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The Role of Gender in Learning and Content Management: A Review from an Educational and Islamic Perspective

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ABSTRACT

Background: Gender issues in education, including Islamic education, remain an important issue because learning practices and educational content often reproduce gender bias and inequality. Although Islam normatively upholds the principles of justice and equality, in educational practice, there is still a gap between Islamic teachings and their implementation. **Objective:** This study aims to examine the concept of gender from an Islamic perspective and analyze its implementation in learning management and educational content. **Method:** This study uses a qualitative approach with a descriptive-analytical library research design. Data were collected through documentation techniques on the texts of the Qur'an and Hadith as well as relevant academic literature, then analyzed using content analysis. **Result:** Gender inequality in education is caused more by social constructs and partial religious interpretations than by Islamic teachings themselves. Gender-responsive learning management and the development of gender-sensitive educational content have been proven to be crucial in creating a fair and inclusive learning process. **Conclusion:** The integration of a gender perspective in Islamic education is a strategic step toward realizing an education that aligns with the values of justice and humanity. **Contribution:** This study strengthens the conceptual framework of gender-perspective Islamic education, serving as both an academic and practical reference for creating more inclusive and equitable education.

1. INTRODUCTION

Gender issues are among the key strategic issues in education, including Islamic education. Although the principles of equality and justice have been widely discussed in various policies and academic discourses, educational practices continue to exhibit inequalities between men and women (Nurseha & Arafat, 2024). This inequality is evident in the management of learning, interactions between educators and students, and in the development and presentation of learning content. Education, which should serve as a means of social transformation and human empowerment, in some contexts actually reproduces socially biased values (Damanik et al., 2025).

Conceptually, gender is different from biological sex. Gender is a social and cultural construct that shapes the roles, behaviors, and relationships between men and women in society (Salim, 2020). Meanwhile, biological differences are natural and cannot be used as a basis for legitimizing discriminatory social roles. A lack of clarity in understanding the concept of gender often leads to injustice, which limits access, participation, control, and educational benefits for certain groups, especially women (Manalu et al., 2024).

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In the context of education, gender bias can manifest in various forms, including the marginalization of women's roles (Wita et al., 2025), stereotypes in the choice of fields of study, an unbalanced division of learning responsibilities, and the dominance of one gender in academic decision-making. Curricula, learning methods, and classroom interactions often convey implicit messages that perpetuate gender inequality, both through the representation of teaching materials and daily pedagogical practices (Khanifah & Mudzakkir, 2024).

Several previous studies have demonstrated that gender issues in education persist as a global challenge. Studies in the field of education confirm that gender inequality in learning is influenced by structural, cultural, and pedagogical factors, such as biased curriculum design, non-inclusive learning practices, and power relations in the classroom (Qamariah, 2024; Az-Zahra et al., 2024; Indriani et al., 2025; Purwanto, 2025). Other studies emphasize the importance of gender-responsive education as a strategy to create a fair and participatory learning environment for all students (Nadhiroh & Ahmadi, 2024).

Meanwhile, in the field of Islamic education studies, several studies focus on normative-theological analysis of the concept of gender equality in the Qur'an and Hadith (Janah, 2017; Rozi & Muar, 2024). These studies affirm that Islam, in principle, upholds the values of justice, equality, and human dignity without distinction based on gender. However, other studies also show that Islamic education practices in various institutions are still influenced by patriarchal religious interpretations, which limit women's roles in education.

On the other hand, research on gender and curriculum shows that learning content often represents stereotypical social roles for both men and women (Judaina, 2024; Fawaid & Maulana, 2025; Husna, 2024), not only shapes students' views on gender roles but also influences their academic and professional aspirations (Widlund et al., 2020; Olsson et al., 2018). However, most of these studies still treat gender and Islamic education as separate issues, without integrating Islamic conceptual analysis with the practice of learning management and educational content. Based on these realities and previous research findings, the research problem in this article is how the concept of gender in an Islamic perspective is understood and implemented in learning management and educational content, and why Islamic educational practices in some contexts still show gender bias even though Islamic values normatively affirm the principles of justice and equality.

