

Implementation of Gender Equality Values in Islamic Education Learning to Shape Gender Responsive Behaviour in Students

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ABSTRACT

The purpose of this study is to describe the implementation of gender equality values in Islamic Religious Education (PAI) learning to shape students' gender-responsive behavior, particularly in class VII, and to identify supporting and inhibiting factors. This qualitative case study collected data through observation, interviews, and documentation, using purposive sampling to select informants. Data were analyzed using the Miles and Huberman model, including data reduction, presentation, and conclusion drawing. The findings reveal that gender equality values are implemented through three strategies: (1) gender-unbiased lesson plans, (2) classroom arrangements that ensure equal access and facilities for all students, and (3) learning methods that promote collaborative interactions without discrimination. Supporting factors include principal support, teacher commitment and awareness, and the content of PAI itself. Inhibiting factors involve the absence of written gender equality policies and the diversity of students' cultural backgrounds. These findings highlight the importance of structured policies and inclusive practices in fostering gender-responsive behavior in schools.

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INTRODUCTION

Education is the main arena for building social awareness and instilling values of equality. Education is an important part of human life because it plays a major role in individual development. Education seeks to shape individuals who are able to overcome future challenges by developing their intellectual, spiritual and innovative potential.¹ According to Dewey, education plays a fundamental role in shaping the personality and social life of students.² In line with this, Ki Hajar Dewantara in Sutrisno states that education is guidance in the growth of children, meaning guiding all the natural strengths that exist in children so that they achieve the highest level of safety and happiness. This concept emphasises that education must focus on individual potential and development so that they can grow into people of character who are useful to their environment. Furthermore, according to Schunk, learning is a lasting change in behaviour or ability to act that

¹ Nuraini Nuraini, Ali Imran, and Ahmad Syarifuddin, "Penerapan Metode Quantum Tahfiz Dalam Meningkatkan Hafalan Al-Qur'an Santriwati," *Jurnal PAJ Raden Fatah* 4, no. 4 (2022): 445.

² J. Dewey, *Democracy and Education* (New York: Macmillan, n.d.). hlm. 79

results from practice or experience.³ This view shows that the learning process is not limited to the transfer of knowledge, but also involves changes in attitude and behaviour that arise through meaningful learning experiences. Siemens, through his theory of connectivism, explains that learning is a process of connecting various nodes or specific sources of information.⁴ This means that learning in the digital age is no longer linear, but rather open and interconnected through information networks. Meanwhile, from an Islamic education perspective, Al-Abrasyi explains that Islamic education is an effort to nurture humans holistically, including the development of the mind, body, and spirit.⁵ This objective emphasises the balance between spiritual and social aspects in shaping individuals with noble character. This principle of balance also forms the basis for the creation of justice and equality in the educational process, including in terms of relations between men and women.

According to UNESCO, gender equality in education guarantees equal opportunities for men and women to benefit equally from education.⁶ This principle emphasises that education should not be a source of inequality, but rather a means of creating social justice and inclusivity. In line with this, Subrahmanian asserts that gender equality in education is not merely about having equal numbers of male and female students, but also about equality in the learning process, outcomes and benefits.⁷ This view broadens the meaning of equality from mere access to more substantive equality in educational practice. Furthermore, Stromquist asserts that education has a strategic role in changing mindsets and social norms that have perpetuated gender inequality.⁸ Through gender-sensitive learning activities, teachers can help students understand the importance of respecting differences and rejecting stereotypes that limit a person's social role based on gender.

From a structural perspective, Kabeer argues that efforts to achieve gender equality in education are not sufficient if they only provide equal access; they must also transform institutional structures and cultures that perpetuate gender hierarchies.⁹ In this context, schools and teachers play an important role in implementing policies and learning practices that foster attitudes of fairness, equality and mutual respect. Meanwhile, Unterhalter emphasises that gender equality in education is not merely an end goal, but also an important means of achieving social justice and holistic human development.¹⁰ In the context of Islamic Religious Education (PAI), this view is in line with Islamic values that place humans as equal beings before Allah, as emphasised in the Qur'an that a person's nobility is determined by their piety, not their gender.

