

## GENDER EQUALITY IN THE PERSPECTIVE OF ISLAM AND EDUCATION IN INDONESIA

Anastasia<sup>1\*</sup>, Abid Nurhuda<sup>2</sup>, Thariq Aziz<sup>3</sup>, Inamul Hasan Ansori<sup>4</sup>

<sup>1</sup> UIN Raden Mas Said Surakarta, Indonesia

<sup>2</sup> Universitas Nahdlatul Ulama Surakarta, Indonesia

<sup>3</sup> King Khalid University Abha, Saudi Arabia

<sup>4</sup> Al Azhar University Cairo, Egypt

\*Email: [anastasiaiainsurakarta@gmail.com](mailto:anastasiaiainsurakarta@gmail.com)

---

Received 19/01/2024; accepted 01/02/2024; published 02/02/2024

---

### Abstrak

Di dunia ini, terdapat berbagai isu, salah satunya adalah masalah kesetaraan gender. Gender belakangan ini menjadi topik utama yang perlu dibahas. Hal ini dapat dilihat dari kenyataan bahwa masih banyak orang yang berpikir bahwa pria lebih baik dan memiliki tingkat yang lebih tinggi dibandingkan wanita. Oleh karena itu, tujuan dari penelitian ini adalah untuk menjelaskan keberadaan kesetaraan gender dalam perspektif Islam dan kesetaraan gender dalam pendidikan di Indonesia. Metode yang digunakan adalah studi literatur dengan teknik analisis observasi yang teliti dan diulang, kemudian disimpulkan secara kualitatif deskriptif. Hasil penelitian menunjukkan bahwa kesetaraan gender sangat dihormati dalam Islam dan pendidikan Indonesia, di mana dari perspektif Islam, pria dan wanita memiliki posisi yang sama mulai dari mendapatkan pahala, menjadi hamba Allah dan khalifah, meraih prestasi hingga melaksanakan kewajiban mereka. Sementara itu, kesetaraan gender dalam perspektif pendidikan di Indonesia tercantum dalam Pasal 27 ayat 1 dan 2 Undang-Undang Republik Indonesia Nomor 7 tahun 1994 tentang penghapusan diskriminasi, serta Undang-Undang Nomor 20 tahun 2003 tentang Sistem Pendidikan Nasional.

**Kata Kunci:** Kesetaraan Gender; Islam; Pendidikan

### Abstract

*In this world, there are various issues, one of which is the problem of gender equality. Gender has recently become a prominent topic to be discussed. This can be seen from the fact that there are still many people who think that men are better and have a higher degree than women. So the purpose of this study is to describe the existence of gender equality in an Islamic perspective and gender equality in education in Indonesia. The method used is a literature study with careful repeated observation analysis techniques and then concluded qualitatively descriptively. The results of the study show that gender equality is highly respected in Islam and Indonesian education where from an Islamic perspective it has the same position between men and women starting from getting rewards, being servants of Allah and caliphs, achieving achievements to carrying out their obligations. Meanwhile, gender equality in the perspective of education in Indonesia is contained in Article 27 paragraphs 1 and 2 and the Law of the Republic of Indonesia Number 7 of 1994 concerning the elimination of discrimination, and Law No 20 of 2003 on the National Education System.*

**Keywords:** Gender Equality; Islam; Education

### INTRODUCTION

Various lives in this world are inseparable from the existence of various problems, one of which is the problem of gender. Gender has recently become a hot phenomenon to be discussed. There are still many people who think that a man is better and has a higher degree than a woman. This gave rise to various upheavals such as the emergence of feminism which demanded a series of gender equality for women (Harris & Muhtar, 2019).

The emergence of various movements carried out by women is none other because they have a sense of being distinguished from men in terms of education, politics, culture, economy, work, and even in social life. If this happens continuously, it is feared that it will

create jealousy between genders and it is feared that it will divide the unity of a nation. As we know, if there is a division, it is feared that it will damage world peace. In addition, Indonesia's national icon, RA Kartini, has contributed to changes in gender equality in education in Indonesia (Kamaludin, 2009).

Islam is a religion that is filled with grace and respects women very much. A woman in Islam is glorified by Allah SWT and the Prophet Muhammad SAW. All in the eyes of Islam have the same equality.