Recent studies on gender and education show a shift in focus from merely normative discussions to more applied approaches, such as gender-responsive education and gender mainstreaming in learning. However, in the context of Islamic education, studies that systematically link Islamic theological principles and pedagogical practices are still relatively limited. Most studies still focus on religious texts or educational policies, without examining in depth the management of learning and educational content.

Based on this literature review, a research gap exists in the lack of studies that comprehensively integrate a gender perspective in Islam with the management of learning and educational content. Research that simultaneously discusses the normative foundations of Islam, pedagogical analysis, and the practical implementation of gender-responsive learning is still rare. Therefore, studies that bridge the normative and practical dimensions of gender-perspective Islamic education are needed.

Based on these research problems and gaps, this article aims to examine the concept of gender in the Islamic perspective and analyze its implementation in learning management and educational content. This study is expected to make a conceptual contribution to the development of gender-equitable Islamic education, while also serving as a practical reference for educators and education managers in designing inclusive and gender-responsive learning environments.

2. METHOD

2.1 Research Design

This study uses a qualitative approach with a descriptive-analytical library research design. This approach was chosen because the study's purpose was not to test hypotheses or collect field data, but rather to examine, understand, and analyze the concept of gender from an Islamic perspective and its relevance to learning management and educational content. A library research design is considered appropriate for thoroughly and systematically examining thoughts, theories, and concepts sourced from scientific literature and religious texts.

2.2 Research Object

This research was conducted in 2025. The research objects were documents and written literature related to gender studies, education, and Islam. These objects include Islamic texts such as the Qur'an and Hadith that are relevant to gender issues, as well as secondary literature in the form of scientific books, national and international

journal articles, and other academic works that discuss gender equality, Islamic education, learning management, and educational content. The literature used is limited to sources that have substantial relevance and academic credibility.

2.3 Data Collection

Data collection was conducted using documentation techniques, specifically by searching and inventorying various library sources relevant to the research focus. The data collection process began with determining keywords related to gender, education, Islamic education, and gender-responsive learning. Next, literature selection was carried out based on thematic suitability, depth of discussion, and source reliability. The data sources in this study consisted of primary sources, such as the texts of the Qur'an and Hadith, as well as secondary sources in the form of books and journal articles that supported the research analysis.

2.4 Data Analysis

The collected data were analyzed using both descriptive and qualitative analysis techniques, employing a content analysis approach. The analysis was carried out in several stages, namely: (1) reading and understanding the contents of the literature thoroughly; (2) identifying and grouping key concepts related to gender in the perspective of Islam and education; (3) interpreting the meaning and implications of these concepts for learning management and educational content; and (4) compiling an analytical synthesis that links Islamic normative foundations and gender-responsive pedagogical practices. The results of the analysis are presented narratively to illustrate the relationship between concepts, theories, and the implementation of gender-perspective education.

3. RESULT AND DISCUSSION

3.1 Result

Based on the results of the literature collected, the results of the study on gender studies in learning management and content review from an educational and Islamic perspective are described in the table below:

Table 1. Conceptual Findings of Gender Studies in the Perspectives of Education and Islam

No	Research Focus	Key Findings	Implications in Education
1	Gender Concept	Gender is understood as a social and cultural construct that shapes roles, relationships, and responsibilities of men and women, different from biological sex.	Education should avoid gender-based role differentiation in learning and promote equal learning opportunities.
2	Gender Inequality	Gender inequality manifests in the form of marginalization, subordination, stereotypes, violence, and double burdens, which are more often experienced by women.	Learning should be designed in a fair and inclusive way to prevent reproducing gender biases.
3	Gender in Islamic Perspective	Islam emphasizes the principles of equality and human dignity without distinguishing gender; biological differences are not intended as a basis for social discrimination.	Islamic education should be grounded in the values of justice and equality as taught in the Qur'an and Hadith.
4	Religious Interpretation	Gender inequality in Islamic education is more often caused by partial and patriarchal religious interpretations.	A contextual and gender-just interpretation approach is needed in Islamic education.
5	Gender Perspective in Education	Gender-sensitive education emphasizes equality in access, participation, control, and benefits for all learners.	Teachers and educational institutions need to integrate gender perspectives into the curriculum and learning processes.
6	Learning Management	Gender-responsive learning management provides equal participation space for both men and women in the learning process.	Cooperative and participatory learning models are effective in promoting gender justice in the classroom.
7	Learning Content	Learning content still has the potential to contain gender stereotypes through imbalanced social role representation.	Development of gender-sensitive and bias-free teaching materials is necessary.

