



## The Islamic Perspective on Gender Education: Analyzing the Qur'an, Hadith, and Historical Context in Indonesia

Nurul Qalbi

<sup>1</sup> Universitas Islam Negeri Alauddin Makassar, Indonesia

Jl. Sultan Alauddin No.63, Romangpolong, Kec. Somba Opu, Kab. Gowa, Sulawesi Selatan 92113, Indonesia

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### Abstract

This study aims to explore Islamic perspectives on gender education through an analysis of the Qur'an, Hadith, and the historical reality of Muslim women in Indonesia. This study uses a literature review method with a descriptive qualitative approach, analyzing 23 scientific documents, including classical and contemporary interpretations, to examine the principles of gender education in Islam. The study results show that the principle of equality in seeking knowledge for men and women is emphasized in the Qur'an and hadith, and the active role of women in education and leadership in Indonesia is noted despite marginalization due to the influence of conservative interpretations. The study's conclusion shows that contextual interpretations are essential for the values of gender justice in Islam to be fully realized in educational practices in Indonesia and to provide greater space for women to participate actively in education and social life. The implications of this study underscore the need for educational policies that are more responsive to the needs and rights of women based on the principles of Islamic justice.

### Kata Kunci

Pendidikan Gender;  
Islam, al-Qur'an;  
Hadis;  
Sejarah Pendidikan;  
Perempuan

### Abstrak

Penelitian ini bertujuan untuk mengeksplorasi perspektif Islam tentang pendidikan gender melalui analisis terhadap al-Qur'an, Hadis, dan realitas sejarah perempuan Muslim di Indonesia. Penelitian ini menggunakan metode studi pustaka dengan pendekatan kualitatif deskriptif, menganalisis 23 dokumen ilmiah, termasuk tafsir klasik dan kontemporer, untuk mengkaji prinsip pendidikan gender dalam Islam. Hasil penelitian menunjukkan bahwa prinsip kesetaraan dalam menuntut ilmu bagi laki-laki dan perempuan ditegaskan dalam al-Qur'an dan hadis, serta mencatat peran aktif perempuan dalam pendidikan dan kepemimpinan di Indonesia, meskipun ada peminggiran akibat pengaruh tafsir konservatif. Kesimpulan penelitian menunjukkan bahwa tafsir kontekstual sangat diperlukan agar nilai-nilai keadilan gender dalam Islam dapat lebih terwujud dalam praksis pendidikan di Indonesia, serta memberikan ruang yang lebih besar bagi perempuan dalam berpartisipasi aktif dalam pendidikan dan kehidupan sosial. Implikasi penelitian ini menggarisbawahi perlunya kebijakan pendidikan yang lebih responsif terhadap kebutuhan dan hak-hak perempuan berdasarkan prinsip keadilan Islam.

\* **Corresponding author:** Nurul Qalbi, ✉ [nurulqalbimiz@gmail.com](mailto:nurulqalbimiz@gmail.com)

Universitas Islam Negeri Alauddin Makassar, Indonesia

Address: Jl. Sultan Alauddin No.63, Romangpolong, Kec. Somba Opu, Kab. Gowa, Sulawesi Selatan 92113, Indonesia

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## INTRODUCTION

Education plays a significant role in improving the quality of human life. Through education, individuals can develop, broaden their perspectives, and prepare to face challenges in various aspects of life. One area that has become increasingly relevant in modern education is the understanding of gender. This understanding greatly influences individuals' roles in society, particularly concerning equality and justice between men and women. However, many societies still have limited or incorrect understandings of the concept of gender. This misunderstanding often leads to stereotypes and discrimination, placing women in subordinate positions while men are seen as the dominant group.

Haq and Afad (2022) explain that gender theory is heavily influenced by how society understands the different roles of men and women. In many cultures, these roles have been created and maintained through strict social norms, which often overlook the reality that gender roles should not be determined by sex but by the potential and abilities of the individual. Therefore, education on gender is essential to changing societal views, breaking stereotypes, and creating space for both men and women to explore their potential without being hindered by social limitations. Proper gender education involves theory and the application of equality values in everyday life, which can transform social structures into more just and inclusive ones.

