1, pp. 24–40, 2024. [Online]. Available: <https://doi.org/10.26740/jsm.v8n1.p24-40>.
- [45] M. A. Mukminin and A. Ghofur, "The application of Sayyidah 'Ā'ishah's pedagogy in Islamic education: A field study on gender justice at pesantren in Madura," *Palastren J. Stud. Gend.*, vol. 18, no. 1, pp. 51–76, 2025. [Online]. Available: <https://doi.org/10.21043/palastren.v18i1.32232>.
- [46] F. Liza, "Application of multidisciplinary perspectives in the study of women's fiqh," *Tatho Int. J. Islam. Thought Sci.*, vol. 2, no. 1, pp. 36–52, 2025. [Online]. Available: <https://doi.org/10.70512/tatho.v2i1.77>.
- [47] Z. Z. Malizal, "Islamic education and globalization: Curriculum, identity, and digital integration," *Sinergi Int. J. Islam. Stud.*, vol. 3, no. 2, pp. 70–82, 2025. [Online]. Available: <https://doi.org/10.61194/ijis.v3i2.711>.
- [48] M. N. Amin and K. Wachidah, "Gender responsive pedagogy in thematic learning in elementary schools," *J. Mimb. Ilmu*, vol. 28, no. 1, pp. 32–40, 2023. [Online]. Available: <https://doi.org/10.23887/mi.v28i1.55044>.
- [49] F. Maftuchah and Waliko, "Gender analysis organizational culture of educational institutions (study at the Faculty of Ushuluddin, Adab, and Humanities IAIN Purwokerto)," *Asian J. Innov. Res. Soc. Sci.*, vol. 1, no. 2, pp. 42–56, 2022. [Online]. Available: <https://doi.org/10.53866/ajirss.v1i2.77>.
- [50] S. Keating, C. R. Baker, and S. Keating, "Gender equality matters: A precious 'GEM' to tackle gender inequality through a whole-school community educational programme," *Educ. Rev.*, vol. 77, no. 3, pp. 710–730, 2025. [Online]. Available: <https://doi.org/10.1080/00131911.2023.2224939>.
- [51] Zubaidah and A. Amaliyah, "The role of gender in learning and content management: A review from an educational and Islamic perspective," *J. Gend. Millenn. Dev. Stud.*, vol. 2, no. 2, pp. 153–161, 2025. [Online]. Available: <https://doi.org/10.64420/jgmnds.v2i2.425>.
- [52] M. Muhammadiyah, A. Hamsiah, A. Muzakki, Nuramila, and Z. A. Fauzi, "The role of the professional teacher as the agent of change for students," *Al-Ishlah J. Pendidik.*, vol. 14, no. 4, pp. 6887–6896, 2022. [Online]. Available: <https://doi.org/10.35445/alishlah.v14i4.1372>.
- [53] N. A. Amalia and M. R. Chamami, "Communication patterns between teachers and students in the teaching and learning process (SMK Islamic Center Baiturrahman)," *Multidiscip. Indones. Cent. J.*, vol. 2, no. 3, pp. 3658–3666, 2025. [Online]. Available: <https://doi.org/10.62567/micjo.v2i3.932>.
- [54] D. A. Karim, C. M. Pattiruhu, and J. Chin, "The role of education in promoting gender equality in modern society," *Major. Sci. J.*, vol. 2, no. 4, pp. 95–102, 2024. [Online]. Available: <https://doi.org/10.61942/msj.v2i4.254>.
- [55] N. Innayatun and A. Wibowo, "The impact of unequal distribution of teachers on the quality of education in Indonesia," *Pendas J. Ilm. Pendidik. Dasar*, vol. 9, no. 3, 2024. [Online]. Available: <https://doi.org/10.23969/jp.v9i3.16402>.
- [56] M. M. Mhewa, "Shaping equity in the classroom: Investigating gender sensitivity in classroom interaction in Tanzanian secondary schools," *Cogent Educ.*, vol. 12, no. 1, pp. 1–12, 2025. [Online]. Available: <https://doi.org/10.1080/2331186X.2025.2563710>.
- [57] M. D. Putra, A. Rofiki, Z. R. Argantara, S. Utami, and D. Ondri, "When the state plays

- 'philanthropist': Social aid as an instrument of power legitimacy," *An-Nida J. Islam. Thought*, vol. 49, no. 2, pp. 221–239, 2025. [Online]. Available: <https://doi.org/10.24014/an-nida.v49i2.38166>.
- [58] D. N. Maulida and Dartim, "The role of Rohis' extracurricular activities in instilling moderate character in students," *Urwatul Wutsqo J. Stud. Kependidikan dan Keislam.*, vol. 14, no. 2, pp. 523–538, 2025. [Online]. Available: <https://doi.org/10.54437/juw>.
