IMPLEMENTATION OF GENDER-BASED ISLAMIC EDUCATION IN MADRASAH;
Analysis of Learning Equity Models, Strategies, and Barriers

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Abstract: Penelitian ini bertujuan untuk menganalisis model, strategi, hambatan, dan upaya kesetaraan pembelajaran berbasis gender di MTs Madinatul Ulum. MTs Madinatul Ulum telah mengimplementasikan beberapa model pendidikan Islam berbasis gender, di antaranya pengembangan kurikulum inklusif dengan memperkenalkan tokoh perempuan berpengaruh dalam sejarah Islam, seperti Aisyah dan Rabi'ah Al-Adawiyah. Strategi pembelajaran non-diskriminatif diterapkan untuk memastikan partisipasi setara antara siswa laki-laki dan perempuan. Selain itu, pendidik diberikan pelatihan terkait kesetaraan gender dalam perspektif Islam, serta kebijakan anti-diskriminasi yang memberikan kesempatan yang sama untuk semua siswa dalam hal beasiswa, penghargaan, dan kepemimpinan. Keterlibatan orang tua dalam mendukung pendidikan berbasis gender juga menjadi faktor penting. Namun, implementasi ini menghadapi hambatan seperti terbatasnya pemahaman pendidik tentang kesetaraan gender, pengaruh norma sosial budaya tradisional, kurikulum yang belum sepenuhnya mengintegrasikan materi kesetaraan gender, serta kebijakan sekolah yang belum tegas dalam melarang diskriminasi gender. Untuk mengatasi hambatan ini, diperlukan revisi kurikulum, kebijakan yang lebih jelas, dan dukungan lebih kuat dari orang tua dan masyarakat. Metode penelitian yang digunakan adalah kualitatif berbasis studi kasus untuk memperoleh pemahaman mendalam tentang penerapan pendidikan berbasis gender ini. Penelitian ini diharapkan memberikan kontribusi dalam pengembangan pendidikan Islam yang lebih adil gender di MTs Madinatul Ulum.

Keywords: Pendidikan Islam, Kesetaraan Gender, Pendidikan Inklusif

Abstract: This study aims to analyze the models, strategies, obstacles, and efforts of gender-based learning equality at MTs Madinatul Ulum. MTs Madinatul Ulum has implemented several gender-based Islamic education models, including inclusive curriculum development by introducing influential female figures in Islamic history, such as Aisyah and Rabi'ah Al-Adawiyah. Non-discriminatory learning strategies are implemented to ensure equal participation between male and female students. In addition, educators are provided with training related to gender equality in an Islamic perspective, as well as anti-discrimination policies that provide equal opportunities for all students in terms of scholarships, awards and leadership. Parental involvement in supporting gender-based education is also an important factor. However, this implementation faces barriers such as educators' limited understanding of gender equality, the influence of traditional socio-cultural norms, a curriculum that has not fully integrated gender equality materials, and school policies that are not firm in prohibiting gender discrimination. To overcome these barriers, curriculum revision, clearer policies, and stronger support from parents and communities are needed. The research method used is case study-based qualitative to gain an in-depth understanding of the implementation of this gender-based education. This research is to contribute to the development of a more gender-equitable Islamic education at MTs Madinatul Ulum.

Keywords: Islamic Education, Gender Equality, Inclusive Education

INTRUDUCTION

Islamic education has a central role in shaping the character and morals of individuals and society, creating a fair, balanced and harmonious life. In this context, the issue of gender equality in Islamic education is becoming increasingly relevant, along with global demands and the times that encourage a deeper understanding of the roles of men and women in society. Gender-based Islamic education is an approach that aims to ensure equal access and opportunities between men and women in obtaining quality education and actively participating in the learning process. This approach emphasizes the importance of integrating gender justice values in the curriculum, learning methods, and educational environment in order to form a more inclusive and balanced view of gender roles. (Yusiyaka & Safitri, 2020)..