Gender studies focus on our understanding of women and men as distinct individuals and how both are positioned within the broader social system. Social construction leads to differences in roles between men and women, which in turn causes gender inequality and injustice in various areas such as social, economic, political, and legal fields. This injustice and disparity challenge efforts to achieve well-being and justice in society. Aisy and Aisy explain that for many years, the feminist movement has focused on addressing gender inequality and transformative analysis based on the principle that human development should not be gender-specific (Aisy & Aisy, 2023).

To elaborate, Ahmad Mutholi'in explains that gender injustice occurs not only in society but also within the family, taking various forms, such as violence, stereotypes (negative labelling) against women, subordination (secondary positioning) of women, and marginalization (exclusion) of women (Mutholi'in, 2001). Lilis Widaningsih, in Akrimi Matswah, explains that inequality between women and men results from an understanding of superiority, dominance, and the unequal division of roles among family members (Matswah, 2014). Setyaningsih also adds that in the family, gender injustice is a complex issue that stems from deep-rooted social and cultural constructions, reflected in various forms of role inequality and discrimination (Setyaningsih, 2017). According to the author, this issue arises within the family environment and in other settings, particularly in education.

Therefore, it is essential to comprehensively examine the Islamic perspective on gender education, referring to the Qur'an, Hadith, and Indonesia's historical and social dynamics. This study seeks to explore how Islam views gender education fundamentally and how these teachings are reflected in the reality of Indonesian society, particularly in education. Based on this, the objectives of this research are: 1) to analyze the understanding of gender education from an Islamic perspective, 2) to analyze access to education for women in the Qur'an and Hadith, and 3) to examine the history of women's education in Indonesia.

The gap in this research lies in the disparity between Islamic teachings, which emphasize gender equality in education, and the reality of educational implementation in Indonesia, which is still influenced by conservative interpretations. Although the principle of equality in seeking knowledge is emphasized in the Qur'an and Hadith, social and educational practices often fail to reflect these values, especially in providing space for women to participate actively. This study addresses this gap by providing an in-depth analysis of the importance of contextual interpretation in creating a more inclusive, just, and responsive education system for women and encouraging policy changes that support gender equality (Silitonga et al., 2015).

The novelty of this research lies in its comprehensive approach to analyzing the Islamic perspective on gender education, highlighting the tension between the teachings of gender justice in the Qur'an and

Hadith and its limited implementation in social and educational practices in Indonesia, particularly influenced by conservative interpretations. This study explores how contextual interpretations can bridge this gap and provide recommendations for educational policies that are more responsive to gender equality. This research explores the potential for reforming interpretations to be more inclusive of women so that education in Indonesia can reflect the principles of gender justice inherent in Islamic teachings.

## METHOD

This study uses a library research method, which differs from field research. It involves interaction with existing sources found in libraries or easily accessible sources, as well as the use of secondary data. The research is conducted in 2025, with the research object including normative Islamic sources, such as the Qur'an and Hadith, interpretations by scholars, and the historical and social context related to the role of women in education.

The research object consists of normative Islamic sources (the Qur'an and Hadith), interpretations and exegesis by scholars regarding gender in Islam, and the historical and social context concerning the role of women in education in Indonesia.

Data is collected through library research by accessing various secondary sources, including books, scholarly articles, journals, classical and contemporary exegesis, and related documents that provide insights into gender in Islam and the history of women's education in Indonesia. The data collection process also involves mapping out the exegesis and interpretations by scholars regarding gender education in Islam and the social changes that have occurred.

The collected data will be analyzed using a descriptive qualitative approach. The researcher will identify and analyze the principles of gender equality in the Qur'an and Hadith, as well as assess scholars' interpretations regarding women's education in the historical context of Indonesia. This analysis aims to uncover the gender understanding contained in Islamic texts and its relevance to the social reality and women's education in Indonesia.

