



Gender and Religion: A Discourse Analysis of Gender Roles and Status Across Religious Perspectives

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ABSTRACT

Background: Gender inequality is frequently legitimized through religious interpretations, despite core theological doctrines fundamentally affirming values of human equality. **Objective:** This study aims to examine how gender discourse is constructed across religious perspectives and identify both existing paradigms of equality and practical implementation challenges. **Method:** This study employs a qualitative approach using gender discourse analysis through a literature review of religious texts and academic sources. The analysis was conducted through stages of data reduction, thematic categorization, power relation analysis, and critical interpretation. **Results:** All religions examined in this study possess normative foundations that support gender equality in spiritual, social, and moral dimensions. However, social practices remain influenced by patriarchal culture, as reflected in the restriction of women's roles, male dominance in leadership, and bias in the interpretation of religious teachings. **Conclusion:** Religion plays an ambivalent role as both a source of legitimization and a driver of social transformation toward gender justice. **Originality/Value:** This study expands theoretical and discursive perspectives in the fields of sociology of religion, gender studies, and critical discourse analysis by uncovering the ambivalent role of religion as both an instrument of legitimization and a catalyst for social transformation, demonstrating that normative religious foundations affirm spiritual and moral equality despite persistent patriarchal constraints in social practice regarding gender roles and status construction across religious traditions, an area that remains insufficiently explored through comparative discourse analysis. These findings enrich existing conceptual literature and serve as a strategic reference and contribution to advancing contextual and inclusive religious hermeneutics, informing gender responsive interfaith dialogues, and designing equitable social policies.

1. INTRODUCTION

The role and position of gender in a religious perspective essentially reflect a dynamic relationship between normative teachings and the social practices that develop within society. Religious scholarship positions men and women as beings of equal dignity before God, across spiritual, moral, and social dimensions (Hakiemah et al., 2021). However, in reality, gender constructions are often influenced by religious interpretations that are inseparable from cultural contexts and social structures that tend to be patriarchal (Andika, 2019). Within this framework, as Emile Durkheim explains, religion functions as a social institution that not only regulates spiritual life but also reproduces values and norms, including gender relations (Hannan, 2022). Furthermore, Michel Foucault emphasizes that reli-

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religious discourse can serve as an arena of power relations that shape and sustain particular social structures. At the same time, Judith Butler views gender as a social construct continuously reproduced through cultural and discursive practices. Therefore, discussions on gender and religion can be categorised into two main areas: the relationship between gender and religiosity, and the impact of gender differences on social life (Machali, 2013). This issue remains highly relevant, as distinctions between gender and sex continue to generate unresolved debates, necessitating critical and reinterpreted approaches to achieve more just and equitable gender relations.

Differences between men and women can be viewed from two aspects, namely biological and sociocultural (Larasati & Ayu, 2020). Biological differences are inherent and natural, whereas gender refers to social constructions that shape the roles, functions, and positions of men and women within society (Tangkudung, 2014; Setioko et al., 2022). Gender is understood as a concept that differentiates roles and status based on sociocultural values. However, in practice, this division of roles is often unequal, with men positioned as superior and women as inferior, leading to various forms of discrimination.

Gender issues are also closely linked to the influence of social structures, culture, and institutions such as family, education, religion, and tradition. In many cases, gender roles formed through socialisation processes are later perceived as natural or given (Khuza'i, 2012; Rusmadi, 2017; Siregar & Amran, 2020). In fact, these constructions often stem from biased interpretations, particularly when gender is equated with biological sex. As a result, gender inequality becomes legitimised in various forms, including social norms, policies, and everyday practices. This inequality affects not only women but also men, although women generally experience more negative impacts.

In response to these disparities, the concept of egalitarianism has been developed to position men and women on equal footing (Naser, 2014; Nugraha et al., 2023; Wibowo et al., 2022). This principle emphasises that policies and programs should reflect the experiences of both genders, ensure equal access and control, involve women in planning and implementation, and consider their impacts on women. Thus, gender equality is not merely a normative issue, but also a crucial component of equitable social development.

Previous studies have examined the relationship between gender and religion from various perspectives. Gender discourse in religion is associated with religiosity and social practices that uphold equality values (Kasim, 2022), while gender inequality is seen as a result of social constructions that place men in dominant positions (Afanin, 2023). Meanwhile, Saputra & Hasrin (2022) reveal that gender disparities are often influenced by misunderstandings of gender, Hasanah (2019) emphasises that the implementation of gender values is strongly shaped by prevailing cultural and social systems.

