

An Integrative Islamic Approach Based on the Sustainable Development Goals to Strengthen Gender Equality in Islamic Education Settings

Fuad Khoirul Anwar¹

¹Universitas Islam Negeri Kiai Ageng Muhammad Besari Ponorogo, Indonesia

ARTICLE INFO	ABSTRACT
Keywords: Integrative Islamic Education; Sustainable Development Goals; Gender Equality in Islamic Education.	Gender equality is one of the key priorities of the Sustainable Development Goals (SDGs), particularly Goal 4 on quality education and Goal 5 on gender equality. Although Islam normatively upholds the principles of justice and equality, practices in Islamic educational institutions still face various challenges related to discrimination, women's representation in leadership roles, and equal access to education. This study aims to analyze the integrative Islamic paradigm as an epistemological framework for strengthening gender equality, examine the relevance of Islamic values to SDGs 4 and 5, and formulate implementation strategies within the Islamic educational context. The study employs a qualitative approach using library research. Data were obtained from official SDG documents, Islamic sources, and various relevant scholarly literature, and were then analyzed using content analysis, comparative analysis, and conceptual synthesis techniques. The research findings indicate that an integrative Islamic paradigm based on integration and interconnection can bridge Islamic normative values with the sustainable development agenda. There is substantive alignment between Islamic principles and the SDGs regarding universal access to education, non-discrimination, women's empowerment, and inclusive and transformative education. The implementation of gender equality is carried out through three main pillars: a gender-justice-based curriculum, inclusive leadership, and a safe and equitable learning environment. Thus, the SDG-based integrative Islamic approach offers a conceptual and strategic foundation for the transformation of Islamic education toward greater equity, inclusivity, and sustainability.
Corresponding Author: Fuad Khoirul Anwar Email: fuadkhorulanwar123@gmail.com	

INTRODUCTION

Gender equality is a global agenda that has received serious attention within the framework of the Sustainable Development Goals (SDGs), particularly Goal 5, which explicitly mandates the elimination of all forms of discrimination against women and ensures women's full and effective participation in various sectors, including education ("Transforming Our World: The 2030 Agenda for Sustainable Development," 2015, p. 14). This commitment reflects the international recognition that gender inequality is not merely a social issue but also a fundamental obstacle to achieving sustainable and equitable human development. In this context, educational institutions play a vital role as agents of social transformation capable of shaping perspectives, values, and practices related to gender equality within society.

From an Islamic perspective, the concept of gender equality essentially has a strong and integral normative foundation in the primary sources of Islamic teachings. The Qur'an places men and women on an equal footing as human beings before Allah, without any superiority based on gender. This principle is explicitly reflected in Surah Al-Hujurat, verse 13, which affirms that biological and social differences between men and women are part of the sunnatullah the divine order intended to foster mutual understanding and respect among human beings, not as a basis for legitimizing discrimination, subordination, or social inequality (Engineer, 1992, p. 5). Although Islam normatively upholds the value of equality, in historical and sociological reality there is a gap between this egalitarian principle and actual practices in Islamic educational institutions.

Empirically, gender equality in Islamic educational institutions still faces complex challenges. Although women's participation in education continues to increase, disparities remain evident in leadership roles, access to science and technology, and women's involvement in educational policymaking (Syamsiah & Aisyah, 2025, p. 1092). According to the 2024 Gender Inequality Index (GII) Report, Indonesia has consistently made progress toward gender equality, with the national GII score dropping to 0.421 a decrease of 0.026 points, the steepest decline since 2019 and more than double the previous year's decline (Nugroho et al., 2025, p. viii). However, the representation of women in leadership positions at madrasahs and Islamic boarding schools remains low. This reality reflects the existence of structural and cultural barriers that have not yet been fully overcome.

The concept of gender equality in Islamic education is fundamentally rooted in the view that Islam inherently embodies the values of justice, equality, and liberation for all human beings, regardless of gender (Kesuma et al., 2025, pp. 171–172). In this context, contemporary Muslim scholars, such as Nasaruddin Umar and Musdah Mulia, have developed interpretive approaches oriented toward gender justice. These approaches affirm that the principles of gender equality have a theological foundation that can be directly traced in the Qur'an and Hadith through critical, contextual, and historical methods of interpretation. On the other hand, patriarchal theological views are often influenced by specific social constructs and historical conditions, and thus do not fully represent the normative and universal messages contained in religious texts (Aryasatya et al., 2025, p. 6199).

