

Gender Equality in Islamic Education: A Comparative Analysis of Al-Maraghi's Exegesis and Its Implications

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Abstract. This study examines Ahmad Mustafa al-Maraghi's Qur'anic exegesis on gender equality and explores its implications for Islamic education in Indonesia. Using qualitative library research with hermeneutic and content analysis, the paper analyzes relevant verses and interpretive themes to map al-Maraghi's position on women's spiritual, social, and intellectual status. Findings show that al-Maraghi grounds equality in core Islamic principles of justice and humanity, reading verses such as Q.4:1, Q.9:71, and Q.30:21 as affirmations of equal rights and shared responsibilities of men and women in family, education, and public life. He recognizes women's rights to seek knowledge, work, and participate in society, and views education as a primary arena for realizing these rights. However, translation of these ideals into practice is constrained by persistent patriarchal norms, curricular bias, limited institutional policies, and insufficient gender-awareness training for educators. The paper proposes gender-responsive curriculum reform, educator capacity building, and policy strengthening to widen women's participation and leadership. The study contributes a theological and practical framework for inclusive Islamic education aligned with Sustainable Development Goals and contemporary Indonesian contexts. Recommendations prioritize equity, access, accountability.

1. INTRODUCTION

The issue of gender equality has become one of the important themes in contemporary Islamic studies, especially in the context of the position and existence of women in various aspects of life, such as social, educational, and religious. The teachings of Islam itself have normatively placed women in a noble position and on an equal footing with men, both in terms of spiritual, moral, and social rights (Hasan *et al.*, 2022). However, in practice, gender-biased religious interpretations and the influence of patriarchal culture often place women in subordinate positions in society (Adliah, 2025). This phenomenon occurs despite the fact that there are many verses in the Qur'an and hadith that affirm equal rights between men and women.

Al-Maraghi's exegesis, by Ahmad Mustafa Al-Maraghi, offers a different approach in looking at the issue of gender equality. This interpretation places women on a par with men in many aspects of life (Fithrotin, 2018). As a modern interpretation, Al-Maraghi does not only focus on the literal text of the Qur'an, but seeks to connect the texts with social contexts relevant to the development of the times. Through this commentary, Al-Maraghi provides a more progressive interpretation of the position of women in the family, society, and education (Hadi, 2014).

However, although Al-Maraghi's exegesis offers a more inclusive and equitable understanding of gender, there are still challenges faced in its implementation in the real world, especially in Indonesia, which has the largest Muslim population in the world. The patriarchal stereotypes that are still strong in society are often at odds with the principle of equality taught by Islam, and this has an effect on the Islamic education system in Indonesia.

Islamic education as an agent of social change has an important role in creating gender equality (Kusumaputri, Muslimah and Hayati, 2023). However, in reality, the Islamic education system in Indonesia is still influenced by gender bias that reinforces discrimination against women. The gender inequality that occurs in the world of education requires a more in-depth study of existing interpretations, one of which is the interpretation of Al-Maraghi, to find solutions that can support Islamic education that is more responsive to gender issues.

This research aims to delve deeper into the existence of women in gender equality according to the interpretation of Al-Maraghi, as well as its implications for Islamic education (Khan, Bushra and Haque, 2023). As the main focus, this study will analyze how the interpretation of Al-Maraghi views the role of women in the family and society, as well as how the interpretation can be the foundation for building a more inclusive and gender-equitable Islamic education system. In the context of Islamic education, the integration of gender equality values is expected to create a more just and empowered generation of Muslims.

This research also has high relevance to the achievement of the Sustainable Development Goals (SDGs), especially the fifth goal on gender equality. By integrating gender equality values in Islamic education, it is hoped that a just, inclusive, and empowered society will be created. Indonesia, as the country with the largest Muslim population, has a moral responsibility to show that Islam is a religion that values and supports equality between men and women.

Therefore, this research is very relevant to answer the challenges of inequality that still exist in Muslim society, especially in the field of education. By exploring the interpretation of Al-Maraghi, it is hoped that a new understanding of gender equality can be found that is more in line with the social context and the development of the times. This research also seeks to contribute to the renewal of thinking in Islamic education that is more inclusive, as well as provide a theological basis for building a gender-equitable education system that is responsive to the needs of the times. Through the analysis of Al-Maraghi's exegesis, this research is expected to present a significant contribution to the understanding of gender equality in Islam, as well as become a practical reference for the development of a more progressive and inclusive Islamic education policy (Suardi, 2021).