However, most of these studies remain partial, as they tend to focus on a single religious tradition and emphasise either normative aspects or social practices alone. Research that comparatively examines the construction of gender discourse across religions, particularly in analysing the interplay between religious teachings, interpretations, and patriarchal culture, remains relatively limited. In addition, discourse analysis approaches to gender from a multi-religious perspective are still underdeveloped.

Based on this context, there is a clear research gap: a lack of comprehensive studies that integratively analyse the construction of gender discourse across religious perspectives. The central problem of this study, therefore, lies in the limited understanding of how religious teachings, interpretations, and sociocultural contexts interact in shaping the roles and positions of men and women. Furthermore, it remains unclear whether religion functions more as a legitimising force for gender inequality or as a transformative force toward more egalitarian relations.

This study aims to analyse the construction of gender discourse from religious perspectives, identify representations of the roles and positions of men and women across various religious traditions, and examine the contribution of religious values to both the reproduction and transformation of gender relations in social life. This research is expected to provide conceptual contributions to the development of gender and religious studies and to enrich academic discourse on gender justice from a religious perspective.

2. METHOD

2.1 Study Design

This study employs a qualitative research design using a gender discourse analysis approach. This design is selected to understand how discourse on gender roles and positions is constructed, reproduced, and legitimised in religious texts and academic literature. Gender discourse analysis views language as a social practice embedded with values, ideologies, and power relations that influence the construction of gender in society. This approach is grounded in critical discourse analysis, which emphasises the relationship between text, social context, and power structures, as proposed by Michel Foucault and further developed in gender studies by Judith Butler.

2.2 Object

The object of this study is gender discourse from a religious perspective, particularly the representation of men's and women's roles and positions in religious teachings and practices. The study's material objects include religious texts, books on the sociology of religion, scientific journal articles, and scholarly works on gender issues in Islam, Christianity, Catholicism, Hinduism, and Buddhism. The formal object of the study is the construction of gender discourse, namely how language, narratives, and religious interpretations shape understandings of gender relations, whether egalitarian or potentially perpetuating inequality.

2.3 Data Collection

Data are collected through library research. The data are obtained by collecting, selecting, and reviewing relevant written sources, including: (1) textbooks and academic references related to gender and religion; (2) national and international scientific journal articles; and (3) religious documents and previous research findings. The data collection technique involves systematic documentation of quotations, concepts, and narratives that represent gender from a religious perspective

2.4 Data Analysis

Data analysis is conducted using gender discourse analysis through the following stages: (1) data reduction, which involves selecting and focusing on data relevant to gender and religion issues; (2) discourse categorization, by grouping narratives based on themes of roles, positions, and gender relations; (3) power relations analysis, to reveal how religious discourse reproduces or challenges gender inequality; and (4) critical interpretation, which involves interpreting the findings by linking them to the social, cultural, and historical contexts underlying the discourse. The results of the analysis are then presented in a descriptive-analytical manner to provide a comprehensive understanding of the construction of gender discourse from a religious perspective.

3. RESULTS AND DISCUSSION

3.1 Results

This study examines the construction of gender discourse from a religious perspective by analysing various religious texts and relevant academic sources. The findings indicate that, normatively, major religions possess theological foundations that recognise the equal dignity of men and women as fellow creations of God. However, in social practice, the implementation of these values continues to face challenges, including patriarchal interpretations, hierarchical social structures, and cultural influences that have historically positioned women in subordinate roles. These findings suggest that gender relations within a religious perspective cannot be understood in isolation, but must be viewed as the result of interactions among normative teachings, religious interpretations, and social constructions that evolve within society.

To provide a comprehensive overview of gender positions across different religious traditions, the research findings are presented in Table 1 below.

Table 1. Gender Discourse Findings from Religious Perspectives

Religious Perspective	Gender Position	Forms of Equality	Main Challenges
Islam	Substantive egalitarian	Inheritance rights, spiritual dignity, family partnership	Patriarchal interpretive bias
Christianity	Normative egalitarian	Equality of human creation before God	Historically patriarchal institutional structures
Catholicism	Humanistic egalitarian	Recognition of dignity and women's participation	Patriarchal traditions
Hinduism	Relational egalitarian	Concepts of harmony and unity between men and women	Social practices not fully egalitarian
Buddhism	Spiritual egalitarian	Equality of spiritual and moral potential	Post-Buddhist patriarchal cultural influences

Based on Table 1, it is evident that all religions fundamentally contain teachings that affirm human equality across spiritual, moral, and social dimensions. Islam emphasises principles of partnership, justice, and respect for women's rights, including in economic and family life. Christianity and Catholicism position men and women as

creations of God with equal dignity, although historically, religious institutions have been influenced by patriarchal structures. Hinduism views the relationship between men and women as a complementary harmony, while Buddhism emphasises equality in spiritual potential regardless of gender. Nevertheless, the implementation of these values in social reality has not been entirely free from patriarchal cultural bias.