In the context of contemporary Islamic education, the Sustainable Development

Goals (SDGs) particularly Goal 4 on quality education and Goal 5 on gender equality can be viewed as a global normative framework that supports the creation of an inclusive, equitable education system oriented toward holistic human development. These principles align with Islamic values and can be reconstructed within the perspective of *maqashid al-sharia*, particularly regarding the protection of reason *hifz al-'aql* and the protection of the next generation *hifz al-nasl* (Karimullah, 2023, pp. 225–226). In response to these dynamics, the integrative Islamic approach emerges as a scholarly paradigm that connects normative Islamic teachings with the social sciences and humanities through a dialogical, critical, and contextual relationship, while rejecting the dichotomy between religious and secular knowledge. Through this approach, the issue of gender equality is not only understood within a theological framework but is also analyzed empirically and transformatively as part of an effort to bridge the ideal of Islamic teachings with the social reality of women in the practice of Islamic education (Hadi & Nazila, 2025, p. 1582).

Based on the above discussion, this study aims to: First, map the foundations of the integrative Islamic paradigm as an epistemological framework for gender equality; Second, analyze the relevance of Islamic values and the principles of SDGs 4 and 5 in strengthening gender equality; Third, implement an SDG-based integrative Islamic approach as a strategy for strengthening gender equality in Islamic educational institutions. Thus, this article is expected to provide both theoretical and practical contributions to efforts to transform Islamic education toward a system that is more just, inclusive, and in harmony with the demands of global civilization.

RESEARCH METHOD

This study employs a qualitative approach in the form of library research. Library research was chosen because the focus of the study relies on the analysis of documents, texts, and scientific literature to construct a systematic and critical conceptual framework (Zed, 2014, p. 31). The data sources in this study consist of primary and secondary sources. Primary sources include official documents such as UN resolutions on the SDGs, as well as relevant Islamic texts (the Qur'an, hadith, and works by contemporary scholars). Secondary sources include scientific journal articles, books, conference proceedings, and reports from international institutions related to gender equality in Islamic education and the SDGs framework (Yakin, 2023, p. 85).

The data collection technique involved a literature review, which consisted of systematically identifying, collecting, reading, and recording relevant literature. The literature review was conducted using scientific databases, including books, journal articles, and newspapers relevant to the research. Meanwhile, the data analysis techniques used comprised three stages. First, content analysis, which was used to systematically examine the content and meaning of texts from various sources. Second, comparative analysis is used to compare normative Islamic perspectives with SDG values. Third, conceptual synthesis is used to formulate a model of an SDG-based integrative Islamic approach in the context of Islamic education (Sari et al., 2026).

RESULT AND DISCUSSION

The Integrative Islamic Paradigm as an Epistemological Framework for Gender Equality

One of the fundamental challenges in contemporary Islamic studies is overcoming the epistemological dichotomy between religious studies and the general sciences, which has long created a divide in the development of knowledge in the Islamic world. This dichotomy, in turn, influences how Islamic educational institutions view contemporary social issues, including gender equality (Yulistina et al., 2025, p. 20).

Integrative Islam is an approach to understanding and practicing Islamic teachings in a holistic and comprehensive manner, without separating spiritual values from socio-political values. This approach emphasizes the urgency of understanding Islam in a holistic and comprehensive manner, as set forth in the Qur'an and the Sunnah. Meanwhile, the term "integrative" is defined as the process of uniting separate elements into a single, cohesive whole (Saparuddin et al., 2025, p. 1). Thus, it can be understood that the concept of the integrative Islamic paradigm is an epistemological framework built upon the issue of scientific dichotomies that have taken root among Muslims and can hinder the progress of Islamic civilization.