Table 1. Data Collection Method, Analysis Technique, and Data Validation

Method	Data Source	Description
Data Collection Methods	<ul style="list-style-type: none"> <li>Online Libraries and Repositories</li> <li>Search Engines: Publish or Perish, Google Scholar, Consensus.id</li> <li>Web-based search engines: Google &amp; Yahoo</li> </ul>	<p>Topics: gender perspectives in the Qur'an, hadith, and Indonesian historical reality.</p> <p>Subtopics: use of terms 1) definition of gender, 2) women's access to education in the Qur'an and hadith, 3) women in the history of Islam in Indonesia. Data sourced from documents in Indonesian and English. Total of 36 documents.</p>
Data Analysis Methods	<ul style="list-style-type: none"> <li>Qualitative Data Analysis by Miles, Huberman, &amp; Saldana (Miles et al., 2014):</li> </ul>	Data consensus, data display, verification, and conclusion drawing
Data Validity Testing	<ul style="list-style-type: none"> <li>Qualitative Data Examination Techniques (Moleong, 2014).</li> </ul>	<p>Criteria:</p> <ul style="list-style-type: none"> <li>Credibility</li> <li>Transferability</li> <li>Dependability</li> <li>Confirmability</li> </ul>

## RESULTS AND DISCUSSION

### Result

The results of this study show that, from the perspective of Islamic literature, there are three terms for education: al-tarbiyah, al-ta'lim, and al-ta'dib. These three terms focus on different aspects of

development, ranging from the transfer of knowledge, the formation of manners, and the development of personality by Islamic values. Together, they explain the overall approach to Islamic education, serving as foundational concepts in building a fair and civilized education system, including gender dynamics.

In terms of normative Islamic foundations, such as the Qur'an and Hadith, this can be seen in QS. Al-Hujurat verse 13 and QS. An-Nahl verse 97 states that their piety, not their gender, determines the nobility of a person. Regarding Hadith, gender equality in education is affirmed by Hadith, who stated, "Seeking knowledge is a duty for every Muslim, male and female," which serves as a strong normative foundation for women's involvement in education. Another Hadith even equates the pursuit of knowledge with jihad in the path of Allah, relating it to the concept of fitrah, the inherent potential in every human being since birth, which requires guidance and development through education to reach its full potential.

Historically, the role of women in Islamic education has been present from the beginning. For example, Hafshah binti Umar and Asma binti Abu Bakr were known for their high intellectual abilities and significantly contributed to the development of Islamic civilization.

## Discussion

### 1. Gender Perspective Education in Islam

Education means shaping the behaviour and attitudes of mature humans through training and teaching (Language Development and Guidance Agency, 2025). In Arabic, education is represented by at least three terms: *al-tarbiyah*, *al-ta'lim*, and *al-ta'dib*. However, these three Arabic terms have different meanings depending on which aspect is being developed. A more detailed explanation is as follows:

- a. *al-Tarbiyah*: is a process of nurturing and developing all the potential within a human being, starting from religious potential, beauty, intellect, and self, by caring for, nurturing, and guiding in a planned and structured manner (Harahap et al., 2022).
- b. *al-Ta'lim*: is the process of transferring knowledge to form knowledgeable individuals (Ms & Karima, 2022).
- c. *al-ta'dib* means education in manners based on sharia as a way of life and foundation (Pulungan, 2019).

In summary, the differences between the three terms can be seen in the following matrix:

Table 2. Matrix of synonyms for the word education in Arabic

No.	Term	Scope
1.	<i>Al-Tarbiyah</i>	Development nurtures, cares for, and directs all of the potential within human beings.
2.	<i>Al-Ta'lim</i>	Transfer of knowledge.
3.	<i>Al-ta'dib</i>	Development of manners, personality, and morals.

In its development, the word *al-tarbiyah* is often used to refer to the general meaning of education that develops all aspects of a person. Furthermore, the word gender comes from English, which means "sex" (John M. Echols, 1995). This definition leads to confusion because its meaning is equated with "sex," which also means "sex." Webster's New World Dictionary defines gender as "the apparent differences between men and women in terms of values and behaviour" (Neufelddt (ed), 1984). Mansour Fakhri explains the difference between sex and gender by stating that sex refers more to the biological meaning, i.e., biological sex determined by God. In contrast, gender refers more to inherent characteristics arising from social and cultural influences and can change with time (Faqih, 2006). Simply put, the difference between sex and gender can be seen as follows:

Table 2. Matrix of Differences Between Sex and Gender

No.	Term	Basic aspects	Characteristics	Determining factors	Example
1.	<i>Sex</i>	Biological	Fixed/Natural	God/genetics/biology	Gender (male/female)
2.	<i>Gender</i>	Social and cultural	Dynamic/Cultural	Social and cultural influences	Role, behavior (masculine/feminine)