Furthermore, the analysis reveals recurring patterns in the construction of gender discourse across various religious perspectives. These patterns indicate that religion can function ambivalently, serving both as an instrument for legitimising unequal social structures and as a moral force that encourages social transformation toward more egalitarian gender relations. A synthesis of these discourse patterns is presented in Table 2.

Table 2. Forms of Gender Discourse Construction from Religious Perspectives

Discourse Theme	Representation in Text	Social Implications
Spiritual equality	Men and women are equally creations of God	Legitimization of equal human dignity
Domestic roles	Women are often positioned within domestic spheres	Limitation of public participation
Leadership	Men are often associated with leadership roles	Structural dominance
Economic rights	Recognition of women’s property and economic roles	Strengthening women’s autonomy
Social transformation	Progressive religious interpretations promote gender justice	Reconstruction of egalitarian gender relations

Based on Table 2, it is evident that the construction of gender discourse from a religious perspective is multidimensional. On one hand, religion provides moral and spiritual foundations for the creation of equal relationships between men and women. Values such as spiritual equality, recognition of women’s economic rights, and an emphasis on partnership highlight the significant potential of religion as an instrument of social change. On the other hand, religious interpretations influenced by patriarchal culture often result in limitations on women’s participation in the public sphere, male dominance in leadership, and the reinforcement of traditional gender stereotypes.

Historical analysis indicates that, before the emergence of more egalitarian religious values, women's position in many traditional societies was significantly marginalised. In pre-Islamic societies, for instance, women were often treated as social objects without autonomy over their own lives. Practices such as widow inheritance, female infanticide, and possessive forms of marriage reflect the strength of patriarchal social structures that positioned women as subordinate.

The emergence of religion brought significant social transformation in the construction of gender relations. Normatively, religion positions men and women as beings originating from the same source of creation, thereby granting them equal human dignity. This principle further developed into the recognition of women’s rights in property ownership, participation in decision-making, and respect for personal autonomy in social and family life. Thus, religion functions not only as a system of spiritual belief but also as a normative force contributing to the reconstruction of social relations toward a more just, inclusive, and gender-equitable order.

3.2. Discussion

The findings reveal that the construction of gender from a religious perspective can be understood as the result of a dialectical relationship between egalitarian normative religious values and historically developed patriarchal social practices. Fundamentally, religion contains principles of spiritual, moral, and social equality; however, interpretations and social practices are often shaped by power relations within society.

From Emile Durkheim's perspective, religion serves as a social system that shapes norms and values (Miloš & Glavaš, 2021; Schroedter, 2025). Meanwhile, through the lens of Michel Foucault, religious discourse can also be seen as an arena of power relations that reproduces gender dominance (Shah & Lashari, 2023). In addition, Judith Butler explains that gender is a social construct formed through discursive practices and can be reconstructed through social change. Thus, gender inequality in religious practice does not entirely originate from the substance of religious teachings, but rather from processes of social interpretation that develop within patriarchal cultural contexts. Therefore, contextual, inclusive, and justice-oriented reinterpretations of religion are essential to promote social transformation toward more equitable gender relations.

3.2.1 Gender Construction from a Religious Perspective

The findings of this study indicate that gender construction from a religious perspective cannot be understood merely as a reflection of normative teachings, but rather as the result of complex interactions among religious texts,

interpretations, and sociocultural contexts. Normatively, all religions examined in this study uphold fundamental principles that recognise the dignity of men and women as equally human creations of God. Spiritual values related to equality, justice, and respect for humanity form essential foundations in religious teachings. However, the implementation of these values in social life is often influenced by patriarchal cultures, resulting in inequalities in gender relations.