In addition, in Indonesia itself, as explained in the Law on the National Education System Number 20 of 2003, it is explained that the State of Indonesia respects the existence of gender equality in the field of education with all citizens, both women, and men, receiving the same education (Law of the Republic of Indonesia Number 20 of 2003 National Education System, nd). Indonesia is a region in which people must receive an education. So both men and women can get proper education and are not discriminated against.

With this background, it will be discussed further about the meaning of gender equality from the perspective of Islam and education in Indonesia. This aims to be able to open people's views on how Islam and Education in Indonesia perceive gender equality in life in this world.

## **RESEARCH METHOD**

The method used in this study is qualitative with a literature review approach technique which means according to Abid Nurhuda is to collecting and recording data according to the theme from various sources such as books, journals, websites, magazines, or other studies that support the validity of a data (Nurhuda et al., 2023). After the data has been collected, both primary and secondary, it is analyzed using careful and repeated observations, then concluded with full responsibility descriptively.

## **RESULT AND DISCUSSION**

### **Gender Equality an Islamic Perspective**

Gender comes from English which can be interpreted as "gender" (Ismail et al., 2020). The gender referred to here refers to a trait, both men and women have their characteristics, both the nature and character they have. According to Ismail, et al in terms of gender equality has a meaning that both men and women have the same conditions as human beings in fulfilling the rights and obligations of life in carrying out a role in various lives in terms of social, cultural, political, law, education, even in social life in everyday life (Ismail et al., 2020). In this way, it can be said that gender equality is the result of a form of equality of attitude given to humans, both women, and men, in obtaining rights and obligations that can be obtained both in terms of education, economics, social, politics, and culture so as not to give rise to a sense of discrimination on the part of the parties.

Islam is a religion that highly upholds gender equality. Both in the Qur'an and Hadith, both men and women are equal in the eyes of Allah SWT. Even in the Islamic religion it greatly glorifies the role of a woman. Islam itself places both a man and a woman the same,

and no difference between race, ethnicity, or class makes a person subject to discrimination (Muslihudin et al., 2023).

Syam quoted Muhammad Qutb's opinion that in the Islamic concept, there are at least two views regarding the wrong position of a woman, namely if women are equal in all respects and if Islam is an enemy of a woman. Even though several things distinguish between Islam and women in the distribution of inheritance rights, this is of course due to different responsibilities between a man and a woman. In addition, in Islam, a woman is considered a person who has degrees, not an enemy (Nurhuda & Aini, 2021).

So if someone says that Islam does not pay attention to women's rights, then that is all very wrong. Next will be discussed further regarding the evidence that Islam upholds gender equality (Ermagusti, 2011). Among them are:

### **1. Islam places the position of women and men equally in getting rewards**

Islam is a religion that is very fair to all its people. This is proven by that Islam has placed both men and women as servants who have the same right to get rewards for what they do. It is impossible in Islam for men to do good deeds and then be given a greater reward, while women who do good deeds will be given a small reward. In this case, of course, the Islamic religion places women and men in an equal position. Islam is a just religion and all servants will be rewarded according to what they have done. This is by the word of Allah SWT in QS An-Nahl verse 97:

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

**It means :**

*Whoever does good, whether male or female in a state of faith, We will surely give him a good life and We will reward him with a reward that is better than what they have done.*

From this verse, it can be seen that Islam never discriminates against its servants in getting rewards because they always act fairly. From this, it can be seen that Islam has a very high tolerance for gender equality. In human life (Murjazin, Nurhuda, Susanti, et al., 2023).

### **2. Islam views women and men as having the same thing as a servant of Allah**

Islam views humans as women or men, namely having similarities in their position as servants of Allah who live on this earth. Therefore, as a human being, of course, he has good prejudice against Allah SWT in the existence of gender equality. As human beings, we must believe both in terms of worship, all humans have the same rights and obligations. Allah SWT says in QS Ad-Dzariyat verse 56:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ

**It means :**

*And I did not create jinn and humans except that they worship Me.*

From this verse, it can be seen that Allah SWT has created women and men with the same purpose, namely to worship and become servants of Allah. As a

human beings and a servant of God, we should be able to believe that in this life, God has acted fairly to all of His servants.

