

Gender equality in Islamic education: a comparative study of the thought of Ki Hajar Dewantara and the thought of K.H. Ahmad Dahlan

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ARTICLE INFO

Article history

Received April 5, 2025
Revised April 22, 2025
Accepted April 23, 2025

Keywords: Gender Perspective, Ki Hajar Dewantara, K.H. Ahmad Dahlan

ABSTRACT

Gender equality in Islamic education remains a significant discourse, especially when viewed through the perspectives of influential figures such as Ki Hajar Dewantara and KH. Ahmad Dahlan. This study aims to compare their thoughts on gender equality in education and analyze their relevance in the modern context. Using a qualitative approach with a comparative analysis method, this research examines primary sources, including writings, speeches, and educational practices. The results indicate that both figures emphasized inclusive education, yet their approaches differed: Ki Hajar Dewantara focused on humanist and nationalistic education, while KH. Ahmad Dahlan integrated religious values to promote gender equality. Ki Hajar Dewantara advocated equal educational access for all, emphasizing character development and independent thinking. Meanwhile, KH. Ahmad Dahlan emphasized the role of Islamic teachings in fostering balanced roles for men and women in society. The study concludes that their educational philosophies provide valuable insights for developing an inclusive and egalitarian Islamic education system today.

1. INTRODUCTION

Gender equality is a social construction of the roles, functions, rights and obligations of women and men that are not natural and can change at any time and can even be exchanged (G. R. Sari & Ismail, 2021; Tusadia et al., 2023). Therefore, women and men should be equal, comparable and equal in enjoying their rights as human beings in all aspects of life (Hamzah & Salsabila, 2024; Tri Ananda et al., 2019). Meanwhile, according to Rianingsih Djihani, gender equality is defined as the division of functions, positions in duties between women and men imposed by society based on the nature between men and women that are seen as appropriate according to customs, norms, beliefs, or habits that develop in society (musaddad) (Achmad, 2019). The phrase gender equality is often uttered by social activists, feminists, politicians, and even state officials. The problem of gender equality in the level of praxis that is often echoed is the condition of inequality experienced by women (Anik Ifitah et al., 2023; Kamil Sahri & Hidayah, 2020). So, the term gender equality is

often related to the terms of discrimination against women such as: subordination, oppression, violence and the like (Haslita et al., 2021; Wati, 2022).

The interpretation of gender equality also applies in the context of education, that students, both male and female, have the same right and obligation to seek and gain knowledge through the teaching and learning process without segregation that leads to gender bias. Concrete examples of gender bias at school or at home, usually boys are indoctrinated not to cry because boys have to be strong and vice versa when girls cry are considered normative (Pasaribu & Damanik., 2025). Even though crying is human nature and has nothing to do with gender at all (Asnan & Fattahillah, 2022). Likewise with girls during sports subjects, especially when practicing playing football, they are not involved and only get theoretical things. In contrast to boys who are freed to kick balls, fall, and laugh with other boys (Sex education). The meaning of gender equality itself does not mean that women's position must be above men, but about equal rights between the two, of course in terms of education (Sutrisno & Salsabela, 2023; Trisnawati & Widiensyah, 2022). The difficulty of solving gender problems has resulted in the proliferation of dichotomous biased behaviors.

Islam entrusts humans to pay attention to the concepts of balance, harmony, harmony, divinity, both among fellow human beings and their natural environment (Afifah & Fahirah, 2023; Mubarak & Misbah, 2022). The concept of gender relations in Islam is more than just regulating gender justice in society, but theologically it regulates the patterns of humans, nature, and God. Only then can man perform his function as a caliph, and only a successful caliph can attain the true degree of abid. Islamic education has an important role in realizing gender equality, because Islamic education has the principles of democracy and freedom in terms of education (Farhan, 2023; Luthfiyah et al., 2023). That is the principle of equality and equal opportunities in learning regardless of social stratification, whether they are from the lower class, the middle class, or the upper class. There is no difference between rich and poor, male and female genders, all have the same right to learn (fati).