From Emile Durkheim's perspective, religion is a social institution that shapes systems of values, norms, and social solidarity within society (Usman et al., 2022). Therefore, gender relations within religious communities are influenced not only by religious doctrines but also by surrounding social structures (Leavitt et al., 2021). When a society is built upon patriarchal culture, interpretations of religious texts tend to reproduce patterns of male dominance and female subordination. Conversely, in more egalitarian societies, religious teachings can be interpreted more inclusively and support gender equality. This indicates that religion is dynamic and influenced by social and historical contexts (Mufid et al., 2023).

The findings also demonstrate that religion occupies an ambivalent position in gender relations. On one hand, it can function as an instrument for legitimising gender inequality through interpretations that position men as dominant actors in both family and society. For example, role divisions that associate women with the domestic sphere and men with the public sphere are often perceived as inherent religious mandates. In reality, such patterns are largely shaped by historically developed cultural constructions. On the other hand, religion also holds significant potential as a moral force, capable of encouraging social transformation toward more egalitarian relations through progressive, humanistic interpretations.

This finding is consistent with previous studies emphasizing the important role of religion in promoting values of equality and social harmony (Marchlewska et al., 2019) as well as research by showing that gender inequality is more strongly shaped by interpretation and social construction than by religious teachings themselves (Usman et al., 2022). Other studies also suggest that gender bias in religious practices should not be viewed as a direct reflection of doctrine, but rather as the outcome of historical interpretive processes influenced by power relations, culture, and specific social interests (João et al., 2025; Puni & Hilton, 2020). What distinguishes the present study from these findings is that it goes beyond identifying interpretive bias in religious practice by specifically highlighting how gender discourse is constructed within religious texts and narratives at linguistic and discursive levels, thereby shaping the social legitimization of gender roles.

This study indicates that gender construction within religion is neither fixed nor universal. Interpretations of the roles of men and women continue to evolve alongside social developments. In modern societies, increased access to education, greater awareness of human rights, and the advancement of feminist discourse have encouraged the emergence of more gender-sensitive religious interpretations. This demonstrates that religion can be reconstructed in ways that more closely align with principles of social justice and human equality.

3.2.2 Power Relations and Patriarchal Bias in Religious Discourse

Based on the analysis, the construction of gender in religion is closely related to power relations operating through religious discourse. Michel Foucault argues that discourse is never neutral, as it is always tied to power that determines who has the authority to define social truth (Dijk, 2013). In this context, religious interpretations that develop within patriarchal societies tend to reproduce male dominance across various aspects of social and religious life. Consequently, religious discourse becomes a tool of legitimacy that reinforces hierarchical divisions of gender roles.

The findings indicate that women are often positioned within the domestic sphere, while men are associated with leadership and the public domain. This pattern is evident in various religious social practices, such as male dominance in leadership structures of religious institutions, limited female participation in decision-making, and stereotypes that confine women to domestic responsibilities. In some religious communities, women still face barriers to obtaining strategic positions because they are perceived as inconsistent with prevailing traditional norms (Lara & García, 2024).

These conditions demonstrate that deeply rooted patriarchal cultures often shape religious practices. Patriarchal bias in religious interpretation emerges because the process of interpreting religious texts has largely occurred within male-dominated social structures (Hasan et al., 2022). As a result, the interpretations produced tend to reflect male experiences and interests as the primary standard in social life. This reinforces the view that gender inequality does not solely originate in religious texts, but in the power relations that shape their interpretation (Shastri, 2014).

The findings of this study support the perspectives of (Fernández et al., 2021; Ghosh & Ghosh, 2024; Malik & Choudhary, 2026) who argue that gender inequality is a product of social construction that places men in dominant positions. However, this study further demonstrates that such constructions are reinforced through the legitimisation of religious discourse within society. Thus, religion functions not only as a system of spiritual belief but also as an arena for the reproduction of social power relations.

In addition, the findings reveal that patriarchal bias does not always manifest in explicit forms of discrimination, but also operates through symbols, norms, and social practices that are widely accepted as natural. For example, the assumption that women are inherently more suited to domestic roles than to public leadership is often accepted without critical reflection because it has become embedded in religious social culture. From a Foucauldian perspective, this form of power operates subtly through processes of social normalisation, making it difficult to recognise as a form of inequality.

Nevertheless, this study also identifies forms of resistance to patriarchal dominance through the emergence of more progressive and inclusive religious discourse. The increasing participation of women in education, social organisations, and religious institutions indicates that power relations within religion are dynamic and subject to change over time. Therefore, transforming religious discourse is essential to creating space for more just and equitable gender relations.