Based on this explanation, etymologically, gender perspective education can be defined as education that develops all aspects of human beings without distinguishing between the roles of men and women. In terms of terminology, gender perspective education supports both men and women collaborating in carrying out their duties as earth stewards (Hakim, 2023). Juwita explains that gender perspective education is an effort to reduce discrimination against a particular gender in learning and the community due to the persistence of a patriarchal culture. Syafi'i et al. explain more broadly that gender equality is not viewed in terms of domestic or public spheres, nor in terms of women replacing men, but rather in terms of the perspective or viewpoint used when formulating policies (Syafe'i et al., 2020). Sidik et al. provide a more detailed explanation, stating that gender perspective education is an approach that seeks to achieve justice and equality for both men and women regarding participation, access, and educational outcomes (Sidik et al., 2023). Therefore, based on the opinions of these experts, it was found that gender perspective education is an effort to bridge the rights of men and women fairly in order to eliminate discrimination rooted in perspectives or views, especially in participation, access, and educational outcomes, to create human beings who can carry out their duties as caliphs on earth.

## 2. Access to Education for Women in the Qur'an and Hadith

### a. The Qur'an

Islam views men and women as equal, with neither being superior to the other. This is explained in QS. Al-Hujurat: 49:13.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْفَعُكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

*Meaning: O humanity, indeed, We have created you from a male and a female and made you into nations and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous. Indeed, Allah is All-Knowing and All-Aware (Ministry of Religious Affairs of the Republic of Indonesia, 2009).*

Regarding this verse, the Munir Tafsir translation explains that the virtue among all humans is piety. Whoever adorns themselves with piety is honourable and noble (az-Zuhaili, 2013). This aligns with the explanation in the al-Azhar commentary, which states that humanity fundamentally originates from a single lineage despite having become widely separated. There is no difference between one another, and there is no need to highlight differences but rather to recognize the commonality of lineage. Furthermore, "Indeed, the most honourable of you in the sight of Allah is the most pious among you." The end of this verse explains to humanity that the true honour valued by Allah is the honour of the heart, the honour of character, the honour of conduct, and obedience to the Divine (Hamka, 1982). The explanation of this verse seems to suggest that other humans do not determine the measure of the best human being, as the piety required is known only to Allah, and no human being can know the level of another's piety. In other words, Islam views all humanity as equal, regardless of tribe, nation, or even gender.

The statement regarding the equality of roles between men and women in QS. Al-Hujurat/49:13 is the foundation for the argument that Islam does not discriminate between the two. Further explanation on this matter is also provided in QS. An-Nahl: 16:97

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

*Meaning: O humanity, indeed, We have created you from a male and a female and made you into nations and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous. Indeed, Allah is All-Knowing and All-Aware (Ministry of Religious Affairs of the Republic of Indonesia, 2009).*

Ibn Kathir's commentary explains that Allah SWT will reward the good deeds of those who are patient with a reward better than their deeds and will erase their various sins (Al-Sheikh, 2005). Thus, every man and woman has the same opportunity to perform good deeds, and Allah SWT will reward both for their actions. In his commentary al-Mishbah, Quraish Shihab quotes Abduh's explanation of "righteous deeds," stating that righteous deeds are all actions that benefit the individual, family, group, and humanity as a whole (Shihab, 2012). The ability to perform useful deeds is closely related to the instillation of values in the educational process. Therefore, based on the verse and its commentary, it is found that a believer, whether male or female, who performs righteous deeds, meaning all actions that are beneficial to the individual, family, community, and humanity through an educational process guided step by step toward perfection will receive a good life and reward from Allah SWT. Thus, the foundation in the Qur'an regarding the role of women in various fields, especially in education, is complete.