M. Amin Abdullah, in his work **Islamic Studies in Higher Education: An Integrative-Interconnective Approach*, formulates an integrative Islamic approach generally referred to as the integration-interconnection paradigm an epistemological bridge between the civilization of the text (*badharah al-nash*), the civilization of science (*badharah al-'ilm*), and the civilization of philosophy (*badharah al-falsafah*). This paradigm explicitly rejects ways of thinking that separate sacred texts from social reality and calls for a dynamic dialogue between normative Islamic values and the findings of contemporary social sciences and humanities (Abdullah, 2006, pp. 103–108). Within this framework, the issue of gender equality is not merely resolved through a textualist approach rooted in classical fiqh but must be reconstructed through a critical dialogue between normative Islamic interpretation and social-empirical analysis that takes into account the historical and contextual realities of women's lives.

In the context of Islamic epistemology, the integrative paradigm addresses the fundamental shortcomings of the textualist-scripturalist approach, which tends to interpret religious texts literally without considering their socio-historical context. Fazlur Rahman, in his monumental work, asserts that an authentic understanding of the Qur'an requires a hermeneutical approach involving a "double movement" that is, moving from the historical context of the text toward the contemporary context, and vice (Rohman, 1982, pp. 5–8).. Epistemologically, this method allows for the exploration of the universal values of equality and justice contained within the sacred text, while also addressing contemporary issues such as gender inequality in Islamic educational institutions.

Epistemologically, the integrative Islamic paradigm views gender equality not as a concept adopted from outside, but as a value that emerges from an internal exploration of the Islamic tradition itself. Khaled Abou El Fadl (2021) explains that authoritarianism in the interpretation of religious texts including that which leads to gender discrimination arises from a monopoly on interpretation that closes off space for critical and participatory ijtihad

(Fadl, 2021, pp. 90–93). The integrative paradigm opens up this space by presenting a more inclusive epistemology that does not rely solely on normative texts but also takes into account findings from the social sciences, women's experiences as subjects, and human rights standards as considerations for Islamic law and ethics.

Based on the discussion above, a common thread can be drawn: the integrative Islamic paradigm emerges as an epistemological solution to overcome the dichotomy between religious and secular knowledge, which has long hindered the development of Islamic thought including in understanding issues of gender equality. This paradigm emphasizes the integration of sacred texts, science, philosophy, and social reality so that Islamic teachings are understood holistically, contextually, and in a way that is relevant to contemporary challenges. Through M. Amin Abdullah's approach to integration and interconnection, Fazlur Rahman's dual hermeneutics, and Khaled Abou El Fadl's critique of authoritarian exegesis, this paradigm affirms that the values of justice and gender equality are not foreign concepts to Islam; rather, they can be derived from the Islamic tradition itself through a critical dialogue between revelation, human experience, and modern social sciences.

The Relevance of Islamic Values and the Principles of SDGs 4 and 5 in Promoting Gender Equality

The Sustainable Development Goals (SDGs) are a global development commitment established by the United Nations (UN) in 2015 through Resolution A/RES/70/1 ("Transforming Our World: The 2030 Agenda for Sustainable Development," 2015). These commitments consist of seventeen goals aimed at fostering sustainable development for all people worldwide. Among these goals are SDG 4, which focuses on quality education, and SDG 5, which emphasizes gender equality. Thus, SDGs 4 and 5 share a mutual urgency in efforts to improve well-being and the quality of human resources. Furthermore, the values embodied in these two goals align with Islamic principles, particularly those related to justice, equality, and respect for the dignity of every human being ("Transforming Our World: The 2030 Agenda for Sustainable Development," 2015).

SDG 4 aims to achieve inclusive, equitable, and quality education for all, without exception. This target aligns with Islamic teachings, which regard the pursuit of knowledge as an obligation for every Muslim both men and women as emphasized in the hadith narrated by Ibn Majah: "Thalabul 'ilmi faridhatun 'ala kulli muslim" (the pursuit of knowledge is an obligation upon every Muslim). Hadith scholars, including al-Nawawi and Ibn Hajar al-'Asqalani, interpret the word "Muslim" in this hadith as being general in nature and thus inclusive of women (Yugo, 2026, pp. 18–19).

SDG 5, on the other hand, explicitly mandates the elimination of all forms of discrimination against women, the empowerment of women in all sectors of life, and the guarantee of women's full and effective participation in leadership and decision-making. These principles resonate strongly with the concepts of *musawah* (equality) and *'adalah* (justice) in Islam. Amina Wadud, in **The Quran and Woman: Rereading the Sacred Text from a Woman's Perspective**, demonstrates that the Quran consistently positions women as autonomous moral agents (*mukallaf*) rather than mere objects in social relations (Putri et al., 2026, p. 73).