However, in practice, gender equality in Islamic education often faces various obstacles, both structural and cultural. Gender stereotypes that are still strong in society often limit education and career choices for both women and men, especially in sectors that are considered stereotypical, such as in the religious field. Women, for example, have historically faced barriers to accessing higher education and taking on leadership roles, both within Islamic education and outside of it (Darman, 2017). In the face of this reality, this study aims to analyze the implementation of gender-based Islamic education at Mts Madinatul Ulum, focusing on the educational model applied, as well as the opportunities and obstacles faced in an effort to achieve learning equality for male and female students.

The theory that supports this research is the Social Justice Theory developed by John Rawls. In the context of gender-based Islamic education, this theory emphasizes the importance of providing fair and equal opportunities for all individuals, without discrimination based on gender. Rawls argues that social justice can only be achieved if all parties have equal access to opportunities and resources, including in the field of education (Rawls, 1971). The application of this theory in gender-based Islamic education means designing curricula and educational practices that do not differentiate treatment based on gender, as well as ensuring all students have equal opportunities to develop and actively participate in learning. (Muhammad, 2012).

In addition, the Social Constructivism Theory introduced by Lev Vygotsky also supports the implementation of gender-based education. Vygotsky emphasized the importance of social interaction in the learning process and how the social environment can influence individual development. In this case, gender-based Islamic education can create space for men and women to interact and learn together, and eliminate gender stereotypes that limit their roles. (Ratnasari, 2019).

This collaborative and inclusive learning can open up opportunities for all students, without exception, to participate in the same learning process. (Muzakki, 2021).

Judith Butler's Gender Performativity theory is also relevant in this context. Butler argues that gender is not a naturally inherent identity, but rather the result of social construction formed through repeated behaviors and actions (Butler, 1990). Gender-based Islamic education can play an important

role in deconstructing traditional norms that limit the roles of men and women, as well as opening opportunities for individuals to redefine and express themselves without being limited by predetermined gender roles. (Damayanti & Rismaningtyas, 2021).

This research has a distinction in examining how gender-based education models at Mts Madinatul Ulum attempt to respond to the challenges of equality. In addition, this research will also explore the opportunities that can be utilized and the obstacles faced in its implementation. As part of the research contribution, this study aims to provide applicable recommendations for the development of more effective gender-based Islamic education, not only within Mts Madinatul Ulum, but also in other Islamic educational institutions. Thus, this study is expected to provide a deeper understanding of the importance of gender equality in Islamic education and provide practical guidance in overcoming existing barriers, in order to create a more inclusive and equitable learning environment. (Hadi, 2016).

The contribution of this research lies in the development of a gender-based Islamic education model that can be a reference for Islamic education institutions in designing policies and practices that support gender equality. This research also provides new insights in understanding the challenges of implementing gender-based education in Islamic schools, as well as opening space for discussions on education policies that are more sensitive to gender issues. Thus, the results of this study are expected to contribute to the achievement of sustainable development goals (SDGs), especially in terms of gender equality,

as well as strengthen the commitment of Islamic education to create a more just and inclusive generation.

Gender-based Islamic education is also in line with global efforts to achieve the Sustainable Development Goals (SDGs), particularly the gender equality goal which underscores the importance of equal access to education regardless of gender. As such, this research contributes to the achievement of these goals through evaluating and analyzing the implementation of fair and equal education at the Islamic school level, as well as providing new insights into advancing gender equality through education based on egalitarian and inclusive Islamic values (Muhammad, 2012).

METHOD

This research uses a field research approach, which aims to explore in depth and directly about the implementation of gender-based Islamic education at Mts Madinatul Ulum. This approach was chosen because it can provide a more comprehensive understanding of the real conditions in the field related to gender equality efforts in Islamic education in this school. Through field research, researchers can explore various phenomena that occur in the process of implementing education, both opportunities and obstacles that arise.

The research method used is case study-based qualitative, which focuses on an in-depth understanding of the context, characteristics and dynamics that occur at Mts Madinatul Ulum. This method allows researchers to intensively study the implementation of gender-based education, and see how policies and practices in this

school reflect the values of gender equality. This case study also aims to explore the perspectives of the actors in the field, both PAI teachers and students, so that the results can become applicable recommendations for other educational institutions.