Gender equality in education remains an important issue in Indonesia. A strong patriarchal culture has led to stereotypes and unequal treatment of women and men, resulting in disparities in access, participation and educational outcomes. This situation calls for concrete strategies to ensure that the learning process is fair and inclusive for all students.¹¹

According to Hestri Setiawan, as quoted by Achmad Saeful, gender inequality in the education process is still evident in Indonesia. One of the main obstacles in education today is the issue of gender, which stems from patriarchal culture. Patriarchal culture leads to various forms of discrimination and gender inequality. Most people with patriarchal views consider women to be of

³ Schunk, *Learning Theories: An Educational Perspective (8th Ed.)* (Pearso Education, 2020). hlm. 11

⁴ G Siemens, "Connectivism: A Learning Theory for the Digital Age," *International Journal of Instructional Technology and Distance Learning* 2, no. 1 (2005): 3–10. Hlm. 7

⁵ M. A. Al-Abrasyi, *Dasar-Dasar Pokok Pendidikan Islam* (Jakarta: Bulan Bintang, 2011). hlm. 52

⁶ UNESCO, "Gender Equality in Education: Breaking Barriers for Inclusive Learning," *UNESCO Global Education Monitoring Report*, 2022. Hlm. 7

⁷ R. Subrahmanian, "Gender Equality in Education: Definitions and Measurements," *International Journal of Educational Development* 25, no. 4 (2005): 395–407. hlm. 396

⁸ N. P. Stromquist, "Education and Gender Equality Reforms: Building the Foundation for Social Change," *Comparative Education Review* 59, no. 3 (2015): 409–37. Hlm. 411

⁹ N. Kabeer, "Gender, Equality, and Education: Taking Stock of Progress and Challenges," *World Development* 85 (2016): 1–11. hlm. 3

¹⁰ E. Unterhalter, "A Review of Theory and Research on Gender and Education," *Education Research and Foresight – UNESCO*, no. 22 (2017). Hlm. 5

¹¹ Riana Lutvia Sari et al., "Membangun Kesetaraan Gender Melalui Pendidikan Kewarganegaraan: Peran Dan Tantangan Di Era Globalisasi," *Jurnal Ilmiah Multidisiplin Terpadu* Vol. 8, no. 5 (2024): hlm. 91-97.

lower status and subordinate to men.¹² Achieving gender equality in education is a necessity and is very important, as it has an impact on the progress and development of this field and on students. By prioritising gender equality, male students will not feel superior to female students in terms of educational achievement. Conversely, female students will not feel inferior to male students.¹³ Therefore, the more balanced the roles of women and men are, the smaller the gap that may occur. Equality in education will facilitate the contribution or involvement of students in achieving better development.¹⁴

Based on the above description, it can be concluded that the education process in Indonesia still shows clear inequalities caused by patriarchal culture, thus requiring the implementation of good and effective gender equality. Gender equality in education refers to fair and balanced treatment between the roles of women and men, making it easier for them to contribute and participate in achieving learning objectives. Gender equality needs to be supported and realised, as achieving gender equality can have a positive impact on development and progress in various fields of education and on students in an educational institution. In addition, gender equality implemented in education will certainly reduce the level of inequality that occurs.¹⁵

In the context of religious education, Islamic religious education plays a central role in shaping the character of students. Education is capable of shaping a generation with personality, knowledge and morals.¹⁶ The main objective of PAI is to shape the morals and character of students, which are reflected in their behaviour and outlook on life.¹⁷ Islamic education is an effort to preserve Islamic scientific knowledge and at the same time a way to shape the perfect Muslim personality, because Islam is a religion that is *rahmatan lil'alamin* (a blessing for the universe) which pays attention to various aspects of life, including equality between men and women.¹⁸ Therefore, in this case, Islamic education is considered an effective effort in shaping noble behaviour.