From the perspective of maqashid al-sharia, SDG 4 and SDG 5 can be interpreted as concrete manifestations of two fundamental objectives of Islamic law: the protection of reason *hifz al-'aql* (Hardianto & Fata, 2025, pp. 80–81) and the protection of the human lineage *hifz al-nasl* (Sebyar, 2021, pp. 186–187). Access to quality and inclusive education for all individuals without gender discrimination reflects the implementation of *hifz al-'aql*, as the development of intellectual potential is a fundamental aspect of human life that must be guaranteed for everyone. Restricting access to education based on gender differences contradicts the principle of developing intellectual capacity, which is one of the primary objectives of Sharia.

Meanwhile, efforts to achieve gender equality within the family, empower women, and promote women's participation in various aspects of social life are closely linked to the concept of *hifz al-nasl*. This is because the sustainability and quality of future generations are greatly influenced by the creation of a family and community environment that is just, equitable, and free from gender-based discrimination and violence.

Based on this discussion, the common ground between Islamic values and the principles of SDGs 4 and 5 is not merely a superficial similarity, but is rooted in a deeper ontological commonality. SDG Goal 4, which mandates inclusive and equitable quality education, and Goal 5, which emphasizes gender equality and women's empowerment, reveal four substantive points of convergence between Islamic values and the principles of SDGs 4 and 5 in the context of education.

First; Universal access to education. SDGs 4 and 5, which emphasize universal access to education from primary through higher levels, align with the Islamic principle that knowledge is a right for all, as enshrined in the Islamic intellectual tradition that has encouraged women to actively pursue knowledge since the early days of Islam (Pramadi & Zarkasih, 2025, p. 309). *Second;* The principle of non-discrimination, which forms the foundation of SDGs 4 and 5 particularly in efforts to eliminate gender discrimination in the education sector aligns with the principle of **la dharara wa la dhirar** in Islamic jurisprudence. This principle teaches that any action that has the potential to cause harm, injustice, or negative impacts on others must be avoided (Zulfa & Purwidiyanto, 2026, p. 503).

Third; Women's empowerment. SDG 5, which promotes women's participation in leadership and decision-making, aligns with the history of Muslim women who have held strategic leadership roles, such as Khadijah in the economic sphere and Aisha in the fields of scholarship and politics (Arifin & Rosyidah, 2024, pp. 63–64). *Fourth;* Inclusive and transformative orientation: The SDGs emphasize education that leaves no one behind, in line with the Islamic principle of *rahmatan lil 'alamin*, which calls for mercy and goodness for the entire universe, including women who have long been marginalized.

Based on the above discussion, it is clear that the integration of Islamic values and the Sustainable Development Goals (SDGs) is not without its dynamics and debates. A number of Muslim scholars question the extent to which the global SDG agenda is universal and free from the influence of specific cultural values, particularly those derived from Western traditions. One frequently debated issue is the concept of gender equality in the SDGs, which some conservative Islamic thinkers view as having a conceptual foundation that differs from the principle of gender justice in Islam. Nevertheless, an integrative Islamic perspective

emphasizes that universal values such as justice, the equal dignity of all human beings, and the common good are part of humanity's shared heritage and are also consistent with Islamic teachings. Therefore, the relationship between Islamic values and the SDGs can be understood as a substantive alignment, not merely a formal or symbolic one. In this context, what is needed is not absolute acceptance or rejection, but rather a critical and constructive process of recontextualization to ensure that the implementation of the SDGs remains in harmony with Islamic principles.

Implementation of an Integrative Islamic Approach Based on the SDGs as a Strategy for Strengthening Gender Equality in Islamic Educational Institutions.