The research was conducted at Mts Madinatul Ulum as a location that has committed to implementing gender-based education. The selection of this location is based on the characteristics of schools that implement the Islamic curriculum and strive to integrate gender equality values in the learning process. Thus, research at Mts Madinatul Ulum is expected to provide a representative picture of the challenges and opportunities for implementing gender-based Islamic education in Islamic schools.

The main data sources in this study are Islamic education teachers and students at Mts Madinatul Ulum. PAI teachers were chosen as the main informants because they have a central role in the implementation of gender-based Islamic education policies in the classroom. Their views and experiences in teaching are expected to provide insight into the extent to which gender equality values are applied in the learning process, as well as what obstacles they experience. Meanwhile, students as direct recipients of this policy are also an important source of data that will provide perspectives on the impact of the implementation of gender equality values on their learning experience.

The data collection techniques used in this research are observation, interview, and documentation.

- Observation: Observations were made to directly observe the learning process in the classroom, especially regarding interactions between teachers and students and between male and female students. Through this observation, researchers can see exactly how the application of gender equality values in the classroom environment, as well as how students respond to the education model applied. Observations also include observations of the school environment that can provide an overview of structural and cultural support in the implementation of gender-based education.

- Interview: Interviews were conducted with PAI teachers and students at Mts Madinatul Ulum. Interviews with teachers aimed to dig deeper into their perspectives on gender-based education, the challenges they face in implementing this approach, and the strategies used to overcome these obstacles. Meanwhile, interviews with students aimed to understand their views and experiences in an educational environment that seeks to implement gender equality. The interviews were semi-structured to allow for more flexibility and in-depth data collection.

- Documentation: The documentation technique was used to collect data from relevant school documents, such as curriculum, syllabus, school policies, activity records, and other documents that support the implementation of gender-based education at Mts Madinatul Ulum. This documentation data provides an overview of the formal policies and procedures implemented by the school in

supporting gender equality, as well as how these values are translated in official documents and school activities.

The data obtained in this study were analyzed using the interactive analysis model of Miles and Huberman. This model was chosen because of its comprehensive approach in analyzing qualitative data, which involves a continuous and integrated process between data collection and analysis, thus allowing researchers to achieve a deep understanding of the phenomenon under study. The Miles and Huberman analysis model consists of three main stages:

1. Data Reduction: The first stage in data analysis is data reduction, which is the process of simplifying, sorting, and focusing on data obtained through observation, interviews, and documentation. At this stage, researchers select information that is relevant to the research objectives, namely the implementation of gender-based Islamic education, opportunities, and obstacles faced at Mts Madinatul Ulum. Irrelevant or less significant data will be eliminated, while relevant data is summarized to facilitate further analysis.

2. Data Presentation: After the data has been reduced, the next step is to present the data in a form that is easy to understand, such as matrices, tables, and descriptive narratives. Presentation of this data makes it easier for researchers to identify certain patterns, relationships or themes that emerge from the data obtained. In the context of this research, the data is presented to show patterns of implementing gender-based education,

the forms of opportunities and obstacles faced by teachers and students, and how they respond to the policy.

1. Conclusion Drawing and Verification: The final stage is the drawing of provisional conclusions which are then verified to ensure their validity and reliability. Conclusions are made based on findings that are relevant to the research objectives, namely to analyze the implementation model of gender-based education, opportunities, and obstacles in the implementation process at Mts Madinatul Ulum. Researchers continue to verify the data by comparing various data sources, so that the final result is a conclusion that is credible and in accordance with the reality in the field.