#### b. Hadith

In the hadith of the Prophet Muhammad (peace be upon him) regarding the role of women in society, it is explained in detail, especially in the aspect of education in Islam, including:

From Abu Musa al-Ash'ari (may Allah be pleased with him), the Prophet (peace be upon him) said:

ثَلَاثَةٌ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ: رَجُلٌ مِّنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَأَدْرَكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَّنَ بِهِ وَاتَّبَعَهُ وَصَدَّقَهُ فَلَهُ أَجْرَانِ، وَعَبْدٌ مَّمْلُوكٌ أَدَّى حَقَّ اللَّهِ وَحَقَّ سَيِّدِهِ فَلَهُ أَجْرَانِ، وَرَجُلٌ كَانَتْ لَهُ أَمَةٌ فَغَدَاَهَا فَأَحْسَنَ غَدَاءَهَا ثُمَّ أَدَّبَهَا فَأَحْسَنَ تَأْدِيبَهَا وَعَلَّمَهَا فَأَحْسَنَ تَعْلِيمَهَا ثُمَّ أَعْتَقَهَا وَتَزَوَّجَهَا فَلَهُ أَجْرَانِ

*Meaning: "Three groups will be rewarded twice: (1) Men of the Book who believed in their Prophet and then met the Prophet, peace be upon him, and believed in him, followed him, and affirmed him, will receive two rewards. (2) an enslaved person who fulfils the rights of Allah and his master will receive two rewards. Moreover, (3) a man who owns an enslaved woman provides her with food, education, and good instruction, frees her and marries her, then receives two rewards (Muhammad bin Ismail Al-Bukhari, 1422).*

Regarding this hadith, Abu Syuqqah explains that the encouragement to educate and teach enslaved women well serves as a reminder for Muslims not to neglect the education and teaching of their daughters (Syuqqah, 2001). This highlights the importance of knowledge for everyone, including Muslim women. As illustrated by the "female slave" in the hadith.

There is also a hadith about seeking knowledge for Muslim men and women.

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ

*Meaning: "Seeking knowledge is obligatory for every Muslim man and Muslim woman."*

This hadith shows how important knowledge is in Islam, so much so that it is considered "obligatory" for both men and women to seek it. This hadith also illustrates that Islam does not prohibit anyone from learning or seeking knowledge, regardless of whether male or female; everyone is obliged to seek and teach it.

In another hadith, it is mentioned that those who seek knowledge are those who are on the path of Allah (fi sabilillah):

مَنْ خَرَجَ فِي طَلَبِ الْعِلْمِ، فَهُوَ فِي سَبِيلِ اللَّهِ، حَتَّى يَرْجِعَ

Meaning: "Whoever goes out in pursuit of knowledge is indeed engaged in jihad in the way of Allah until he returns."

The command to seek knowledge is important because every human has potential. This potential needs to be developed and guided to grow and flourish. The hadith states:

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ

Meaning: "Every baby is born in a state of purity (fitrah). Then, the parents will make him Jewish, Christian, or Majusi (Soelaiman Joesoef & Slamet Santoso, 1981).

Fitrah, from an Islamic perspective, means the "potential" humans have in terms of spiritual strength (religion), life force, and rational ability. These potentials should be actualized and enriched in every human action. Khairunnisa explains that fitrah is interpreted as the potential within each individual that can be developed with the help of education (Khairunnisa & Bustam, 2023). From these hadiths of the Prophet, it can be seen that Islam does not discriminate between men and women in seeking knowledge, so there should be no obstacles if a woman participates in education.

### 3. Women's Education in the Historical Reality of Indonesia

Feminism, as Ross states in Suwastini's work, is an effort aimed at improving the condition of women (Suwastini, 2013). This movement strives to advocate for the position of women to be equal to that of men. According to Hodgson-Wright, as cited in Suwastini, the feminist movement first emerged between 1550-1700 in England, addressing issues related to challenging patriarchal views that considered women as weaker beings. In terms of education, the issue surfaced when Mary Wollstonecraft published *The Vindication of the Rights of Woman* in 1792, in which she argued that girls should be educated alongside boys in schools and called for the development of women's rationality. Her goal was for women to become financially independent (Suwastini, 2013).

In Islamic history, when the compilation of the Qur'an took place, Hafshah binti Umar played a role in transcribing and spreading the Qur'an, as noted in Professor Ruqayya Khan's research in Rusmin and Sijal. She is also claimed to be the most intellectually capable among the wives of the Prophet because she was always thinking, asking questions, and engaging in debates. Furthermore, Hafshah may have been the only one among the wives of the Prophet who could read and write. Some of the Prophet's other wives may have understood the pronunciation of certain words but could not write them (Rusmin & Sijal, 2021). Another significant woman in Islam is Asma binti Abu Bakr, known as a doctor and Hadith narrator (Rusmin & Sijal, 2021). Aside from these two women, many other Muslim women played vital roles in spreading Islamic teachings worldwide.