### 3. The caliphs on Earth are male and female

Allah SWT created both men and women on this earth but to become a substitute or caliph in the universe or on this earth. So it is not only a man who is a substitute on earth, but women are also a substitute for Allah SWT on earth (Nurhuda, 2022). It is impossible that only men must care for and protect the earth from various damages that have been done by living things. However, a woman also has an obligation to it. This is following the word of Allah SWT in QS Al-Baqarah verse 30:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَأِ ِ كَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ

It means: *And (remember) when your Lord said to the angels, "I will make a caliph on earth."*

If it is known from this verse, Islam has placed women and men with the same degree, namely as substitutes on earth. This of course proves that Islam is a religion that respects gender equality for both women and men.

### 4. Women and men both have the potential to achieve achievements

Islam places extraordinary gender equality in both women and men. If we look further at Islam, it can be seen that both women and men have the potential to be able to achieve achievements. Islam has never distinguished that only men can achieve achievements, but women can also achieve achievements (L. Susanti et al., 2023). This is evidenced by the emergence of various Islamic schools which are widely open to both men and women to realize their aspirations. Islam is a religion that highly respects the status of women, therefore in the field of education, Islam also places women in the right to pursue education (Ermagusti, 2011). When explored further, Islam is indeed a religion that upholds the values of equality for both women and men.

### 5. Women and men have the same obligation, namely Amar Ma'ruf Nahi Munkar

Islam views that those who must carry out an act of Amar Ma'ruf Nahi Munkar are all humans, both men, and women (Amrona et al., 2023). Therefore, it is not possible that only men are ordered to do good while women can do evil at will. Therefore, gender equality in Islam is very visible. This is under the word of Allah SWT in QS Ali-Imran verse 104:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

It means: *And let there be a group of people among you who call for virtue, order (do) what is good, and prevent what is wrong. And they are the lucky ones.*

If a human being, both male and female has a feeling of respect for one another, then it is certain that life in this world will be peaceful. If someone wants to explore more about what is the essence of Islam itself, then all bad views in the name of gender equality in the name of Islam will disappear by itself. As human

beings, it is appropriate to be able to use both emotional, intellectually, and spiritually in a balanced way so that we become a people who can uphold tolerance towards gender equality (Pristiwiyanto, 2016).

### **Gender Equality in Education in Indonesia**

Education is the most important thing in this life. Indonesia is a country that highly upholds education to create an advanced generation (Ridwan, 2012). Various problems in the world of education arise regarding gender discrimination. While this continues, it is feared that this discrimination will have the potential to oppress women. If we review it again and remember the history in Indonesia, this is because, since ancient times, women have always been considered weak. Therefore regulations and education are needed to regulate it so that it becomes a better country and that world peace is achieved (Wulan, 2012).

The Indonesian state highly upholds the existence of gender equality (A. Susanti, 2022). Indonesia is a country that has regulations and laws that apply to regulate and supervise its people in carrying out their lives. Therefore, in Indonesia, there is the 1945 Act is a reference for establishing a regulation. The 1945 Constitution is one of the references in carrying out the life of the nation and state. In Indonesia, whether they are male or female, they have equal rights in living everyday life fairly with one another, including in terms of education. The equality in the life of the State can be seen in Article 27 paragraph 1 of the 1945 Constitution, namely All citizens are equal in law and government with no exceptions (Bunga Febriyanti Abidin, 2018).

The law above means that in the State of Indonesia, both a man and a woman have harmony in terms of their position both in the eyes of the law and in the eyes of the government itself. For example, in law, both men and women will be given the same punishment for the deed that has been done. A man cannot be punished more severely if he makes a mistake than a woman. In addition, it is also explained that both a woman and a man have equal rights in terms of politics, work, and law, and have a decent life.