2. METHODOLOGY

This study adopts a qualitative approach using the library research method to analyze Al-Maraghi's exegesis regarding the existence of women in gender equality and its implications for Islamic education. This method is chosen because it allows the researcher to explore and analyze religious texts deeply and comprehensively, fitting the research's focus on Al-Maraghi's exegesis as the primary source (Suardi, 2021).

The research is descriptive-analytical, aiming to describe and analyze Al-Maraghi's exegesis within the context of gender equality. The study focuses on understanding the exegesis in detail and its application to a more inclusive and gender-responsive Islamic education system. Through this approach, the researcher seeks to understand how Al-Maraghi interprets Quranic verses related to women and gender equality, as well as its contributions to the development of gender-equitable Islamic education.

The hermeneutic approach is used to interpret the meaning of the texts in Al-Maraghi's exegesis, considering the social and historical context of its writing. This helps the researcher interpret Quranic verses related to women in a modern context. Meanwhile, content analysis is employed to identify key themes in Al-Maraghi's exegesis regarding the existence of women and gender equality. This analysis aims to explore how Al-Maraghi connects Quranic teachings to contemporary social conditions and their relevance to Islamic education (Farhan Ahsan Anshari & Hilmi Rahman, 2021).

The data sources consist of primary and secondary sources. The primary source is Al-Maraghi's exegesis, which serves as the main foundation for this research, chosen for its socio-cultural approach and relevance to gender equality. The Quran and relevant Hadiths concerning women's issues are also used as primary sources to provide context for Al-Maraghi's interpretation and Prophet Muhammad's teachings on women's rights (Muchtar and Amin, 2024). Secondary sources include books, journals, and articles on Al-Maraghi's exegesis, gender equality, and Islamic education. Previous research on similar topics is also reviewed for comparison with the current study's findings.

Data collection is conducted through literature review, including direct and indirect citations from Al-Maraghi's exegesis and related literature. After data collection, thematic analysis is used to categorize and analyze the data based on main themes such as the existence of women, gender equality, and gender-responsive Islamic education. Deductive and inductive approaches are applied for a deeper understanding and formulation of broader conclusions (Barroga and Matanguihan, 2022).

3. RESULT AND DISCUSSION

3.1. The Existence of Women in Al-Maraghi's Exegesis Perspective

Al-Maraghi's exegesis is a modern interpretation of the Quran that offers a more inclusive and progressive approach to understanding the verses related to women and gender equality. In this exegesis, Al-Maraghi places women on an equal footing with men in terms of spirituality, social roles, and intellect. This perspective is crucial, especially considering that many traditional interpretations have often placed women in a subordinate position within the family, society, and education (Wahyono *et al.*, 2022). In Al-Maraghi's Exegesis, gender equality is not a separate concept from Islam but an integral part of the core principles of justice and humanity in Islam. Al-Maraghi defines gender equality as equal rights and duties between men and women in various aspects of life, including spirituality, education, and social participation. This is emphasized in numerous Quranic verses that state that men and women are created by Allah from the same soul, clearly indicating that both have equal dignity. One frequently cited verse in Al-Maraghi's Exegesis is QS. An-Nisa [4:1], which speaks about the creation of human beings from one soul. The verse says, "O mankind, fear your Lord, who created you from one soul, and created from it its mate; and dispersed from both of them many men and women." Al-Maraghi explains that this verse not only refers to physical creation but also emphasizes the equal spiritual, moral, and intellectual standing of men and women (Suardi, 2021).

Al-Maraghi also stresses that women have the same potential as men in life. Both men and women have equal opportunities to worship, seek knowledge, and contribute to society. This view directly contrasts with patriarchal perspectives that often limit women's roles to the domestic sphere. In the context of marriage, Al-Maraghi highlights that women are not passive companions but equal partners with the same rights and responsibilities as men (Zakiyah, 2024). QS. Ar-Rum [30:21] states, "And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy." Al-Maraghi interprets this as a confirmation that men and women in marriage are equal partners with shared duties, not one being inferior to the other.