Islamic education is also described as an activity designed by educators to guide and set an example, with the aim of ensuring that students develop personalities that consistently uphold Islamic values and behave in accordance with Islamic teachings.¹⁹ Islamic education materials contain Islamic values rooted in the Qur'an and Hadith.²⁰ The role of Islamic Education teachers is very important in building the moral education of students. As role models, teachers must set a good example so that they can be role models and shape a generation with noble character. Moral guidance in schools by Islamic Education teachers is an effort to shape the character of students based on noble morals.²¹ Thus, if religious values are well instilled in students and continuously nurtured, they will naturally grow into individuals with good character.

SMP Negeri 4 Lalan is an educational institution located in Bumi Agung village, Lalan sub-district, Musi Banyuasin regency. Based on the results of preliminary interviews, it was found that SMPN 4 Lalan implements gender equality in education, both in the teaching and learning process in the classroom and outside the classroom, such as in extracurricular activities. The implementation

¹² Zulaikha Delju and Nasima Puya Habibi, "Women's Access to Education in a Patriarchal Society," *ASEAN Journal of Educational Research and Technology* 3, no. 3 (2024): 223-34.

¹³ Achmad Saeful, "Kesetaraan Gender Dalam Dunia Pendidikan," *Tarbawi: Jurnal Pendidikan Dan Pemikiran Islam* Vol. 1, no. 1 (2019): hlm. 17-30.

¹⁴ Dudung Abdul Karim, Claudia Monique Pattiruhu, and Jacky Chin, "The Role of Education in Promoting Gender Equality," *International Journal of Gender Studies* 8, no. 1 (2022): 45-60.

¹⁵ Nina Sardjunani, *Kesetaraan Gender Dalam Pendidikan Di Indonesia, Education Sector Analytical And Capacity Development Partnership* (Jakarta: ACDP Indonesia, 2013), hlm. 1-6.

¹⁶ Ema Dwi Fitriani, Abu Mansyur, and Syarnubi, "Model Pembelajaran Pesantren Dalam Membina Moralitas Santri Di Pondok Pesantren Sabilul Hasanah Banyuasin," *Jurnal PAI Raden Fatah* Vol. 2, no. 1 (2020): hlm. 105.

¹⁷ Unik Hanifah Salsabila et al., "Peran Pendidikan Islam Terhadap Pembentukan Karakter Disiplin Peserta Didik," *Jurnal Intelektual: Jurnal Pendidikan Dan Studi Keislaman* Vol.10, no. 3 (2020).

¹⁸ Luqman Hakim, "Kesetaraan Gender Dalam Pendidikan Islam Perspektif M. Quraish Shihab," *Peradaban Jurnal Of Interdisciplinary Educational Research* Vol.1, no. 1 (2023): hlm. 1-20.

¹⁹ Dodi Irawan dan Anisa Dafa Mutmainah, "Peran Pendidikan Agama Islam Dalam Membentuk Kepribadian Yang Mulia," *Symfonia: Jurnal Pendidikan Agama Islam* Vol. 2, no. 2 (2022): hlm. 97-110.

²⁰ Mardeli Mardeli, Sukirman, dan Eli Manizar, "The Use Of Reflective Learning Aproach Affects The Quality Of Islamic Education Learning In Islamic Education Study Program Student Islamic Education Studi Program FITK Palembang," *Tadrib: Jurnal Pendidikan Agama Islam* Vol. 7, no. 2 (2021): hlm. 259.

²¹ Syarnubi Syarnubi, "Profesionalisme Guru Pendidikan Agama Islam Dalam Membentuk Religiusitas Siswa Kelas IV Di SDN 2 Pengarayan," *Tadrib* 5, no. 1 (2019): 87-103.

of gender equality values, particularly in Islamic Education (PAI) lessons, aims to foster tolerance, respect, and neutral interaction among students (without favouritism or selective friendship). Thus, it is hoped that there will be no discrimination or inequality among students.²² This research is important because there are still limited studies on the application of gender equality values in Islamic Education learning at the junior high school level, particularly in shaping gender-responsive behaviour. The novelty of this research lies in the analysis of the integration of Islamic values with the principle of gender equality in the context of learning in secondary schools.²³