There have been previous studies that have reviewed gender equality in Islamic education. First, Ribut Purwo Juono's research which analyzes gender equality in interpretation *Al-Azhar* Buya Hamka. There is a slight gender bias in her interpretation of the origin of human events as she states that the soul or innate of all women in this world is like a rib, her consideration is not straight or not objective, but this has no implications for her educational thinking. Second, Luqman Hakim's research which reviews gender equality in Islamic education from the perspective of Quraish Shihab. His findings, Quraish Shihab stated that differences in physical or biological aspects of humans do not make a difference in the potential given by Allah SWT to humans, both men and women. Both of them have the same level of intelligence and thinking ability bestowed by Allah SWT so that they both have the opportunity to become knowledgeable, educated people (IER). Third, the research of Desti Damayanti and friends on gender equality in education from the perspective of Faqihuddin Abdul Kodir. The result is that the existence of women in the field of education also has an equally

important role as the role of men. In addition, women will also play a role in educating and raising children so that useful knowledge is needed later for their children.

From several previous researches, no one has compared gender equality in Islamic education through the thoughts of Ki Hajar Dewantara and KH. Ahmad Dahlan. Therefore, this study examines gender equality in Islamic education according to Ki Hajar Dewantara and KH. Ahmad Dahlan. In addition, this study describes the differences and meeting points between the thoughts of Ki Hajar Dewantara and KH. Ahmad Dahlan on gender equality in Islamic education. The thoughts of Ki Hajar Dewantara and KH. Ahmad Dahlan was chosen because both are figures who are very synonymous with educational civilization in Indonesia.

2. METHODS

This study uses a qualitative method with a literature study approach. Literature studies, according to Sugiyono, are related to theoretical studies and other references related to values, cultures, and norms that develop in the social situation being researched. (Ansori, 2021; Dewi et al., 2023). In addition, literature studies are very important in conducting research, this is because research will not be separated from scientific literature (Ansori, 2020; Marasabessy et al., 2021). Data is obtained from data relevant to the problem to be researched by conducting other literature studies such as books, journals, articles from previous researches.

Table 1. Literature study

No	Refrence	Literature studies	Amount
1	Book	Ki Hajar Dewantara	4
		K.H. Ahmad Dahlan	15
2	Article	Ki Hajar Dewantara	4
		K.H. Ahmad Dahlan	15

There are several reasons, researchers use a literature study approach. First, that the source of the data could not be obtained from the field, because Ki Hajar Dewantara and KH. Ahmad Dahlan has died and cannot be questioned. Therefore, data sources can only be obtained from libraries or other documents in the form of writing, either from journals, books or other literature. Second, using literature studies remains reliable to answer the researchers' problems. However, information or empirical data that has been collected by others, whether in the form of books, scientific reports, or research reports, can still be used by researchers. Even in certain cases, the field data is still not significant to answer the research questions to be carried out.

3. RESULTS AND DISCUSSION

3.1. Results

Ki Hadjar Dewantara is one of the pioneers and pioneers of the formation of the education system in Indonesia (Niyarci, 2022). When Indonesia was under Dutch colonization, he established an educational institution named Taman Siswa College on July 3, 1922. With the establishment of this educational institution, Ki Hajar Dewantara aspires that the Indonesian nation can be independent by birth and mind. Ki Hajar Dewantara argues that the basis of western education is very unsuitable if applied in Indonesia (PS et al., 2021), this is because western education is *Government, Discipline*, and order (orders, punishments and orders). If this is carried out in Indonesia, the result is the destruction of children's ethics because they are always under coercion or pressure. This way of educating is strongly opposed by Ki Hajar Dewantara because he said that such an educational way will not be able to form a personality (Hawwin Muzakki, 2021).

Ki Hajar Dewantara has revealed how important education is as the essence of human beings in life (Efendy, 2023). Education is the key to building a nation. The success of educational goals cannot be separated from the learning process which is decisive, therefore Ki Hajar Dewantara said that learning must be in accordance with creation, taste, and karsa. According to him, human beings are individuals who have creation, taste, and karsa who understand and realize their existence that can regulate, determine, and control themselves, have a mind and will, and have the drive to develop their personality to be better and more perfect. This statement is strengthened by the research of Tsalitsa and Wantini that human beings in their creation were created on earth to become a caliph. Namely a figure who is given a mandate, position, and is ready to carry it out. And a very special position given to man is reasoning and analyzing. Therefore, humans as beings who are equipped with intellect should take advantage of this gift by scavenging for knowledge. Ki Hajar Dewantara considers education to be quite important for humans to accommodate themselves to the right path.