RESULT AND DISCUSSION
Gender-Based Islamic Education Model

The following are some of the gender-based Islamic education models that have been implemented at MTs Madinatul Ulum to support gender equality in the context of Islamic education. These models are designed to create an inclusive educational environment, enrich student potential, and provide equal opportunities for male and female students:

1. Gende-based Inclusive Curriculum Model
   MTs Madinatul Ulum has implemented an inclusive curriculum by taking into account the principle of gender justice, where learning materials include stories and influential female figures in Islamic history. For example, the role of Aisyah bint Abu Bakar in hadith science or Rabi'ah Al-Adawiyah in Sufism is raised

as teaching material to show that women have significant contributions in Islamic history. According to Dr. Juwita, introducing female figures in the curriculum helps students understand that women's contributions in various fields are an integral part of Islamic civilization. This approach is also in line with the principle of educational inclusiveness according to the theory of gender equality in Islam, which emphasizes that education does not favor one particular gender. (Juwita et al., 2023)..

2. Non-Discriminatory Learning Model

   Educators at MTs Madinatul Ulum are encouraged to implement teaching strategies that do not restrict students based on gender. For example, in group discussions and other classroom activities, there is no segregation of tasks by gender except for logical and relevant reasons. This is in line with the views of Vinet & Zhedanov (2011) who emphasize the importance of inclusive learning strategies to encourage female and male students to contribute equally. With this strategy, students learn to appreciate the role and contribution of each individual regardless of gender, and eliminate stereotypes that may form within the classroom environment. (Chaerunnisa, 2022).

3. Training Model

   MTs Madinatul Ulum provides special training for teachers on understanding gender equality from an Islamic perspective. The training covers interpretations of Islamic teachings that support the educational rights of women and men equally. The training helps teachers to understand that Islam supports women in learning and developing, even in traditionally male-dominated fields. Syafei et al. stated that this training is important to reduce bias in the teaching-learning process, so that teachers are more sensitive to equality in educating students. In the view of inclusive education theory, this training also serves as an effort to create an educational environment that treats students fairly regardless of gender (Syafei et al., 2015). (Syafei et al., 2020)

4. Model Gender Anti-Discrimination Rules

   MTs Madinatul Ulum implements a school policy that prohibits all forms of gender-based discrimination, both in the teaching and learning process, assignments, and opportunities for students to engage in extracurricular activities. For example, awards, scholarships, and leadership in school activities are not based on gender, but on student achievement and competence. This is in line with the views of Ahmad Riad et al. (2022), who emphasize that clear and firm school policies are essential in promoting a culture of gender equality. This policy also supports gender education theory which emphasizes the importance of policies that provide equal access for all students as part of social justice.

5. Parental Involvement Model

   The school also has a program to involve parents in supporting gender-equitable education. Seminars or socialization held for parents aim to instill an understanding of the importance of equality in education and the rights of children, both boys and

girls, to develop their potential. Collaborative education theory supports the involvement of parents in supporting an equitable learning environment. (Hidayah et al., 2022). Through this approach, parents are also given the understanding that both boys and girls have the same rights in obtaining quality education.

6. Spirituality for Equality Model

MTs Madinatul Ulum utilizes the teaching of Islamic values as a basis for instilling awareness about gender justice among students. Teachers convey Islamic values that emphasize that humans are created equal and that God judges people based on their piety, not on gender. According to Umami, this spiritual approach helps students internalize the concepts of justice and equality as part of their faith, thus forming a strong foundation for them to value and respect others in their daily lives. (Umami, 2020).

Strategies for Implementing Gender-Fair Islamic Education at MTS Madinatul Ulum

Implementing gender-equitable Islamic education at MTS Madinatul Ulum requires a thorough and comprehensive approach, involving changes in worldview, teaching methods, curriculum, and the overall educational environment. In order to achieve gender-equitable education in an Islamic context, MTS Madinatul Ulum needs to recognize that Islam fundamentally teaches the equality of men and women before God, and supports their rights to obtain education, develop their potential, and contribute to

society (Yusiyaka & Safitri, 2020). The first step in this strategy is to educate madrasah educators and staff on the importance of gender equality in Islamic education. An in-depth understanding of how Islam views women and men with equal rights and obligations is an important foundation. Therefore, training and awareness for educators and staff on the concept of gender equality from an Islamic perspective can help eliminate biases that may still exist. Through this training, teachers and staff are expected to understand that Islamic education does not limit women's access to learning and development, but rather encourages it. In this process, educators need to be given an understanding of progressive interpretations and interpretations of Islamic teachings, so that they do not limit women in learning activities or pursuing their dreams. (Hidayat et al., 2023)