Based on the results of preliminary observations conducted at SMP Negeri 4 Lalan, several phenomena or problems were found, namely that the values of gender equality implemented in the PAI learning process were not yet optimal, as seen from the unequal participation and activity of students in the PAI learning process, a lack of concern and awareness among students about the importance of gender equality in the context of religious education, the teaching methods used to improve cooperation between male and female students have begun to be implemented but are not yet running smoothly, and some students have stereotypical views of gender roles, which can certainly influence their gender-responsive behaviour.²⁴

The urgency of this research lies in the importance of addressing gender inequality, which remains a fundamental issue in education in Indonesia, particularly in the context of Islamic Religious Education (PAI) at the junior high school level. Strong patriarchal culture often gives rise to stereotypes and discrimination, which affect the participation, activity, and learning outcomes of both male and female students. By focusing on the implementation of gender equality values in PAI, this study is expected to provide practical contributions to schools such as SMP Negeri 4 Lalan to create a more equitable, inclusive, and gender-responsive learning environment.

The novelty of this study lies in its integrative analytical approach between Islamic values that emphasise human equality before Allah regardless of gender and the principle of gender equality in the context of Islamic Education (PAI) learning in secondary schools. Unlike previous studies that more generally discuss gender equality in education as a whole, this study specifically examines how the implementation of these values can shape students' gender-responsive behaviour through the PAI learning process, including the identification of supporting and inhibiting factors in the school environment. This novelty provides a new perspective by combining connectivism theory, Al-Abrasyi's view of holistic Islamic education, and the concept of gender equality from UNESCO and other experts, resulting in an innovative and contextual learning model to build tolerance, respect, and neutral interaction among students.

Based on these conditions, this study focused on examining the implementation of gender equality values in PAI learning in shaping students' gender-responsive behaviour at SMPN 4 Lalan, as well as identifying the supporting and inhibiting factors.²⁵

RESEARCH METHODS

This study uses a qualitative approach with a case study type to describe the implementation of gender equality values in Islamic Education learning. Data were collected through observation, interviews, and documentation of Islamic Education teachers, seventh-grade students, the headmaster, the curriculum coordinator, and homeroom teachers as supporting informants. Observations were conducted to observe learning practices and student responses in the classroom, while interviews were used to obtain in-depth information about the implementation of gender equality values. Secondary data were obtained from school profiles, learning documents, and Islamic Education lesson plans.

²² Wawancara dengan Bapak Sayyid Imron, Selaku Guru PAI SMPN 4 Lalan, pada tanggal 27 Juli 2024 Pukul 09:22 WIB.

²³ Karim, Pattiruhu, and Chin, "The Role of Education in Promoting Gender Equality."

²⁴ Audiah Anggraini, Tarma, and Mulyati, "Pengaruh Gender Inequality Dalam Keluarga Terhadap Perilaku Responsif Gender Pada Remaja," *Jurnal Kesejahteraan Keluarga Dan Pendidikan* (Fakultas Teknik Universitas Negeri Jakarta, 2020), hlm. 210-219.

²⁵ Sari et al., "Membangun Kesetaraan Gender Melalui Pendidikan Kewarganegaraan: Peran Dan Tantangan Di Era Globalisasi."

Data analysis used the Miles and Huberman model, which included data reduction, data presentation, and conclusion drawing. Data collection was conducted through initial observations on 27 July 2024 and continued from December 2024 to 20 January 2025.