This, of course, can talk about educational issues. If someone wants to become a doctor, both women and men have the same opportunity to make it happen by receiving the same education. If we explore further, Indonesia itself also upholds gender equality. This is evidenced by the existence of various leaders and scholars who come from women (Ahmadi, 2015). A woman should have an education in which her knowledge is imparted on a par with a man. It is appropriate for a woman and a man to have the same rights in the learning process and not to be looked down upon for their social status (MD & Hudaidah, 2021)

The law that regulates gender equality for women is contained in the law below that Law of the Republic of Indonesia Number 7 of 1994 concerning Ratification of the Convention on the Elimination of All Forms of Discrimination against Women (Convention on the Elimination of All Forms of Discrimination against Women) (Sumar, 2015). According to the table above, it is explained that the State of Indonesia has abolished all forms of discrimination against women. As we know, long ago during the colonial period women

have extreme discrimination in terms of education, employment, social, and existing culture (Wulan, 2012).

The education sector is sectors who are so important in terms of upholding gender equality. In Indonesia itself, in terms of gender equality, both women and men are not differentiated evidence of the opportunity to enter schools in Indonesia (Khairani, 2018). If traced further in Law No. 20 of 2003 article 4 paragraph 1 and article 5 paragraphs 1 and 2 it is explained that Education is carried out in a democratic and just manner and is non-discriminatory by upholding human rights, religious values, cultural values , and national diversity. And in article 5 paragraphs 1 and 2 are Every citizen has the same thing to obtain a quality education and Citizens who have physical, emotional, mental, intellectual, and/or social disabilities are entitled to special education (Law of the Republic of Indonesia Number 20 of 2003 National Education System, nd).

When examined further, in the law article 4 paragraph 1 it is explained that education that exists in Indonesia will be conducted in a fair and non-discriminatory manner. Indirectly it can be said that education in Indonesia highly upholds gender equality for both women and men. In Article 5 paragraph 1 it is explained that education can be obtained by both women and men without exception and both can obtain quality education and have good quality. As for paragraph 2, gender equality can also be included in this realm, both women and men who have physical disabilities can still get education in Indonesia. So it's not specific to one gender only. If a child, both a girl and a boy, have mental, emotional, social, even intellectuals can still get an education with special education (Murjazin, Nurhuda, & Aziz, 2023). This proves that the education system in Indonesia has tolerance for gender equality for both women and men.

Education in Indonesia has tried its best to maintain harmony in gender equality so that it becomes even better (Ampera Dina, 2012). Gender equality in the field of education needs to be made an effort both in terms of curriculum, supporting subjects, as well as teaching or the teacher itself to achieve gender equality in the educational environment. Steps that can be taken to achieve gender equality include (Roziqin, 2020):

1. Schools should be able to formulate a vision and mission which contain the content and values of gender equality to carry out self-development
2. The values of gender equality are inserted in the achievement indicators and syllabus so that they can shape the behavior of the students themselves.
3. Schools can review matters relating to competency standards and basic competencies in the field of gender equality and implement them in a lesson

Education in Indonesia will be more advanced when viewed from family education as well. This is because in a family a child will get an understanding and knowledge, and learn for the first time at home (Rusydiyah, 2016). This has also been regulated in education in Indonesia, Article 7 of the 2003 National Education System Law, which explains that parents have a role in determining educational units and play a role in obtaining information relating to their children, especially in the education sector. In this way, education in Indonesia still pays attention to family education.



A teacher also needs to play an active role in implementing gender equality in the classroom. In the National Education System Law Article 40 paragraphs 1 and 3 it is explained that a teacher should be able to control the class to create a fun, meaningful, dialogic, dynamic, and creative atmosphere so that gender equality is needed to be able to respect each other. In paragraph 3, a teacher should be able to set an example for students and maintain the good name of the school so that professional commitment is created. A teacher should be able to guide his students to respect gender equality more (Azami et al., 2023).

With these various regulations, we as humans can certainly better understand the existence of gender equality. There are positive things we can do that is :

1. Respect and not look down on someone of a different gender from us.
2. Education needs to instill an attitude of respect between gender differences so that peace can be created and there is no sense of discrimination between fellow human beings.
3. Respect for human rights (Haslam, 2011)
4. The achievement of gender equality can be seen in how a person respects human rights. That way education in Indonesia needs to include values that contain an attitude of respect for others.
5. Don't look at humans in one eye, As a human being, of course, you don't look in the eyes of other people. Even though they are women and men who have limitations as human beings, of course, they can maintain the harmony of life between people.
6. Giving freedom to be able to achieve an education without gender differences. Selection of place of education, selection of majors, and education should not be differentiated between women and men. Both women and men have the right to choose a major according to their respective fields without any discrimination.