Furthermore, Al-Maraghi also emphasizes that women play an important role as the first educators of children, crucial for building a devout and moral generation. Therefore, the role of women in the family is highly valued and seen as an inseparable part of creating a harmonious and prosperous household. In addition to family, Al-Maraghi's Exegesis underscores the importance of women's roles in society. He argues that women have the same rights as men to participate in social, political, and economic life. He frequently cites Quranic verses that highlight the vital role of women in social reform, such as QS. At-Taubah [9:71], which speaks about men and women cooperating in promoting good and preventing evil. Al-Maraghi interprets this verse as an acknowledgment of women's active role in society, including in religious and social service. Al-Maraghi also asserts that women have the same right to receive quality education. Education is not only a right for men but also for women, which must be fulfilled to allow women to contribute optimally to society. He emphasizes that Islam teaches that women should not only be seen as figures in the domestic realm but as individuals with immense potential to actively contribute in fields like science, economics, and social affairs (Nahar, Salminawati and Zaman, 2023).

Thus, Al-Maraghi places women on equal footing with men in spiritual, social, and intellectual aspects. In his view, gender equality in Islam is not separate from the core teachings of Islam but an integral part of the principles of justice and humanity found in the Quran and Hadith. Therefore, men and women have equal rights to participate in social life, worship, pursue knowledge, and contribute to societal development. This perspective affirms that women in Islam are not merely companions to men but equal partners in every aspect of life. Al-Maraghi's Exegesis opens space for women to grow and actively participate in society, positioning them as equals to men in both family life and broader social contexts.

3.2. Al-Maraghi's Exegesis in the Context of Gender Equality

Al-Maraghi's exegesis is a modern interpretation of the Quran that offers a more progressive and inclusive approach to understanding verses related to women and gender equality. In this exegesis, Al-Maraghi places women on an equal level with men in terms of spirituality, social roles, and intellectual capacity. This perspective is essential, especially considering that many

traditional interpretations often place women in a subordinate position within the family, society, and education (Rofiqi, Sugianto and Zainiyati, 2023).

In Al-Maraghi's exegesis, gender equality is not a separate concept from Islam, but an integral part of the core principles of justice and humanity. Al-Maraghi defines gender equality as equal rights and responsibilities between men and women in various aspects of life, including spirituality, education, and social participation. This is emphasized in many Quranic verses, such as QS. An-Nisa [4:1], which states that both men and women are created from the same soul, showing their equal dignity.

Al-Maraghi interprets this verse to mean that there is no essential difference between men and women in terms of human dignity and their fundamental rights. Both genders have equal spiritual, moral, and intellectual potential. Furthermore, Al-Maraghi explains that this verse stresses the principle of justice in relationships between men and women, ensuring that both have equal rights and duties in family life, education, and social contribution.

One key principle promoted by Al-Maraghi is social justice, which includes gender equality in various aspects of life. Al-Maraghi emphasizes that gender equality should not only focus on equal rights but also on providing equal opportunities for men and women to contribute to social, economic, and political life. Islam, according to Al-Maraghi, teaches equality in all matters of humanity, and therefore, women should have the space to actively participate in society. Another important verse in Al-Maraghi's Exegesis is QS. At-Taubah [9:71], which highlights the cooperation between men and women in promoting good and preventing evil (*amar ma'ruf nahi munkar*). Al-Maraghi interprets this verse as a recognition of women's active role in society, including in religious and social duties. This affirms that women have the same rights as men to participate in social and political decision-making without gender restrictions (Zakiyah, 2024).

Al-Maraghi also stresses that women have the same right to education as men. Education is a fundamental right that should be provided to every individual, regardless of gender. In his exegesis, Al-Maraghi criticizes educational systems that differentiate between men and women, emphasizing that Islam encourages equal educational opportunities for both (Fithrotin, 2018). Furthermore, Al-Maraghi asserts that women have the right to work and participate in economic activities. He emphasizes that there is no prohibition in Islam for women to work or contribute to the economy, as long as they adhere to Islamic principles that maintain their dignity and morality.

Ultimately, Al-Maraghi's exegesis presents gender equality as a fundamental principle of Islam that should be implemented in everyday life, including in family, education, work, and social life. Al-Maraghi's interpretation of Quranic verses regarding women is more inclusive and progressive, placing women on equal footing with men in terms of rights and responsibilities. This perspective reinforces that Islam upholds the principle of justice, advocating for equality between men and women in all aspects of life, and stresses the need for Islamic education to recognize women as equal participants in education, work, and society.