Based on the results of an analysis of the relationship between the integrative Islamic paradigm and the Sustainable Development Goals (SDGs) particularly SDG 4 on quality education and SDG 5 on gender equality this study formulates an implementation model consisting of three main pillars as a strategic effort to strengthen gender equality in Islamic educational institutions. This model positions *maqashid al-syariah* as the normative foundation that provides conceptual direction and core values, while integrating the principles of the SDGs as a measurable, systematic, and outcome-oriented implementation framework that can be evaluated. The three pillars in this model are interrelated components that form a cohesive whole. Therefore, each pillar must be implemented in an integrated manner so that the intended objectives can be optimally achieved. This approach is based on the understanding that strengthening gender equality in Islamic educational institutions is a transformative process that not only addresses individual aspects but also encompasses institutional, cultural, and structural dimensions. Thus, a comprehensive and sustainable strategy is needed to foster the creation of an educational environment that is more inclusive, equitable, and gender-responsive.

The first pillar is a gender-justice-based curriculum. The Islamic education curriculum needs to be critically reconstructed to eliminate various forms of gender bias embedded in the hidden curriculum. Such bias often occurs unconsciously and contributes to the perpetuation of gender stereotypes in the educational process. In contemporary Islamic education studies, gender bias can be found in various aspects of the curriculum, such as the dominance of male figures in the presentation of Islamic history, interpretations of fiqh texts that remain influenced by patriarchal perspectives, and the limited representation of women's contributions to the development of Islamic intellectual traditions (Muyassaroh, 2025, p. 12). Therefore, the development of a gender-justice-based curriculum is a crucial step toward realizing a more inclusive and equitable educational process. The implementation of such a curriculum involves presenting a more balanced historical narrative, integrating women's perspectives into the interpretation and understanding of religious texts, and ensuring that instructional materials do not reinforce gender hierarchies that lack a strong normative foundation.

The second pillar is inclusive leadership. The representation of women in leadership positions within Islamic educational institutions whether as school principals, madrasah directors, or pesantren leaders remains very low. Yet research in the field of educational management consistently shows that gender-diverse leadership leads to decision-making that is more inclusive and responsive to the needs of the entire educational community. From an

Islamic perspective, there is no explicit text that prohibits women from leading educational institutions. On the contrary, Islamic tradition records many women who served as scholarly authorities and community leaders. Therefore, Islamic educational institutions need to actively develop leadership programs for women, remove structural barriers in the recruitment of leaders, and ensure that the organizational culture supports women's leadership (Amini & Wijaya, 2026, pp. 174–175).

The third pillar is a safe and equitable learning environment. Gender-based violence in educational settings including sexual harassment, gender-based bullying, and discrimination in academic assessment constitutes a significant obstacle to achieving gender equality (Anwar & Humairoh, 2025, pp. 49–50). Within the Islamic framework, the principles of *hifz al-nafs* (protection of life) and *hifz al-karamah* (protection of dignity) serve as a strong theological foundation for creating an educational environment free from all forms of violence and discrimination. Its implementation includes the formulation of clear, sanctions-based anti-harassment policies; the establishment of gender counseling units; the development of gender literacy programs for the entire school community; and the creation of safe and reliable reporting mechanisms for victims (Ropiah, 2025, pp. 16–17).

Based on the discussion above, a common thread can be drawn: efforts to achieve gender justice must be carried out comprehensively through the transformation of academic, institutional, and cultural aspects of education grounded in the values of *maqashid al-sharia* and aligned with SDG 4 on quality education and SDG 5 on gender equality. This transformation is achieved through the development of a gender-justice-based curriculum that eliminates various forms of gender bias and stereotypes in the learning process; the strengthening of inclusive leadership that creates space for women's equal participation and representation in decision-making; and the creation of a learning environment that is safe, dignified, and free from all forms of gender-based violence and discrimination. These three pillars form an integrated whole that mutually supports one another and must be implemented in a coordinated manner, as the success of advancing gender equality is determined not only by changes at the individual level but also by reforms in the systems, structures, and culture of educational institutions. Thus, an integrative Islamic approach based on the SDGs serves as a strategic model capable of linking Islamic values with the sustainable development agenda to realize Islamic educational institutions that are more inclusive, equitable, and gender-responsive.

CONCLUSION

This study affirms that an integrative Islamic approach grounded in the Sustainable Development Goals (SDGs) constitutes a relevant epistemological framework for efforts to strengthen gender equality in Islamic educational settings. Through the paradigm of integration and interconnection, normative Islamic values can be harmonized with SDG 4 on quality education and SDG 5 on gender equality. Thus, the issue of gender is not positioned as a concept originating from outside the Islamic tradition, but rather as a value that can be examined and developed from the Islamic tradition itself.