In the context of being an educator, Ki Hadjar Dewantara educates in the true sense of the process of humanizing humans, namely the elevation of humans to the human level (Siswadi, 2021). Educating must be more liberating for human beings from the aspects of inner life in the autonomy of thinking and decision-making, dignity, and democratic mentality. The same goes for Paulo Freire's thinking who is opposed to all forms of imperialism and human exploitation, he stated that only through education can he develop the ability of man to see the challenges of his time. Through education, humans will give rise and foster a critical awareness in a society. The purpose and purpose of Ki Hajar Dewantara is to make humans as independent human beings both physically, mentally and spiritually. An independent human being means that a human being is someone who is able to develop completely and harmoniously from the human aspect and a human being who is able to respect and be able to appreciate other human beings. This is explained in his educational trilogy, namely Tut Wuri Handayani, Ing Madya Mangun Karsa, and Ing Ngarsa Sung Tulada.



Figure 1. Educational trilogy

Tut Wuri Handayani

The concept of *Tut Wuri Handayani* means that an educator must provide encouragement, motivation, and guidance from behind so that students can develop independently (Shinta Tyas Pratisthita & Dewi Ayu Wisnu Wardani, 2022). In this case, teachers not only play the role of instruction, but also as facilitators who support and direct students to be able to make their own decisions, find their best potential, and have a sense of responsibility in the learning process.

Ing Madya Mangun Karsa

Ing Madya Mangun Karsa, emphasizes that an educator must be in the midst of students and play an active role in the educational process (Ruth et al., 2023). Teachers not only become observers, but also build enthusiasm, create innovation, and provide inspiration in learning. With this direct involvement, educators can understand students' needs, set an example in working together, and create a conducive and dynamic learning environment.

Ing Ngarsa Sung Tulada

Ing Ngarsa Sung Tulada, philosophy shows that an educator must be an example for students (P. Sari et al., 2023). A teacher in front must be able to provide examples of good attitudes, ethics, and character, so that students can imitate and internalize these positive values. By becoming a role model, educators not only deliver subject matter, but also instill moral and social values that are important for students' lives in the future.

3.2. Discussion

KH. Ahmad Dahlan, as the founder of Muhammadiyah, had progressive ideas in the field of education, including the issue of gender equality. His thinking on education focuses not only on the transfer of knowledge, but also on the formation of character and morals based on universal Islamic values. One of the important aspects of her thinking is the realization that women also have the same right to education as men. In her lifetime, when access to education for women was still very limited, KH. Ahmad Dahlan broke tradition by opening opportunities for women to receive formal education through the institution he founded. Her commitment to women's education was reflected in the founding of *Sopo Tresno*, which later developed into Aisyiyah. This institution is a forum for women to gain knowledge, improve skills, and play an active role in society. This idea shows that KH. Ahmad Dahlan understands the importance of women's role in building an advanced Islamic

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civilization. She emphasized that Islam has never limited women in pursuing knowledge, even the Prophet Muhammad PBUH himself has set an example with many educated women in the early days of Islam, such as Aisyah RA who is known as one of the most hadith narrators.

More than just access to education, KH. Ahmad Dahlan also emphasized the importance of equality in daily life practices. She taught that women are not just complements in the family or society, but equal partners who have rights and responsibilities in nation building. In her view, women have the right to receive education on an equal footing with men, so that they can be independent and actively contribute in various fields, including social, economic, and religious. This idea is still relevant today, especially in efforts to improve the quality of women's education in various parts of the Muslim world.

KH. Ahmad Dahlan also understands that education is a path to women's empowerment in facing various social challenges. By providing broad access to education, women can improve their standard of living, participate in the world of work, and become educated mothers for future generations. This is in line with the concept of *rahmatan lil 'alamin*, where Islam is present as a blessing for all mankind regardless of gender. Therefore, she encourages women to be active in social and religious activities, not just in the domestic realm.

Pandangan KH. Ahmad Dahlan on gender equality in education is rooted in the principles of tauhid and Islamic justice. For him, there is no essential difference between men and women in terms of intellectual and spiritual capacity. The difference that exists is only in the duties and responsibilities that are in accordance with each nature. However, these differences should not be used as an excuse to limit women's rights to obtain knowledge and equal opportunities in life. Therefore, she rejected the patriarchal view that hindered women from obtaining education and fighting for their rights in Islam.