3.3. Islamic Education and Gender Equality: Implications of Al-Maraghi's Exegesis

Ahmad Mustafa Al-Maraghi's exegesis offers a progressive perspective on the position of women in Islam and makes a significant contribution to the concept of inclusive and gender-responsive Islamic education. Al-Maraghi interprets many Quranic verses related to women, their rights, and roles in society with an emphasis on gender equality. In this context, Al-Maraghi's Exegesis has broad implications for the development of Islamic education that values and promotes equality between men and women (Rahman, 2022).

Islamic education plays a crucial role in shaping the character and morality of society. Therefore, to create a just and gender-equal society, Islamic education must begin by instilling the values of equality from an early age. Al-Maraghi highlights the importance of equal rights between men and women in various aspects of life, including education. One Quranic teaching frequently cited by Al-Maraghi to support his view on gender equality is QS. Al-A'raf [7:35], which speaks about the creation of men and women as equal beings with the right to happiness, including the right to seek knowledge. Al-Maraghi argues that Islamic education should not discriminate between men and women in terms of access to and opportunities for acquiring knowledge. In his exegesis, Al-Maraghi teaches that seeking knowledge is an obligation for every Muslim, male or female, and should be considered a fundamental right (Hafiz Javed et al., 2024). Therefore, Islamic education should be designed to accommodate women's needs, providing equal opportunities for them to learn, develop, and contribute to society through the education they receive.

According to Al-Maraghi, Islamic education should also serve as a tool to raise gender awareness among students. This awareness includes understanding that both men and women have equal potential to actively participate in social and economic life. Al-Maraghi explains that gender equality is not just about women's right to education but also about recognizing their roles in the family, society, and religion. In this regard, Islamic education should teach not only spiritual and moral excellence but also values of justice and equality in daily life (Utomo et al., 2023).

By instilling gender awareness in Islamic education, it is hoped that gender-based discrimination often found in society can be reduced. Gender-responsive education will help change biased views about women and provide them with the freedom to develop according to their potential. This will have an impact on empowering women in all areas of life, including politics, economics, and social affairs (Nahar, Salminawati and Zaman, 2023). One significant implication of Al-Maraghi's exegesis for Islamic education is the importance of creating gender-responsive education. Gender-responsive education is one that not only accommodates the needs of women but also considers their life experiences and treats them equally in all aspects. Al-Maraghi stresses that women in Islam are not just mothers or complements to men, but individuals who have the right to develop in fields of knowledge and professionalism.

In his exegesis, Al-Maraghi mentions that Islam does not prohibit women from being actively involved in work and education, as long as they uphold moral principles and maintain their dignity. Therefore, Islamic education must provide space for women to develop in various fields, including science, technology, economics, and politics. Thus, Islamic education should not only produce religious individuals but also individuals who can contribute to societal development in a broader and more inclusive manner. Al-Maraghi's Exegesis offers a clear vision of how Islamic education policies should be designed to support gender equality. Al-Maraghi advocates for the implementation of policies that eliminate all forms of discrimination against women in education. These policies should ensure equal access for women to receive quality education and create a safe, gender-free educational environment.

Furthermore, Islamic education policies should involve women in the planning and management of education, allowing them to play a role in creating a more inclusive and gender-responsive education system. By doing so, Islamic education policies will not only benefit men but also significantly empower women in the pursuit of social, economic, and political equality. In brief, Al-Maraghi's Exegesis provides a significant contribution to the development of a more inclusive and gender-responsive Islamic

education. Al-Maraghi emphasizes the importance of equal rights between men and women in education and social participation. His Exegesis teaches that both men and women should be given equal opportunities to learn, develop, and contribute to society. By integrating gender equality values into the curriculum and educational policies, it is hoped that a more just and inclusive generation will be created. Al-Maraghi's Exegesis offers a strong theological foundation to build Islamic education that values women and provides them with equal opportunities in all aspects of life.

3.4. Al-Maraghi's Exegesis as a Tool for Achieving Inclusive Islamic Education

Ahmad Mustafa Al-Maraghi's Exegesis offers a progressive and contextual approach to understanding the Quranic teachings, especially regarding gender equality. Al-Maraghi emphasizes that gender equality is an integral part of Islam and should be reflected in social, political, and educational life. His Exegesis advocates for a more inclusive Islamic education system that provides equal opportunities for both men and women (Miftah, 2023).