In Indonesia, opportunities for women, particularly in pesantren education, began around the 1920s or early 1930s. Kiai Bisri Sansuri, as explained by Imam Aziz in Husein Muhammad, gave women the chance to study at his pesantren, albeit discreetly and in a limited capacity. It was uncommon for young women to enter a pesantren (Muhammad, 2016).

A fascinating point comes from Azyumardi Azra, who stated that in his research, he did not find sufficient and strong evidence of discrimination against women in Indonesia simply because they embraced Islam. If there was any discrimination, it was due to social and local traditions, not Islamic traditions. Furthermore, there was no evidence of discrimination preventing girls from receiving education at traditional institutions like mosques, days, books, suras, and pesantren. Even though girls did not receive as intensive an education as boys, no Indonesian women travelled to the Haramayn or the Middle East to seek knowledge (Azra, 2012b).

The visible role of women in society became evident in the 17th century, as some leaders were women. For example, Sultanah Tajul Alam Safiatuddin Syah (1641-1675), Sultanah Nurul Alam Nakiyatuddin Syah (1675-1678), Inayat Syah Zakiyatuddin Syah (1678-1688), and Sultanah Kamalat Syah (1688-1699) (Irhamsyah & Anshor, 2023). However, the role of women in Indonesia diminished in the 19th century when Islamic orthodoxy gained momentum, leading to the doctrinal and social marginalization of women. This can be seen in the works of Syekh Nawawi al-Bantani, particularly in *Syarh' Uqud al-Lujayn Fi Bayan Huquq al-Zawjayn*, which became a fundamental reference among kiai and pesantren (Azra, 2012a).

Husein Muhammad also emphasized that a literal reading of the books in the pesantren curriculum (including *Syarh' Uqud al-Lujayn Fi Bayan Huquq al-Zawjayn*) without broader analysis may lead to the conclusion that these texts are gender-biased and could be seen as limiting women's freedom and mobility (Muhammad, 2016). However, there is no evidence of an outright ban on women's education in pesantren and suras, which continue to accommodate female students to help them understand the basics of Islam and practice it well (Azra, 2012b).

Thus, no evidence shows that Muslim women in Indonesia are prohibited from participating in the educational process. However, there was a period when "orthodox" Islam, influenced by Middle Eastern scholars, socially placed women in a subordinate position, which became a factor contributing to gender bias in Islam. To address this, a reinterpretation of religious texts is needed to prevent further discrimination against women. This aligns with the views of Tasbih et al., who stated that "in the context of hadith understanding theory, a contextual approach is needed to provide a comprehensive understanding for society so that gender justice is realized" (Tasbih et al., 2024).

## CONCLUSION

Gender education, from an Islamic perspective, is an effort to enhance the potential of every individual, regardless of gender. Three key terms in Arab-Islamic tradition, al-tarbiyah, al-ta'lim, and al-ta'dib, support the Islamic understanding of education as part of the divine trust in the creation of humans. These terms address nurturing, teaching, and developing manners, which apply fairly and equally to all human beings. The Qur'an and Hadith explicitly acknowledge men's and women's equal rights in accessing education—verses such as QS. Al-Hujurat:13 and QS. An-Nahl:97, along with Hadiths from Prophet Muhammad SAW about the importance of knowledge for all Muslims, serve as clear evidence that Islam rejects gender-based discrimination in the pursuit of knowledge.

Women have played significant roles in the history of Islam, such as Hafshah binti Umar and Asma binti Abu Bakr, as well as female leaders in the Nusantara region. Although there were periods of orthodoxy that hindered the social and cultural roles of women in Indonesia, there is no explicit evidence prohibiting women from accessing education, even in traditional institutions like pesantren. Therefore, a contextual approach is needed in understanding religious texts, particularly Hadith, to address gender biases arising from a literal interpretation. In this way, the gender perspective in Islamic education can serve as a strategic means to promote gender equality and justice, especially in terms of participation, access, and educational outcomes, allowing everyone to fulfil their role as Khalifah in the world in the best possible way.

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