- [59] Rohinah, "Preferences activism of Islamic spiritual (Rohis) in schools and madrasas in Yogyakarta: From narrative Islamism to popular culture," *J. Pendidik. Islam*, vol. 11, no. 1, pp. 1–10, 2022. [Online]. Available: <https://doi.org/10.14421/jpi.2022.111.1-10>.
- [60] V. Nurhayati, S. T. Utomo, N. A. Mu'anayah, and J. I. M. Muslikhin, "The contribution of Rohis on religious character education in senior high school," *JIPSI J. Ilmu Pendidik. dan Sains Islam Interdisipiner*, vol. 3, no. 2, pp. 78–84, 2024. [Online]. Available: <https://doi.org/10.59944/jipsi.v3i2.177>.
- [61] Maryance, W. Alvio, B. Irawan, S. Assoburu, and H. Zulaiha, "The role of the principal in Rohis da'wah activities in schools," *J. Sustain.*, vol. 6, no. 2, pp. 602–607, 2023. [Online]. Available: <https://doi.org/10.32923/kjmp.v6i2.4068>.
- [62] E. R. Chotim, "Implementation of gender equality in schools," *Int. J. Sci. Soc.*, vol. 4, no. 2, pp. 108–117, 2022. [Online]. Available: <https://doi.org/10.54783/ijssoc.v4i2.454>.
- [63] A. Hannisa and Wakhudin, "The role of gender responsive facilities and infrastructure in supporting students' learning motivation: A qualitative study," *J. Varidika*, vol. 38, no. 1, pp. 30–47, 2026. [Online]. Available: <https://doi.org/10.23917/varidika.v38i1.13244>.
- [64] Anastasia, A. Nurhuda, T. Aziz, and I. H. Ansori, "Gender equality in the perspective of Islam and education in Indonesia," *J. Armada Pendidik.*, vol. 2, no. 1, pp. 1–9, 2024. [Online]. Available: <https://doi.org/10.60041/jap/v2i1.53>.
- [65] S. R. Mustafa and Nurdiansyah, "The influence of gender equality-based reproductive health education in increasing sexual knowledge and self-efficacy of adolescent girls," *Innov. Approaches Heal. Sci. J.*, vol. 1, no. 2, pp. 42–47, 2024. [Online]. Available: <https://doi.org/10.64871/8gth1y68>.
- [66] N. Nikmatullah, R. Mutiah, and G. Sugiharto, "Implementation of gender equality and social inclusion (GESI) in Islamic university in Indonesia," *Muwazah J. Kaji. Gen.*, vol. 16, no. 1, pp. 44–63, 2024. [Online]. Available: <https://doi.org/10.28918/muwazah.v16i1.7402>.
- [67] M. Aldi, R. Khairanis, and S. Al Aziz, "Islam and gender equality: A critical exploration of its role in global peace," *El-Suffah J. Stud. Islam*, vol. 2, no. 1, pp. 1–14, 2025. [Online]. Available: <https://doi.org/10.70742/suffah.v2i1.136>.
- [68] S. Masitoh, N. L. Qodriyah, R. W. Astuti, and E. Haryanti, "Reslaj: Religion education social Laa Roiba journal," *Reslaj Relig. Educ. Soc. Laa Roiba J.*, vol. 7, pp. 1587–1596, 2025. [Online]. Available: <https://doi.org/10.47467/reslaj.v7i6.7243>.
- [69] D. Najmudin, I. Pebrian, L. Susanti, M. Safwandy, and N. Salsabila, "Gender transformation media in the socio-religious paradigm," *Al-Maiyyah*, vol. 18, no. 2, pp. 124–141, 2025. [Online]. Available: <https://doi.org/10.35905/almaiyyah.v18i2.14939>.
- [70] A. Gintari and A. Abubakar, "Kesetaraan gender dalam pendidikan menurut Al-Qur'an: Analisis hak akses pendidikan bagi perempuan," *J. Ilm. Edukatif*, no. 11, pp. 346–356, 2025.
- [71] A. F. Alfarizi and A. Rahman, "Gender equality in Islamic education: A comparative study of the thought of Ki Hajar Dewantara and the thought of KH. Ahmad Dahlan," *Edusoshum J. Islam. Educ. Soc. Humanit.*, vol. 5, no. 3, pp. 290–299, 2025. [Online]. Available: <https://doi.org/10.52366/edusoshum.v5i3.147>.
- [72] H. Hairiyah, S. Sirait, and M. Arif, "Islamic education and gender equality," *DAYAH J. Islam. Educ.*, vol. 7, no. 1, pp. 114–125, 2024. [Online]. Available: <https://doi.org/10.22373/jie.v7i1.21858>.

- [73] B. Baisuni, A. M. Najamuddin, and Z. Zamroni, "Inclusive education and gender issues in Islamic institutions," *Int. Conf. Educ. Humanit.*, vol. 3, no. 1, pp. 371–381, 2025. [Online]. Available: <https://ejournal.unuja.ac.id/index.php/icesh>.