Substantively, this study demonstrates the alignment between the principles of Islamic teachings and the objectives of the SDGs, particularly regarding equitable access to

education, the elimination of discrimination, the empowerment of women, and the development of an inclusive and transformative education system. This alignment is further reinforced through the perspective of maqashid al-sharia, particularly in the dimensions of hifzh al-‘aql (protection of reason) and hifzh al-nasl (protection of progeny), which position quality education and equitable gender relations as integral parts of the objectives of sharia.

Furthermore, this study concludes that strengthening gender equality in Islamic educational institutions must be achieved through a comprehensive transformation encompassing three main aspects: the development of a gender-equity-oriented curriculum, the implementation of inclusive leadership, and the creation of a safe, equitable, and just learning environment. Therefore, an integrative Islamic approach based on the SDGs not only contributes at the theoretical level but also offers a strategic direction for the reform of Islamic educational institutions so that they can become more equitable, inclusive, and sustainable.

REFERENCES

- Abdullah, M. A. (2006). *Islamic Studies di Perguruan Tinggi: Pendekatan Integratif-Interkonektif*. Pustaka Pelajar.
- Amini, & Wijaya, S. (2026). *Kepemimpinan Pendidikan: Teori, Praktik, dan Riset Kontemporer*. Umsu Press.
- Anwar, F. K., & Humairoh, K. N. (2025). Dinamika Kekerasan seksual di Lingkungan Sekolah: Analisis Kasus dan Implikasinya Terhadap Kesehatan Mental Siswa. *Jurnal Pengembangan Dan Penelitian Pendidikan*, 07(2), 46–59. <https://journalversa.com/s/index.php/jppp>
- Arifin, M., & Rosyidah, A. (2024). Peran Wanita Dalam Kepemimpinan Islam (Sejarah dan Prospek Masa Depan). *JIPSKi: Jurnal Ilmu Pendidikan Dan Studi Keislaman*, 2(1), 61–70. <https://ejournal.stai-mas.ac.id/index.php/jipski>
- Aryasatya, A. Y., Junaidi, M. I. S., & Thofhani, L. N. A. (2025). Deconstruction of Patriarchal Authority in Religious Interpretation (Analysis of Minister of Religious Affairs Nasaruddin Umar ’ s Statement on the Monopoly of Religious Interpretation in Indonesia in 2025). *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan*, 4(1), 6195–6203. <https://doi.org/https://doi.org/10.31004/jerkin.v4i1.2704>
- Engineer, A. A. (1992). *The Rights of Women in Islam*. St. Martin’s Press.
- Fadl, K. A. El. (2021). *Speaking in God’s Name: Islamic Law, Authority and Women*. Oneworld Publications.
- Hadi, M. S. Al, & Nazila, I. P. (2025). Gender Dalam Perspektif Islam dan Ilmu Pendidikan. *ALSYS: Jurnal Keislaman Dan Ilmu Pendidikan*, 5(4), 1567–1585. <https://doi.org/https://doi.org/10.54213/tsaqafatuna.v6i1.391>
- Hardianto, A., & Fata, B. S. (2025). Maqashid Al-Qur’an dan Maqashid Asyariah Sebagai Basis Paradigma Pendidikan Islam di Indonesia. *Tarbawi*, 8(1), 69–90. <https://doi.org/10.24036/sikola.v2i3.108>
- Karimullah, S. S. (2023). Holistic Exploration of Islamic Education in the Formation of Children’n Character in the Family. *Tafaqquh: Jurnal Penelitian Dan Kajian Keislaman*, 11(2), 219–238. <https://doi.org/https://doi.org/10.52431/tafaqquh.v11i2.2095>