Table 2. Forms of Gender Inequality and Its Impact on Education

No	Form of Gender Inequality	Description	Impact in Education
1	Marginalization	The marginalization of women's roles in public spaces and decision-making	Limited access for women to education and academic leadership opportunities
2	Subordination	The belief that women are less rational and unfit for leadership	Women are less likely to be given opportunities to actively participate in the classroom
3	Stereotypes	Labeling women's roles as domestic	Gender-biased curriculum and teaching materials
4	Violence	Physical and non-physical gender-based violence	Unsafe and non-inclusive learning environments
5	Double Burden	Balancing domestic and public responsibilities simultaneously	Decreased opportunities for learning and personal development

Based on the findings of this study, it can be interpreted that the concept of gender from the perspective of education and Islam emphasizes the importance of understanding gender as a social construct that cannot be equated with biological differences. Gender inequality in education still appears in various forms, such as marginalization, subordination, and stereotypes, which have an impact on limiting access and participation of students, especially women. These findings suggest that educational practices have the potential to perpetuate gender bias if learning management systems and educational content are not designed to be fair and inclusive. In the context of Islamic education, these inequalities are caused mainly by partial religious interpretations influenced by patriarchal culture, resulting in a gap between the normative values of Islam that uphold justice and actual educational practices.

Furthermore, the study's results show that the application of gender-responsive learning management plays a crucial role in creating equal participation opportunities for all students. Participatory and cooperative learning models are considered effective in promoting gender equality in the classroom; however, the development of gender-sensitive learning content is also necessary to avoid stereotypical representations of social roles. Thus, integrating a gender perspective into learning management and Islamic educational content is a strategic step toward achieving an education that is fair, inclusive, and aligned with the principles of justice and equality taught in Islam.

3.2. Discussion

The study's results confirm that gender is a social and cultural construct that shapes the relationships, roles, and responsibilities of men and women in social life, including educational contexts. Misunderstanding of the concept of gender often leads to biological differences being used as a basis for legitimizing social role inequality. In the world of education, this condition has implications for the emergence of learning practices and educational content that do not fully provide equal opportunities for all students. These findings reinforce the view that gender issues in education are not merely individual problems, but structural problems that require a systemic approach.

Gender inequality in education, as identified in the research results, manifests itself in various forms such as marginalization, subordination, and stereotyping (Durrani & Halai, 2018). These forms of inequality not only affect students' access to and participation in education but also influence the formation of their identities and academic aspirations. In the context of Islamic education, this gender inequality is problematic because it contradicts the mission of Islamic education, which emphasizes the formation of fair, moral, and dignified human beings (Haniffah et al., 2023). Therefore, discussions about gender in Islamic education need to be directed towards efforts to identify and eliminate pedagogical practices that have the potential to be discriminatory.

From an Islamic perspective, this discussion demonstrates that the principles of justice and gender equality are deeply rooted in Islamic teachings. The Qur'an affirms that men and women have equal status as servants of Allah, as stated in Q.S. Al-Hujurat [49]: 13, which emphasizes that human dignity in the sight of Allah is not determined by gender, but by piety. In addition, the Qur'an also emphasizes the equality of men and women in moral and spiritual responsibilities, as stated in Q.S. An-Nahl [16]:97, which states that anyone who performs righteous deeds, whether male or female, will attain a good life. Q.S. Al-Ahzab reinforces this principle of equality [33]: 35, which explicitly equates men and women in various aspects of faith and good deeds (Berggren & Ljunge, 2021). However, the practice of Islamic education in some contexts is still influenced by partial religious interpretations and patriarchal bias

(Cherayi & Jose, 2016). This condition shows a gap between the normative values of Islam, which uphold justice and gender equality, and their implementation in the management of learning and educational content.