Therefore, it can be seen that education in Indonesia is very respectful of the existence of gender equality between women and men in society, nation, and state.

## **CONCLUSION**

Gender equality is a balance between men and women in the form of rights and obligations for everyone which can be seen from a political, educational, health care, legal, social, as well as social and cultural point of view. Gender equality is seen from an Islamic perspective, namely that Islam upholds gender equality. The forms of gender equality in an Islamic perspective include (a) Islam positions women and men equally in getting rewards, (b) Islam views women and men as equals as servants of Allah, (c) Substitutes on earth are women and men, (d) Women and men can potentially achieve achievements, (e) Women and men have an equal obligation to stay away from something bad and try to get closer to the good. Gender equality in education in Indonesia is explained in the 1945 Constitution contained in Article 27 paragraphs 1 and 2 and the Law of the Republic of Indonesia Number 7 of 1994 the 2003 National Education System Law.

## REFERENCES

- Ahmadi, A. D. (2015). Kesetaraan Gender Dalam Perspektif ISLAM DAN IMPLEMENKASINYA DALAM HUKUM ISLAM. *Jurnal Universitas Darussalam Gontor*, 13.
- Ampera Dina. (2012). Kajian Kesetaraan Gender Dalam Pendidikan di Sekolah Dasar Mitra PPL PGSD. *Jurnal Tabularasa PPS Unimed*, 9(2), 229–246.
- Amrona, Y. L., Anggraheni, U. S., Nurhuda, A., Fajri, M. Al, & Aziz, T. (2023). HUMAN NATURE IN THE PERSPECTIVE OF ISLAMIC PHILOSOPHY. *LISAN AL-HAL: Jurnal Pengembangan Pemikiran Dan Kebudayaan*, 17(2), 204–216. <https://doi.org/https://doi.org/10.35316/lisanalhal.v17i2.204-216>
- Azami, Y. S., Nurhuda, A., Aziz, T., & Al Fajri, M. (2023). ISLAMIC EDUCATION ENVIRONMENT IN THE PERSPECTIVE OF HADITH AND ITS IMPLICATIONS FOR STUDENT DEVELOPMENT. *FORUM PAEDAGOGIK*, 14(2), 150–170. <https://doi.org/https://doi.org/10.24952/paedagogik.v14i2.8543>
- Bunga Febriyanti Abidin, S. I. B. A. S. V. A. W. A. M. F. A. (2018). Ketidakadilan Kesetaraan Gender Yang Membudaya. *Research Gate, December*, 1–12.
- Ermagusti, E. (2011). Prinsip Kesetaraan Gender Dalam Islam. *Kafa`ah: Journal of Gender Studies*, 1(2), 187. <https://doi.org/10.15548/jk.v1i2.78>
- Harris, K. M. A., & Muhtar, A. (2019). The concept of gender equality in Islam and the west. *Afkar*, 21(2), 33–74. <https://doi.org/10.22452/afkar.vol21no2.2>
- Haslam, M. G. (2011). Implementasi Hak Asasi Manusia (Ham) Di Indonesia. *Jurnal Hak Asasi Manusia, January*, 1–15.
- Ismail, Z., Lestari, M. P., Rahayu, P., & Novita, F. (2020). Gender equality seen from a normative and sociological perspective. *Sasi*, 26(28), 154–161.
- Kamaludin, A. (2009). KONSEP KESETARAAN GENDER PERSPEKTIF R.A. KARTINI DALAM PENDIDIKAN ISLAM. In *DIGLIB.UINSBY*. (Vol 2). IAIN SUNAN AMPEL.
- Khairani, D. R. (2018). Studi Tentang Kesetaraan Gender dalam Berbagai Aspek. *Studi Tentang Kesetaraan Gender dalam Berbagai Aspek*, 1(1), 1–13.
- MD, T. A. P., & Hudaidah, H. (2021). Pemikiran Kartini Mengenai Pendidikan Perempuan. *Edukatif: Jurnal Ilmu Pendidikan*, 3(2), 562–568. <https://doi.org/10.31004/edukatif.v3i2.386>
- Murjazin, M., Nurhuda, A., & Aziz, T. (2023). Community Social Education in the Perspective of the Hadith of the Prophet Muhammad SAW. *IJECA (International Journal of Education and Curriculum Application)*, 6(2), 161–170. <https://doi.org/https://doi.org/10.31764/ijeca.v6i2.16418>
- Murjazin, M., Nurhuda, A., Susanti, L., & Azami, Y. S. (2023). Psychological and Physiological Motives in Humans (Study on Verses of The Qur'an). *Suhuf*, 35(1), 30–44. <https://doi.org/10.23917/suhuf.v35i1.22581>
- Muslihudin, M., Putri, Y., Al Khoiron, M. F., & Nurhuda, A. (2023). Upaya Egaliter Terhadap Diskriminasi Perempuan Infertilitas Dalam Prespektif al-Qur'an (Studi Gender Pendekatan Teologi-Sintesis). *Jendela PLS: Jurnal Cendekiawan Ilmiah Pendidikan Luar Sekolah*, 8(1), 56–69. <https://doi.org/https://doi.org/10.37058/jpls.v8i1.7374>