RESULTS AND DISCUSSION

A. Implementation of Gender Equality Values in Islamic Education Learning in shaping gender-responsive behaviour of students at SMPN 4 Lalan

Based on the results of the study, the implementation of gender equality values in Islamic Education learning in shaping students' gender-responsive behaviour consists of three ways, as follows:

1. Lesson Implementation Plan

According to Parwanti, learning implementation plans that take into account gender equality and fairness must include positive values that support equality. This includes using strategies or methods that are appropriate to the characteristics of the students and ensuring that both male and female students have equal opportunities in the learning process, from the formulation of objectives to evaluation.²⁶

The results of the study indicate that PAI teachers have developed lesson plans that are free from gender bias, providing equal opportunities for all students, both male and female, to achieve learning objectives. Strategies and methods are tailored to the characteristics of the students so that all can participate actively without discrimination. Although the material in the textbooks does not explicitly discuss gender equality, teachers integrate the values of tolerance and respect for differences through reinforcement, motivation, and learning activities. The assessment process is also carried out fairly and without discrimination. These findings are in line with Saputri's view that the success of gender equality is reflected in the absence of different treatment between boys and girls in all stages of learning.²⁷

This is in line with the gender equality indicators put forward by Saputri, which emphasise that the success of gender equality is marked by the absence of discrimination between women and men, referring to fairness in treatment (control).

2. The Concept of the Classroom

The application of gender equality values in PAI learning can also be seen in the classroom concept. The results of observations and interviews show that the Year 7 classroom has been arranged in an inclusive and non-discriminatory manner, including through seating arrangements without gender separation, equal learning facilities for all students, and the creation of a classroom atmosphere that supports equal interaction. Students consider these classroom conditions to make them more comfortable and active in learning.

These findings are in line with Saputri's gender equality indicators, which emphasise the importance of equal access and opportunities for all students. Ayu Liya Wardani's research also shows that conducive classroom management can foster responsive behaviour in students. Thus, gender-responsive classroom management is an important factor in shaping equal behaviour and increasing student active engagement in Islamic Education learning.²⁸

In this case, good classroom management is important in implementing gender equality values in Islamic Education learning. According to Susilawati, good classroom management is carried out carefully by teachers in their interactions with students and learning resources. The essence and existence of management is clear in facilitating a conducive learning process, which is no longer positioned as a standard but has become the main actor. Good classroom management leads to the development of a focus on meeting the needs of students and their

²⁶ Parwanti, *Gender Dalam Proses Pembelajaran* (Bantul Yogyakarta: Hikam Pustaka, 2022), hlm. 60.

²⁷ Yueshi Wu, "Education and Gender Equality: Pathways to the Realization of Womens Rights," *Communications in Humanities Research* 39, no. 1 (2024): 207–12, <https://doi.org/10.54254/2753-7064/39/20242181>.

²⁸ Ayu Liya Wardani, "Upaya Guru Dalam Pengelolaan Kelas Untuk Menumbuhkan Perilaku Responsif Siswa Kelas IV B Di MIN 2 Ponorogo," (Fakultas Tarbiyah dan Ilmu Keguruan Institut Agama Islam Negeri Ponorogo, 2024).

active involvement.²⁹ Therefore, the concept of gender-responsive classrooms is an important step in shaping students' responsive behaviour and supporting their active involvement in learning.

3. Taching Methods and Implementation

Gender responsive learning methods refer to efforts to create a conducive learning environment that is tailored to the needs of learners. According to Remiswal, the implementation of gender equality must be free from gender bias, encourage critical thinking, be non-discriminatory, and take place in a democratic manner.³⁰ Learning is generally understood as a process in which educators, learners and learning resources interact in a learning environment to exchange information. Learning is also referred to as the process of managing and coordinating the learning environment around student.³¹ Learning methods are approaches used by educators in delivering material to achieve learning objectives. Methods are steps in the implementation of a learning approach.³² The results showed that Islamic Education teachers in Grade VII used the Problem-Based Learning (PBL) approach, which consisted of group discussions, presentations, and question and answer sessions. The Islamic Education teachers divided the students into heterogeneous or random groups to create diversity among group members, consisting of male and female students, thereby supporting collaboration among students.