However, the results of the study also reveal that partial religious interpretations and patriarchal biases still influence Islamic education practices in some contexts. These interpretations often overlook the principles of gender equality and justice inherent in Islamic teachings as a whole. This condition highlights a disparity between the normative values of Islam, which emphasize gender equality, and their practical application in the management of learning and educational content. This indicates that, although Islamic texts contain principles that support gender justice, the interpretations applied in Islamic education often fail to reflect these values fully. This incomplete interpretation ultimately reinforces gender inequality in the classroom and affects the opportunities given to students to develop their potential without being limited by gender stereotypes.

Furthermore, learning management is a crucial aspect in achieving gender-equitable education. Gender-responsive learning designs can create a more inclusive and participatory climate for all learners, regardless of gender (Miralles-Cardona, 2025). Cooperative and dialogic learning models are highly effective in removing barriers that may arise due to gender differences (Iraola et al., 2024). Using these models, teachers provide equal space for all students to actively participate, express their opinions, and develop their abilities to the fullest (Sormunen et al., 2020). In addition, the method also allows for more equitable interaction between men and women, which in turn helps foster mutual respect and build students' confidence without being constrained by gender-biased social norms. Thus, gender equality in education is not only determined by the material taught, but also by how the learning is delivered and how teachers facilitate learning (Torrico et al., 2023).

In addition to learning management, educational content plays a strategic role in shaping students' perceptions of gender roles (Huffman et al., 2013). Teaching materials that still display stereotypical representations of social roles have the potential to reinforce gender bias and exacerbate existing inequalities (Muassomah et al., 2023; Kube et al., 2022). The development of gender-sensitive learning content is an urgent need in Islamic education. Such content should not only present the roles of men and women more proportionally, but also be developed with consideration for the relevant social and cultural context (Waluyo et al., 2025). In this way, education can provide a deeper understanding of the roles and contributions of both genders in society, as well as introduce Islamic values that uphold justice, equality, and humanity. In Islamic historical stories or discussions about Islamic figures, the role of women must be presented more significantly, not merely as companions to men, but as agents of change who have played a vital role in the history and development of the ummah (Miled, 2020).

This discussion also emphasizes that the integration of a gender perspective in Islamic education cannot be understood as an attempt at secularization or westernization of education, but rather as a form of actualizing substantive Islamic values. Gender-responsive Islamic education is not about adopting external concepts that contradict Islamic values, but about actualizing the profound Islamic teachings on justice and equality (Suparmun & Fathullah, 2025). The gender perspective in Islamic education serves to restore the essence of Islamic teachings as a religion that brings mercy and justice to all humanity, without exception, based on gender (Sabic-El-Rayess, 2020). Therefore, resistance to gender issues in Islamic education needs to be addressed through a comprehensive academic and theological approach, by creating space for more inclusive and critical studies of the role of gender in religious and social life (Shahir et al., 2025).

These findings indicate that integrating a gender perspective into the management of Islamic education learning and content is a strategic step toward addressing contemporary educational challenges. By incorporating the principle of gender equality into education, schools can create a more equitable, equal, and inclusive environment where all students have the same opportunities to develop without being hindered by gender stereotypes. The findings of this study fill a gap in research by systematically linking the normative dimensions of Islam and pedagogical practices. Therefore, gender-responsive Islamic education is not only academically relevant but also crucial in achieving an education system that is fair, inclusive, and oriented towards the development of human potential as a whole, which aligns with the vision of Islam as a religion that humanizes humanity.