According to Al-Maraghi, Islamic education should not differentiate between genders in access to knowledge. He asserts that seeking knowledge is a fundamental right for all Muslims, regardless of gender, and should be seen as a basic right for both men and women. Therefore, Islamic education must be designed to accommodate women's needs and provide them with equal opportunities to learn, grow, and contribute to society. Al-Maraghi's Exegesis also emphasizes that education is not only about formal learning but also about character and attitude formation. It should teach values of justice, equality, and mutual respect between men and women, helping create an educational environment where women are not only physically present but also actively participate in academic and social activities (Farhan Gafinda, Sulthoni and Saputra, 2024).

One of the key implications of Al-Maraghi's Exegesis is the need for a gender-responsive curriculum. Al-Maraghi suggests that the Islamic education system should integrate the history, rights, and contributions of women in Islam, highlighting the important roles of female figures such as Aisha (RA), who significantly contributed to knowledge and Islamic scholarship. Moreover, Islamic education should empower women to take leadership roles in shaping education policies and ensuring that gender equality is promoted in education systems. Al-Maraghi's Exegesis provides a strong theological foundation for achieving inclusive and gender-responsive Islamic education, promoting equal participation for both men and women in all areas of life.

3.5. Comparing Al-Maraghi's Exegesis with Other Exegesis on Gender Issues

Ahmad Mustafa Al-Maraghi's exegesis offers a progressive approach to understanding Quranic verses related to women and gender equality, in contrast to traditional exegesis, which often adopt a more literal and conservative interpretation. Al-Maraghi emphasizes social justice and recognizes women as equals to men in spiritual, social, and intellectual aspects (Al-amin, Halimatussa'diyah and Nadhiran, 2021). This perspective challenges the patriarchal views prevalent in classical exegesis, where women's roles are often confined to the domestic sphere.

A key difference can be seen in the interpretation of QS. An-Nisa [4:1], which speaks about the creation of men and women from one soul. Classical exegesis, like those of Ibn Kathir, typically interpret this verse in a biological context, emphasizing the different roles of men and women in family and society (Yusuff, Haji-Othman and Ismail, 2021). In contrast, Al-Maraghi interprets this verse as a call for equality, highlighting the equal spiritual, intellectual, and moral potential of both genders (Yulita, Muis and Ningrum, 2025).

Al-Maraghi's exegesis is more adaptable to the social context of contemporary times. Unlike classical exegesis, which often limit women's roles to the domestic sphere, Al-Maraghi asserts that Islam allows women to pursue education and participate in the workforce, as long as they maintain moral integrity. This perspective aligns with modern movements advocating for gender equality and women's empowerment. Al-Maraghi also emphasizes that women have the same rights to education as men, challenging traditional views that restricted women's access to knowledge. His exegesis encourages the implementation of gender-responsive policies in education, promoting equal opportunities for both genders in academic and professional fields. Thus, Al-Maraghi's exegesis provides a more inclusive and progressive interpretation of gender equality in Islam, offering a valuable guide for promoting gender fairness in social, educational, and professional spheres.

3.6. Challenges in Implementing Gender Equality in Islamic Education

The implementation of gender equality in Islamic education in Indonesia still faces several challenges, even though the values of gender justice are firmly taught in the Quran and modern exegesis such as Al-Maraghi's. Al-Maraghi emphasizes the importance of equality between men and women in various aspects of life, including education (Abdullah, 2020). However, in practice, Islamic education often remains trapped in traditions and cultures that place women in a subordinate position compared to men, particularly in terms of access to education, learning opportunities, and academic participation. Social, cultural, and structural factors continue to be major barriers in achieving gender equality in Islamic education. One of the biggest challenges is the deeply ingrained social and cultural factors in society. In many Muslim communities, particularly in rural areas, traditional views often limit women's roles to domestic spheres, such as being homemakers or family caregivers. This view often excludes women from formal education or restricts their roles to work deemed "appropriate" for their gender (Nabilah, 2024). As a result, many women do not have the same opportunities to pursue higher education, further perpetuating gender inequality in society.

Additionally, the prevailing patriarchal systems in many families act as barriers for women to pursue higher education. In these systems, women's education is often seen as less important than men's, particularly with the assumption that women will eventually marry and take on domestic roles. This leads many families to prioritize educational expenses for boys, while girls' education is often a secondary consideration. Thus, Islamic education, which should teach gender equality, often fails to be implemented effectively due to these deep-seated cultural influences (Begum *et al.*, 2024). Another significant challenge is the lack of policies that support women's empowerment within the Islamic education system. Although many Islamic educational institutions claim to support gender equality, the implementation is often limited to formalities without actual changes in practice. Many Islamic schools and pesantrens do not have clear policies that provide equal opportunities for women to access quality education. Some pesantrens even admit only male students for certain fields of study, while women are restricted to programs deemed more "suitable" for traditional roles (Syukri *et al.*, 2024).