- Nurhuda, A. (2022). Pesan Dakwah Ustadzah Oki Setiana Dewi Dalam Ceramah Youtube. *Al-Manaj: Jurnal Program Studi Manajemen Dakwah*, 2(01), 25–33. <https://doi.org/10.56874/almanaj.v2i01.760>
- Nurhuda, A., & Aini, N. (2021). Bergandengan di Tengah Keberagaman (Moderasi Beragama di Indonesia). *Jurnal Sudut Pandang*, 2(9), 24–27. <https://doi.org/https://doi.org/10.55314/jsp.v2i9.196>
- Nurhuda, A., Sinta, D., Ansori, I. H., & Setyaningtyas, N. A. (2023). FLASHBACK OF THE MOSQUE IN HISTORY: FROM THE PROPHET’S PERIOD TO THE ABASIYYAH DYNASTY. *LISAN AL-HAL: Jurnal Pengembangan Pemikiran Dan Kebudayaan*, 17(2), 241–250. <https://doi.org/https://doi.org/10.35316/lisanalhal.v17i2.241-250>
- Pristiwiyanto, P. (2016). Kesetaraan Gender Dalam Perspektif Islam (Meretas Ketidakadilan Politik Terhadap Kemanusiaan Manusia). *Fikroh: Jurnal Pemikiran dan Pendidikan Islam*, 4(2), 137–153. <https://doi.org/10.37812/fikroh.v4i2.17>
- Ridwan, N. H. (2012). Kesetaraan Gender Pendidikan di Indonesia. *Gender Issue*, 66(December), 37–39.
- Roziqin, A. (2020). Pendidikan Berbasis Kesetaraan Gender Di Provinsi Jawa Tengah. *SOCIA: Jurnal Ilmu-Ilmu Sosial*, 16(2), 202–210. <https://doi.org/10.21831/socia.v16i2.30213>
- Rusydiyah, E. F. (2016). Pendidikan Islam dan Kesetaraan Gender. *Pendidikan Agama Islam*, 4(1), 21–43.
- Sumar, W. T. (2015). Implementasi Kesetaraan Gender Dalam Bidang Pendidikan. *MUSAWA*, 7(1), 158–182. <https://doi.org/10.1016/j.anuro.2003.10.003>
- Susanti, A. (2022). Kesetaraan gender di Indonesia. *Media Indonesia*, December, 1–5.
- Susanti, L., Khoiron, M. F. Al, Nurhuda, A., & Fajri, M. Al. (2023). The Reality of Tarbiyah, Ta’lim, and Ta’dib in Islamic Education. *SUHUF*, 35(2), 11–19. <https://doi.org/10.23917/suhuf.v35i2.22964>
- Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Sistem Pendidikan Nasional. (n.d.). <https://doi.org/10.24967/ekombis.v2i1.48>
- Wulan, I. S. (2012). Parameter Kesetaraan Gender Dalam Pembentukan Peraturan Perundang-Undangan. In *Jakarta: Kementerian Pemberdayaan Perempuan dan Perlindungan Anak, Cetakan ke-2*.