Furthermore, curriculum revision is an important step. The MTS Madinatul Ulum curriculum needs to be evaluated and, if necessary, revised to reflect the principles of gender justice in Islam. This can be realized through the integration of Islamic female figures in the subject matter, especially in fields that are often dominated by male figures. The introduction of the history of women in Islam, both in the scientific, social and political fields, is very important to show that women have a significant role in Islamic history. For example, material on influential Muslim women in history, such as Aisyah bint Abu Bakar who was known to be intelligent in the science of hadith or Rabi'ah Al-Adawiyah in the field of Sufism, can be included. In this way, both male and female

students will understand that women's roles in Islam are not limited or constrained. (Paechter et al., 2021)..

In the context of classroom activities, inclusive and non-discriminatory learning strategies are also important. Teachers at MTS Madinatul Ulum should avoid grouping or dividing activities by gender, unless there is a logical reason to do so. For example, in group discussions or practices, groupings where female students only receive certain tasks or are considered to play a lesser role should be avoided. Teachers need to teach that both boys and girls have the same ability to learn and contribute in various fields of study. The way teachers manage the classroom also plays a role in eliminating gender stereotypes, so that women and men can feel equally valued and given equal opportunities. (Vinet & Zhedanov, 2011)..

In addition, implementing gender-equitable Islamic education requires clear and supportive madrasah policies and rules. Such policies include rules that prohibit gender discrimination and provide a mechanism for students who feel discriminated against to report it. MTS Madinatul Ulum needs to emphasize that every student, regardless of gender, deserves equal opportunities to develop. For example, scholarships, awards or leadership positions in extracurricular activities should not be based on gender, but rather on individual merit and ability. (Harahap, 2013).

Another important aspect is to involve families in efforts to instill gender-equitable education. Parents have a big role in shaping the way children perceive the concept of gender equality. MTS Madinatul Ulum can organize programs or seminars for parents to discuss the importance of gender-equitable education and how the role of parents can support it. Parents need to be made aware that their children, both boys and girls, have equal rights to equal education and opportunities to develop their potential. (Ahmad Riad et al., 2022)..

The madrasah environment must also support gender-equitable education. A gender-friendly environment is one that does not impose restrictions or roles based solely on gender. This can be implemented by ensuring that madrasah facilities, such as classrooms, libraries and laboratories, are equally accessible to male and female students. In addition, madrasah activities, including extracurricular programs, should provide equal opportunities for all students regardless of gender. (Zakaria et al., 2020).

In addition, the spiritual approach is an equally important aspect of this strategy. Islamic education at MTS Madinatul Ulum is not only academic, but also moral and spiritual. Therefore, in teaching Islamic values, teachers can also instill the value of justice and equality as part of the complete teachings of Islam. Teachers can teach that Allah created humans in differences that have wisdom, and in Islam, the most noble in the sight of Allah is the most pious, not based on gender. This value can be a strong spiritual foundation for students to understand and internalize the concept of gender justice as part of their faith. (Basyit, 2019).

Through these strategies, MTS Madinatul Ulum can create a supportive environment for gender-equitable education, which not only helps students understand

gender equality as part of Islamic values, but also prepares them to become a generation that is fair, thoughtful and contributes to society in a balanced manner. Thus, gender-equitable Islamic education at MTS Madinatul Ulum will not only create equality in access to education, but will also give birth to a generation that understands justice as the core of Islamic teachings and is ready to implement it in real life.