This is reinforced by the opinions of Kensiwi, Wijoyo and Hariyati in their journal, which states that the formation of groups in learning, especially in problem-based learning, is an important strategy in achieving educational goals. As emphasised by Hadi, heterogeneous group learning can increase student collaboration, encourage students to accept differences and work together to achieve common goals. The advantage of heterogeneous groups is that they provide opportunities for students to teach and support each other.³³

In Group discussions, PAI teachers also provide opportunities for both boys and girls to become group leaders. According to Parwanti, providing equal opportunities to students in leadership can eliminate the stereotype that a leader must be a boy.³⁴ Then, through the question and answer method, students' awareness of asking and answering questions in response to PAI learning can be fostered. Discussion activities in the PBL approach also involve cooperation between students in groups to take responsibility for solving problems or completing worksheets given by the teacher to be done in groups.

The students' responses indicate that the implementation of PAI provides a fair learning experience that respects differences, with mutual respect for opinions and cooperation regardless of gender. The methods used reflect the implementation of gender equality values because they provide equal opportunities for all students to participate actively. This description is supported by the results of observations, interviews and documentation which show that the implementation of gender equality values in teaching, especially in Islamic religious education, has a positive impact on the formation of responsive behaviour in students. In addition, in its implementation, teachers act as facilitators who ensure that each student plays an active role in discussions and is responsible for completing tasks. This is in line with Saputri's indicators of achieving gender equality in education, which emphasise

²⁹Susilawati, "Manajemen Kelas Responsif Gender," *Jurnal Kajian Perbatasan Antarneegara, Diplomasi, Dan Hubungan Internasional* Vol. 2, no. 2 (2019): hlm. 71-72.

³⁰ Parwanti, *Gender Dalam Proses Pembelajaran*.

³¹ Nyayu Soraya et al., "Penanaman Nilai-Nilai Akhlak Dalam Pembelajaran Pendidikan Agama Islam Menghadapi Era Milenial Di SMA Negeri 2 Rejang Lebong.

³² Lufri et al., *Metode Pembelajaran: Strategi, Pendekatan, Model, Metode Pembelajaran* (Malang: CV. Irdh, 2020), hlm. 48.

³³ Nabila Zaein Kensiwi, Satrio Hadi Wijoyo, and Uun Hariyati, "Perbandingan Pembentukan Kelompok Heterogen Dengan Kelompok Homogen Dalam Model Problem Based Learning Terhadap Hasil Belajar Dan Motivasi Berprestasi Siswa Di SMAN 3 Malang" Vol. 9, no. 4 (2025): hlm.3.

³⁴ Parwanti, *Gender Dalam Proses Pembelajaran*.

opportunities for participation. Participation in this context refers to involvement in a group in order to play a role in the decision-making process.³⁵

Based on the above discussion, it can be concluded that the implementation of gender equality values in PAI learning in shaping responsive behaviour in students in class VII of SMPN 4 Lalan is carried out in three ways, namely: designing a classroom space that supports gender equality, planning PAI learning that takes into account gender equality values, and using learning methods that support collaborative learning without gender discrimination. The concept of the classroom here shows several aspects, including seating arrangements that do not separate students based on gender, the provision of equal facilities and learning resources, and efforts to create an inclusive atmosphere free from gender stereotypes.

Furthermore, the learning implementation plan is developed without gender bias. From the objectives or competencies to be achieved to the evaluation, it must be ensured that the learning applies to all students, without discriminating between males and females. The final step is the use of collaborative learning methods without gender discrimination. The PBL approach, with its main methods of group discussion, presentations and question and answer sessions with random or heterogeneous group divisions, can create collaboration between students. This method reflects the implementation of gender equality values because it provides equal opportunities for all students to actively participate in groups and make decisions. Through these three methods, it is possible to realise indicators of achieving gender equality in learning, which consist of indicators of equality in access, participation and control.