Moreover, women's opportunities to actively participate in academic and social activities within some Islamic institutions are still limited. For instance, in some pesantrens, women are often assigned to domestic activities such as teaching homemaking, while men are encouraged to study deeper religious knowledge such as fiqh and hadith (Faisal, 2018). This creates a limitation

on the role of women, which should not exist in Islamic education, which teaches that both men and women have equal rights and responsibilities.

Furthermore, a lack of awareness and training on gender equality within the Islamic educational environment is a significant challenge. Many educators in Islamic institutions do not fully understand the importance of gender equality in education. While they may teach basic Islamic principles, they may not consistently apply or understand gender equality values in their teachings. As a result, many students, both male and female, do not receive a proper understanding of their roles in society, especially in the context of gender equality (Usman *et al.*, 2022).

Training on gender equality should be an essential part of the Islamic education curriculum. In this context, Al-Maraghi's exegesis offers a very relevant perspective, emphasizing that both men and women have equal rights in all aspects of life. Al-Maraghi teaches that education should provide equal space for women to develop, both in terms of knowledge and social roles. Without a proper understanding of this, Islamic education will remain trapped in traditional thinking that does not accommodate gender equality. Discrimination often arises within the structure of Islamic education curricula (Helmy, Kubro and Ali, 2021). While Islamic education aims to shape individuals who are devout and righteous, in practice, it often creates gender inequality through an imbalanced curriculum. Some subjects, such as fiqh and hadith, are given more attention to male students, while females are limited to lighter subjects like homemaking or basic religious knowledge. This clearly hampers women's ability to fully develop academically and professionally. Besides, in some Islamic educational institutions, women are not given the opportunity to lead or participate in what are considered "important" activities, such as student organizations or major events. Their role in these activities is often restricted by social norms, even though Islam itself teaches that both men and women have equal responsibilities in leadership and contribution.

To address these challenges, systematic and comprehensive efforts are needed to implement gender equality in Islamic education. One important step is the reform of the Islamic education curriculum, which should place more emphasis on equality between men and women in terms of access to education, learning opportunities, and participation in academic activities (Syamsul Aripin and Nana Meily Nurdiansyah, 2022). Gender equality policies in education should also be strengthened, ensuring that women have access to quality education. Additionally, gender equality training for educators is crucial to improve their understanding of the importance of empowering women in education. Through this training, educators are expected to apply gender equality principles in their teaching, creating a fairer and more equal educational environment.

Clearly, the challenges in implementing gender equality in Islamic education are complex and require serious attention from all stakeholders, including educational institutions, educators, and society. While Al-Maraghi's exegesis provides a deep understanding of gender equality in Islam, cultural, social, and structural challenges remain significant barriers to its implementation in education. To achieve an inclusive and gender-equal Islamic education, collaborative efforts are needed, including policy changes, curriculum reform, and better understanding of gender equality within Islamic education.

4. CONCLUSION

This research has discussed the important role of the interpretation of Al-Maraghi in understanding and implementing gender equality in Islamic education. Through his interpretation, Al-Maraghi offers a more inclusive and progressive view, which places women on an equal footing with men in various aspects of life, including education, family, and society. In this commentary, Al-Maraghi emphasizes that Islamic teachings fundamentally support gender equality, by teaching that women and men are created from the same soul and have equal rights and obligations.

However, although Al-Maraghi's exegesis provides a more modern and responsive understanding of gender equality, the implementation of this principle in Islamic education still faces various challenges. Social, cultural, and educational policy factors that do not fully support gender equality are major obstacles. Gender-based discrimination in the curriculum, as well as the lack of understanding and training on gender equality for educators, remains a problem that needs to be addressed.

To realize an inclusive and gender-responsive Islamic education, several strategic steps are needed. First, reform of the Islamic education curriculum must be carried out by incorporating the values of gender equality, so that women and men have equal opportunities to develop in the field of education and social contribution. Second, it is important to conduct counseling and training on gender equality for educators, so that they can implement these principles in the teaching and learning process. Third, there needs to be a strengthening of Islamic education policies that support gender equality at all levels of education, in order to create an inclusive and fair environment for all individuals, without exception based on gender. With these measures, Islamic education can become more responsive to gender issues and create a more just and equal society.

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