Barriers to the Implementation of Gender-Based Islamic Education

In implementing gender-based Islamic education at MTs Madinatul Ulum, there are several obstacles that need to be overcome to realize ideal gender equality in the educational environment. The following are some of the main obstacles faced: (1) Limited Understanding Among Educators, many educators and staff may not fully understand the concept of gender equality in an Islamic perspective. Most educators may still have a traditional understanding of gender roles, which may affect the way they educate students. According to Hidayat et al. (2023), the lack of training and knowledge of Islamic interpretations that support gender equality is a major obstacle in implementing gender-equitable education; (2) Social and Cultural Resistance, in a society that is thick with traditional norms and values, the implementation of gender-based education often faces resistance from the community or even parents of students. They may still see different roles for men and women that are not fully in line with the principle of gender equality. Decker's opinion shows that the influence of the environment and culture of the community also shapes the mindset of

students and their families, who sometimes resist changes that support gender equality. (Decker & Morrison, 2021)(3) Limitations in Curriculum Revision, the educational curriculum used in madrasas tends to focus more on standardized material and less on gender aspects in its presentation. The curriculum may not include inspirational Islamic female figures or materials on gender equality in Islam. Revising an inclusive curriculum remains a challenge, especially when madrasahs are limited in resources to develop additional materials. Diasworo emphasized the importance of support from the school to conduct curriculum revisions that can provide students with greater insight into the contributions of women in Islamic history. (Diasworo, 2024)(4) Policies that Do Not Fully Support Gender Equality; School policies that support gender equality may not have been implemented thoroughly, so there are no strict rules to prohibit all forms of gender-based discrimination. This unclear or undirected policy hinders the creation of an environment that truly supports gender-equitable education. Bahri stated that without a clear policy, the implementation of inclusive education will be difficult to achieve because there is no binding guidance in practice. (Bahri & Nuryati, 2023; Muafiah et al., 2021).(5) Lack of Parent Participation and Support, parents have a big role in shaping children's perspectives on gender. However, without a good understanding on the part of parents of the importance of gender-based education, students may receive conflicting views at home. Noviani highlights the importance of parents' role in supporting the

implementation of gender equality values, which if not done, will be an obstacle in the implementation of this strategy in schools. (Noviani, 2022)(6) Limited Gender-Inclusive Facilities, A school environment that supports gender equality also requires equal and gender-friendly facilities. Limited facilities such as classrooms or laboratories that may be dominated by one gender can hinder equal access for all students. This non-inclusive environment makes female or male students may feel less valued or not have equal access, as mentioned in the views of Maharani, et.al; Uneven Internalization of Gender Justice Values among Students, students who come from different backgrounds may have different understandings of gender justice. Male and female students may still have deep-rooted stereotypes regarding gender roles inside and outside the classroom. Akip pointed out that spiritual education that emphasizes that Islam values piety over gender is still not widely implemented in learning. Therefore, it is difficult for students to internalize the concept of gender justice as part of their faith values. (Akip, 2020).

CONCLUSION

MTs Madinatul Ulum has implemented several gender-based Islamic education models that aim to create equality between male and female students. The first step is the development of an inclusive curriculum that includes influential female figures in Islamic history, such as Aisyah and Rabi'ah Al-Adawiyah, to provide concrete examples of women's contributions to Islamic civilization. In addition, non-

discriminatory learning strategies are implemented by ensuring there is no segregation of tasks based on gender, so that students, both male and female, can contribute equally in the classroom. Educators also receive training on gender equality from an Islamic perspective to reduce bias in the teaching process. In addition, MTs Madinatul Ulum has established an anti-discrimination policy that guarantees equal opportunities for all students in scholarships, awards and leadership based on merit. The school also involves parents in supporting gender-based education through socialization to foster an understanding of the importance of gender equality in education. A spiritual approach that teaches the values of gender justice in Islam is an important part of building students' awareness of equality in their lives. However, the implementation of gender-based education faces several obstacles. Educators' limited understanding of gender equality and the influence of socio-cultural norms that are still strong with traditional views are the main inhibiting factors. Curricula that have not fully integrated materials on gender equality and Islamic female figures also hinder the creation of change. In addition, school policies that have not been firm in prohibiting gender discrimination and facilities that are less gender-friendly also worsen the situation. Lack of parental participation is also an obstacle in supporting gender-based education. To overcome these obstacles, curriculum revision, clearer policies, and stronger support from parents and the community are needed to create a gender-

equitable educational environment at MTs Madinatul Ulum.

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