B. Supporting and Inhibiting Factors in the Implementation of Gender Equality in Islamic Education Learning

1. Supporting Factors

a. Support from the Headmaster

The head teacher is a professional teacher who has the duty and responsibility of leading the school as a place for learning to take place. The results of the study show that the head teacher provides support to teachers in implementing gender equality values in learning. The head teacher provides guidance and supervision to educators to ensure that there is no discrimination in the learning process.³⁶

b. Teachers' Commitment and Awareness

Teachers play a key role in instilling gender equality values in students. Based on observations and interviews, Islamic education teachers at this school demonstrate a high level of awareness in treating students fairly and equally without gender discrimination. Teachers not only deliver learning materials that contain the principles of equality, but also set an example in their daily interactions with students. The teachers' professionalism in teaching reflects their commitment to implementing gender equality values, for example by using inclusive language and encouraging active participation from all students without gender discrimination.

c. PAI Teaching Materials

The Islamic Education curriculum in schools also supports the implementation of gender equality values. Islam teaches that men and women have equal rights in worship and in carrying out their obligations as servants of Allah. With this, students can understand that gender equality is part of Islamic teachings that need to be applied in everyday life. As stated in the Qur'an, Surah Al-Hujurat, verse 13.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ١٣

³⁵ Matthew Damilola Omojemite, "Unpacking Gender Inequality in Education: A Theoretical Exploration," *Journal of Culture and Values in Education* 7, no. 4 (2024): 103–16, <https://doi.org/10.46303/jcve.2024.43>.

³⁶ Asma Rina Siregar and Makmur Syukri, "Gender Strategies In Principal Leadership on Teacher Performance Satisfaction At SMP 35 Medan School," *Dinasti International Journal of Economics, Finance & Accounting* 5, no. 3 (2024): 1331–36, <https://doi.org/10.38035/dijefa.v5i3.3014>.

Meaning: O mankind, indeed We have created you from a male and a female and made you into nations and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous. Indeed, Allah is All-Knowing and All-Aware. (Al-Hujurat/49:13).³⁷

2. Inhibiting Factors

a. Lack of Written Policies Related to Gender Equality

One of the obstacles in implementing gender equality values in PAI learning at SMPN 4 Lalan is the absence of a written policy that explicitly regulates gender equality in schools. The absence of this policy has resulted in a lack of clear guidelines for educators and students in applying gender equality principles in teaching and learning activities. As a result, awareness of the importance of gender equality remains individual and has not yet become part of the overall school culture.³⁸

b. Students come from a variety of ethnic groups and cultures.

Students at SMPN 4 Lalan come from a variety of ethnic groups and cultures, each with their own characteristics. However, based on observations and interviews, students have demonstrated tolerance, such as respect, appreciation, and mutual assistance. In the learning process, teachers encourage students to work together in study groups and respect each other's opinions. Based on interviews with teachers, if there are students who do not yet behave in a manner that supports gender equality, teachers will hold meetings with these students to provide guidance and even reprimands so that they can behave responsibly and respect their peers, regardless of gender.

CONCLUSION

The implementation of gender equality values in Islamic Education (PAI) lessons in Grade VII at SMPN 4 Lalan was carried out through three main forms, namely: (1) the preparation of lesson plans that are free from gender bias and guarantee equal opportunities and fair assessment for all students; (2) managing an equitable classroom, including seating arrangements and facilities without gender discrimination; and (3) using collaborative learning methods that encourage equal interaction among students.

Supporting factors for implementation include the support of the school principal, the commitment of PAI teachers, and learning materials that support the value of equality. Meanwhile, inhibiting factors include the absence of written policies on gender equality and the cultural diversity of students, which influences their views on gender roles. The findings of this study indicate that the application of gender equality values through learning design, classroom management, and collaborative methods can shape students' responsive behaviour. Further research is recommended to explore the integration of gender equality principles in digital-based PAI curricula and assess their impact on student learning outcomes and character at different levels.

Based on the research findings, the implementation of gender equality values in PAI learning in class VII of SMPN 4 Lalan through the preparation of bias-free lesson plans, equal classroom management, and collaborative methods has proven to be effective in shaping students' gender-responsive behaviour, even though it still faces challenges.

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³⁷ Kementerian Agama RI, *Qur'an Asy-Syifaa'* (Jawa Barat: Sygma, 2019).

³⁸ Endah Ratnawaty Chotim, "Implementation of Gender Equality in Schools," *International Journal of Science and Society* 4, no. 2 (2022): 108–17, <https://doi.org/10.54783/ijsoc.v4i2.454>.

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