- Kesuma, M. I. J., Yanti, Y., Wulandari, H., Tajudin, N., & Amriyah, C. (2025). Kesetaraan dalam Pendidikan Islam Multikultural: Rekonstruksi Pemahaman dan Tawaran Solusi Keadilan Gender. *An Naba: Jurnal Pemikiran Dan Penelitian Pendidikan Islam*, 8(2), 171–181. <https://doi.org/https://doi.org/10.51614/pdf1xf46>
- Muyassaroh, I. K. (2025). Negotiating Gender Justice in Islamic Religious Education: A Critical-Appreciative Study of Curriculum, Epistemology, and Pedagogical Discourse. *Eshraq: Journal of Islamic Studies*, 1(1), 1–21. https://e-journal.epistemeacademia.org/index.php/EJIS/article/view/1?utm_source=chatgpt.com
- Nugroho, A., Clarissa, A., Prihatinningsih, D. R., Wahyudi, D., Kurniati, E., Arsyi, F. A., Candrika, N. A., Setiyawati, N., Ihsan, M., Delyana, S., & Saputri, V. G. (2025). *Indeks ketimpangan gender 2024* (Vol. 3). <https://web-api.bps.go.id/download>
- Pramadi, & Zarkasih. (2025). Islam Tidak Bias Gender Dalam Akses Menuntut Ilmu: Analisis Terhadap Hadist Hadist Nabi Muhammad SAW. *JUPI: Jurnal Ilmu Pendidikan Islam*, 23(04), 304–315. <https://doi.org/https://doi.org/10.36835/jipi.v23i4.284>
- Putri, S. A., Saputra, M. I., & Baharudin. (2026). Konsep Kesetaraan Gender Menurut Amina Wadud Serta Keterkaitannya Dengan Pendidikan Islam. *QANUN: Journal of Islamic Laws and Studies*, 5(1). <https://doi.org/https://doi.org/10.58738/qanun.v5i1.1466>
- Rohman, F. (1982). *Islam and Modernity: Transformation of an Intellectual Tradition*. University of Chicago Press.
- Ropiah, S. (2025). *Fikih Ramah Wanita: Menuju Keadilan Gender dalam Islam*. PT Penerbit Qriset Indonesia.
- Saparuddin, Nasir, M., & Alwis. (2025). *Studi Islam Integratif*. Penerbit Buku Indonesia.
- Sari, N., Saniah, N., Suyitno, M., Simanungkalit, N. L., Wardoyo, T. H., Simanungkalit, M., Dewi, N. K., Indrawati, Puwantini, R., Aprinalistria, & Tolidong, A. (2026). *Metode Penelitian Kepustakaan*. PT. Sada Kurnia Pustaka.
- Sebyar, M. H. (2021). Peran perempuan dalam meningkatkan kesejahteraan keluarga perspektif maqashid syariah. *Hukum Isam*, 21(2), 186–204. <https://doi.org/http://dx.doi.org/10.24014/jhi.v21i2.10686>
- Syamsiah, N., & Aisyah, S. (2025). Gender Justice in Islamic Higher Education : Challenges and Opportunities in the Digital Age. *International Journal of Learning, Teaching and Educational Research*, 24(8), 1092–1113. <https://doi.org/https://doi.org/10.26803/ijlter.24.8.49>
- Transforming our world: the 2030 Agenda for Sustainable Development. (2015). *Without Reference to a Main Committee (A/70/L.1)*, 16301(October), 1–35. <https://docs.un.org/en/A/RES/70/1>
- Yakin, I. H. (2023). *Metode penelitian kualitatif* (Issue October). CV. Aksara Global Akademia.
- Yugo, T. (2026). *Ilmu Pendidikan Islam Landasan, Teori, Karakter, dan Aplikasinya*. Naereen Digital Education.
- Yulistina, I., Yustina, Y., & Abdullah. (2025). Paradigma Pendidikan Islam dalam Arus Modernisasi: Tinjauan Filosofis dan Historis. *PANDAI: Jurnal Pendidikan*, 01(01), 18–26. <https://e-jurnal.iims.ac.id/index.php/pandai/article/view/235>
- Zed, M. (2014). *Metode Penelitian Kepustakaan* (3rd ed.). Yayasan Pustaka Obor Indonesia.

Zulfa, & Purwidiyanto. (2026). Representasi Nilai Kesetaraan Gender dalam Materi PAI di Sekolah Menengah dan Kontribusinya Terhadap SDGS 5. *Al-Muaddib: Jurnal Kajian Ilmu Pendidikan*, 08(02). https://jurnal.staim-probolinggo.ac.id/Muaddib/article/view/3321?utm_source=chatgpt.com