- [74] M. Aldi, R. Khairanis, and S. Al Aziz, "Islam and gender equality: A critical exploration of its role in global peace," *El-Suffah J. Stud. Islam*, 2021. [Online]. Available: <https://doi.org/10.70742/suffah.v2i1.136>.
- [75] F. Ridhahani, M. Maksad, and M. Mumtahanah, "Islamic education in gender perspective (historical, sociological, political, economic and management review)," *Intiqad J. Agama dan Pendidik. Islam*, vol. 16, no. 1, pp. 88–101, 2024. [Online]. Available: <https://doi.org/10.30596/18051>.
- [76] M. S. Kurdi, "Gender equality and Islamic education: A harmonious connection," *IHSANIKA J. Pendidik. Agama Islam*, vol. 1, no. 3, pp. 190–205, 2023. [Online]. Available: <https://doi.org/10.59841/ihsanika.v1i3.705>.
- [77] S. S. Karimullah, "Progressive Islamic religious education in the family as a means of empowering women," *Gend. Educ.*, vol. 33, no. 7, pp. 847–863, 2022. [Online]. Available: <https://doi.org/10.1080/09540253.2018.1544361>.
- [78] S. Fauziah and N. Kartika Dewi, "Gender inequality in Islamic religious education," *J. Indones. Progress. Educ.*, vol. 2, no. 1, pp. 31–40, 2025. [Online]. Available: <https://doi.org/10.63617/jipe.v2i1.23>.
- [79] S. S. Karimullah, "The role of Islamic education in promoting women's empowerment," *J. Tarbiyatuna*, vol. 32, no. 3, pp. 167–186, 2021.
- [80] J. Januar and A. Rahmi, "Exploration of spirituality in Islamic education: Perspectives on gender equality and minority rights," *Humanisma J. Gend. Stud.*, vol. 8, no. 1, pp. 38–52, 2024. [Online]. Available: <https://doi.org/10.30983/humanisma.v8i1.8286>.
- [81] M. I. Amal, S. Luthfi, and K. A. Auliya, "Gender equality in Islamic education: Promoting democratic values and advancing SDGs 4 & 5," *Multicult. Islam. Educ. Rev.*, vol. 3, no. 2, 2025. [Online]. Available: <https://doi.org/10.23917/mier.v3i2.12722>.
- [82] Y. Hermansyah et al., "The role of Islamic education in promoting gender equality: Lessons from innovative programs around the world," *Rev. Technol.*, vol. 2023, no. 2, pp. 166–171, 2023.
- [83] S. Farida, "Analysis Hilmi Ali Yafie's opinion on gender equality in Islamic education and its relevance to Madurese society," *Syaikhuna J. Pendidik. dan Pranata Islam*, vol. 14, no. 2, pp. 158–176, 2024. [Online]. Available: <https://doi.org/10.62730/syaikhuna.v15i2.7484>.
- [84] R. Hartono, "The role of Islamic religious education in forming students' religious character," *J. IJGAM*, vol. 14, no. 2, pp. 174–188, 2025. [Online]. Available: <https://doi.org/10.53961/paradigma.v14i2.121>.
- [85] M. H. Amiri and B. Ahmadi, "Investigating the status of women's education under Taliban rule," *Int. J. Islam. Stud. High. Educ.*, vol. 2, no. 3, pp. 205–222, 2023.
- [86] H. Maghribi and M. P. Intan, "Islamic education in gender perspective," *Paradigma*, vol. 20, no. 2, pp. 216–231, 2023. [Online]. Available: <https://doi.org/10.33558/paradigma.v20i2.6992>.
- [87] A. P. Nabilah, "Gender equality in the Islamic perspective according to Quran Surah An-Nahl verse 97," *J. Ilm. Keagamaan*, vol. 1, no. 2, 2024. [Online]. Available: <https://jipkm.com/index.php/islamologi>.
- [88] A. Syarifudin and R. A. Askar, "Gender equality in the Qur'an: Implications for social justice education," *Multidiscip. Indones. Cent. J.*, vol. 2, no. 3, pp. 2385–2394, 2025. [Online]. Available: <https://doi.org/10.62567/micjo.v2i3.827>.
- [89] N. Qalbi, "The Islamic perspective on gender education: Analyzing the Qur'an, Hadith, and historical context in Indonesia," *J. Hawa: Stud. Pengarus Utamaan Gend. dan Anak*, vol. 7, no. 1, p. 39, 2025. [Online].

Available: <https://doi.org/10.29300/hawapsga.v7i1.8614>.

- [90] N. Ahmad, F. N. Pratama, and M. Jannah, "Strengthening religious moderation based on cultural communication in facing socio-religious issues in multicultural communities," *Scaffolding J. Pendidik. Islam dan Multikulturalisme*, vol. 7, no. 2, pp. 333–347, 2025. [Online]. Available: <https://doi.org/10.37680/scaffolding.v7i2.7556>