Gender equality in Islamic education championed by KH. Ahmad Dahlan remains an inspiration to this day. Her thinking has paved the way for the birth of various educational institutions that are inclusive and on the side of women. Her struggle in building a fair education system shows that Islam is a religion that values knowledge and provides equal opportunities to every individual, without gender discrimination. Therefore, the concept of gender equality in education that he initiated was not only relevant in his time, but also became the basis for the development of Islamic education that was more advanced and equitable in this modern era

Ki Hajar Dewantara and KH. Ahmad Dahlan are two big figures in the world of Indonesian education who have visionary thinking, especially in the aspects of education based on social justice and humanity. In the context of gender equality in Islamic education, the two have similarities in the grand vision of educating the nation's life without discrimination, but with different approaches according to their social, cultural, and values. Ki Hajar Dewantara, who founded Taman Siswa, emphasized education as a universal right for all children, both boys and girls. Meanwhile, KH.

Ahmad Dahlan through Muhammadiyah and Aisyiyah tried to implement progressive Islamic values in providing access to education for women.

Philosophically, Ki Hajar Dewantara bases his thinking on the concept of humanist and nationalist education. He rejects all forms of discrimination, including in terms of gender, because according to him, education aims to form independent human beings, both men and women. His famous concept, namely "Ing Ngarsa Sung Tuladha, Ing Madya Mangun Karsa, Tut Wuri Handayani", shows that every individual, regardless of gender, should have an equal opportunity to be a leader, builder, and supporter in people's lives. Therefore, in Taman Siswa schools, women are given the same opportunities as men in getting education and developing their potential.

On the other hand, KH. Ahmad Dahlan, who has a background as a reformist scholar, has a view that is not much different, but is more based on contextual Islamic values. Through Muhammadiyah, she tried to change the traditional paradigm that considered women only to play a role in the domestic sphere. She founded Aisyiyah as a Muhammadiyah women's organization that focuses on women's empowerment through education and social. This step shows that KH. Ahmad Dahlan is very progressive in interpreting the teachings of Islam, where women have the same right to acquire knowledge and play a role in the life of society at large.

The main difference between the two thinking on gender equality lies in its philosophical foundation and methodology. Ki Hajar Dewantara emphasized the aspects of humanism and individual freedom as the basis of education without distinguishing between men and women. Meanwhile, KH. Ahmad Dahlan emphasized the reinterpretation of Islamic teachings so that women get educational rights that have often been marginalized. In practice, Taman Siswa prioritizes freedom of thought and work without gender barriers, while Muhammadiyah with its Aisyiyah develops education based on Islamic values that still provides ample space for women to develop. However, the common point of thought between the two is very clear, namely fighting for equal education rights for women. Both reject social inequality that limits women in obtaining education. Both Ki Hajar Dewantara and KH. Ahmad Dahlan believes that the progress of a nation is highly dependent on the level of education of its people as a whole, not only men, but also women. This thinking is the basis for the development of inclusive education in Indonesia which continues to develop to this day.

In addition, both Ki Hajar Dewantara and KH. Ahmad Dahlan both emphasized the importance of the role of teachers in shaping the character of students, including in instilling the values of gender equality. They see that education is not only about the transfer of knowledge, but also forms a more just and civilized social consciousness. Therefore, their educational approach is not only oriented to the academic aspect, but also to the formation of morals and character of students to be more sensitive to the values of justice, including in the gender aspect.

The second thought is an inspiration for the national education system which is increasingly leading to the principles of inclusivity and gender equality. Their struggle to provide equitable access to education for women has built a strong foundation for the development of education in Indonesia. Both Taman Siswa and Muhammadiyah and Aisyiyah are still educational institutions that actively fight for the right to education for all, regardless of gender, in accordance with the great ideals of the two figures in building a knowledgeable, civilized, and just nation.

4. CONCLUSION

The thoughts of Ki Hajar Dewantara and KH. Ahmad Dahlan's discussion on gender equality in Islamic education shows the same vision in providing fair educational rights for men and women, albeit with different approaches. Ki Hajar Dewantara emphasized education as a universal right that forms free human beings through the concept of "Tut Wuri Handayani, Ing Madya Mangun Karsa, Ing Ngarsa Sung Tulada," while KH. Ahmad Dahlan bases his thinking on the progressive reinterpretation of Islamic values to open access to education for women through the Aisyiyah organization. Their differences lie in philosophical grounds—Ki Hajar Dewantara emphasizes more humanism and nationalism, while KH. Ahmad Dahlan is based on the inclusive teachings of Islam. However, both have common ground in rejecting educational discrimination against women and affirming that the nation's progress depends on equal education for all. Their thoughts are an inspiration for the development of a more inclusive and gender-equitable national education system in Indonesia.

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