4. IMPLICATIONS AND CONTRIBUTIONS

4.1 Research Implications

The implications of this research suggest that integrating a gender perspective into the management of Islamic education learning and content is a pressing necessity for creating a fair and inclusive educational process. Educators and managers of Islamic educational institutions need to internalize the principle of gender justice in learning planning, method selection, and teaching material development so as not to reproduce gender stereotypes and biases. In addition, the results of this study can serve as a reference for the formulation of gender-responsive Islamic

education policies, ensuring that educational practices align not only with modern pedagogical values but also with Islamic teachings that uphold justice and human equality.

4.2 Research Contributions

This study makes a conceptual contribution by enriching the study of Islamic education through the integration of a gender perspective in the analysis of learning management and educational content. The main contribution of this research lies in its efforts to bridge the gap between Islamic normative values of justice and gender equality and pedagogical practices in educational settings. In addition, this research also contributes to the development of gender-perspective educational discourse by providing an analytical framework that can serve as a basis for further research, both in conceptual studies and empirical research in the field of Islamic education.

5. LIMITATIONS AND FUTURE RESEARCH DIRECTIONS

5.1 Research Limitataions

This study has several limitations, primarily because it employs a qualitative approach based on a literature review that focuses on conceptual and literature analysis. These limitations mean that the research findings are not supported by empirical field data that directly reflect the practice of managing Islamic education content and learning in specific educational institutions. Additionally, the literature sources analyzed are still limited to relevant academic works and religious texts, so this study may not fully accommodate other perspectives.

5.2 Recommendation for Future Risearch Direction

Based on these limitations, further research is recommended to develop this study through empirical approaches, such as field studies, surveys, or classroom action research, in order to obtain a more comprehensive picture of the implementation of gender-responsive Islamic education. Further research could also examine the application of a gender perspective more specifically at certain levels of education or in specific subjects within Islamic education. Furthermore, the development of gender-sensitive learning evaluation instruments could be a focus of further research to support fair and inclusive Islamic education practices.

6. CONCLUSION

Gender issues in learning management and educational content are important matters that cannot be separated from social, cultural, and pedagogical contexts. Gender as a social construct often influences educational practices, thereby potentially creating inequalities in access, participation, and learning experiences for students. The findings of this study show that without critical awareness of gender issues, education can become a space for the reproduction of bias and injustice, both consciously and unconsciously.

From an Islamic perspective, this study confirms that Islamic teachings normatively uphold the principles of justice and equality between men and women. The gender inequality that is still found in Islamic educational practices does not originate from Islamic teachings themselves, but rather from partial religious interpretations influenced by patriarchal culture. Therefore, efforts are needed to harmonize normative Islamic values with learning management practices and the development of gender-equitable educational content.

This study emphasizes that integrating a gender perspective into Islamic education is a strategic step towards realizing a fair, inclusive, and humanistic education system. Gender-responsive learning management and gender-sensitive educational content development can be effective means of eliminating stereotypes and discriminatory biases. Thus, gender-perspective Islamic education is not only academically relevant, but also in line with Islam's mission to honor and empower all human beings regardless of gender.

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Author Contribution Statement

All authors discussed the results, contributed to the final manuscript, and approved the final version for publication. Zubaidah: Conceptualization and Design, Methodology, Writing - Original Draft. Aam Amaliyah: Writing - Review & Editing, Performed data collection and Analysis, Interpretation of the results.

Declaration of Generative AI (GenAI) Usage in Scientific Writing

The authors declare that In this study, Generative AI (GenAI) tools were employed to support the literature review and data analysis processes. GenAI was employed to identify relevant academic sources, streamline the synthesis of research findings, and support the development of the conceptual framework concerning gender roles in learning and content management. While GenAI contributed to the efficiency of the research process, all conclusions and interpretations presented in this paper are solely the responsibility of the authors. The use of GenAI was in accordance with ethical research standards, ensuring that all information sourced through the tool was critically reviewed and accurately referenced. All instances of Generative AI usage in this article were conducted by the authors in accordance with the JGMDS GenAI Tool Usage Policy, with the authors assuming full responsibility for the originality, accuracy, and integrity of the work."

Conflict of Interest Statement

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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