3.2.3 Variations in Gender Construction Across Religious Traditions

The comparative analysis shows that each religion has distinctive characteristics in understanding gender relations, although all generally uphold values of equality. These variations indicate that gender construction in religion is not singular, but is shaped by the history, culture, and social dynamics of each religious tradition.

In Islam, the principles of justice and partnership serve as the foundation for relations between men and women, particularly in spiritual and economic aspects (Cholil & Sudirman, 2019). Recognition of inheritance rights, property ownership, access to education, and women's dignity reflects an egalitarian foundation within Islamic teachings. The emergence of Islam in its early period also brought significant social transformation to the position of women compared to pre-Islamic societies, where women were often placed in subordinate roles. However, in social practice, patriarchal interpretations continue to shape the division of gender roles (Huang & Liu, 2024). Some religious interpretations continue to position men as primary leaders in both family and social institutions, thereby limiting women's access to the public sphere.

In Christianity and Catholicism, the concept of humans as creations of God with equal dignity serves as the normative basis for gender equality (Müller, 2020). Teachings of love, respect for others, and recognition of human value indicate that women hold the same spiritual status as men. Nevertheless, historically, religious institutions have continued to exhibit male dominance, particularly in religious leadership. Strategic positions within church institutions are still generally dominated by men, reflecting a tension between normative religious values and institutional practices in society.

In Hinduism, the concept of harmony and complementary relations between men and women is emphasised. Within this tradition, men and women are viewed as two elements that maintain balance in sustaining the harmony of life (Sharma et al., 2013). This concept reflects recognition of the importance of mutually supportive gender relations. However, social practices have not fully embodied this equality, as traditional role divisions still limit women's participation in public life. From Judith Butler's perspective, this condition demonstrates that gender roles are not natural but are socially constructed and continuously reproduced through cultural and religious social practices.

In Buddhism, spiritual equality is a central principle that emphasises that men and women possess equal moral and spiritual potential (Padma'tsho & Jacoby, 2020). The social reforms introduced by the Buddha reflect efforts to reduce gender-based discrimination by opening opportunities for women in religious life. However, in its historical development, patriarchal cultural influences have again affected the position of women in religious social practices. This indicates that social change within religion does not always occur linearly, as evolving cultural contexts shape it.

Differences in gender construction across religions demonstrate that gender relations are influenced not only by normative teachings but also by social, historical, and cultural dynamics within society. Thus, as Judith Butler emphasises, gender is a social construct that can change across social contexts and the discursive practices surrounding it. Therefore, understanding gender in religion must be approached contextually and cannot be reduced solely to normative texts.

3.2.4 Religion as an Instrument of Social Transformation

Although religious social practices are still influenced by patriarchal culture, the findings of this study indicate that religion has significant potential as an instrument of social transformation toward gender justice. Spiritual values such as human equality, justice, compassion, and respect for individual dignity can serve as moral foundations for building more egalitarian social relations. In this context, religion is understood not only as a system of spiritual belief but also as a social force capable of influencing cultural change and social structures.

The findings show that contextual and inclusive reinterpretation of religious teachings is a strategic step in promoting gender justice. This approach emphasises that the meaning of religious texts is not singular, but open to interpretation in accordance with evolving social contexts. From Michel Foucault's perspective, changes in discourse can shift power structures, thereby creating space for more just social transformation (Beddoes et al., 2020). Thus, reinterpreting religious texts can become an important means of reducing patriarchal bias that has developed within society.

The results of this study also reinforce Mutmainnah's (2019) view that gender inequality often arises from misunderstandings of gender and religion. Many discriminatory practices against women are more strongly influenced by patriarchal culture than by the substance of religious teachings themselves. Therefore, critical and gender sensitive religious education is essential to reduce interpretive biases that may perpetuate social inequality.

In addition, the emergence of progressive interpretations across various religious traditions demonstrates ongoing efforts to reconstruct more inclusive gender relations. Movements that reinterpret religion by positioning men and women as equal partners illustrate that religion can function as a social force supporting gender justice, rather than merely legitimising patriarchal dominance (Boyer et al., 2022). The increasing involvement of women in religious education, faith-based social organisations, and leadership roles serves as an indicator of social change toward more egalitarian gender relations.

In modern society, religion also plays an important role in fostering social awareness of human rights and gender equality (Leszczyńska & Zielińska, 2016). Religious values that emphasise compassion, justice, and respect for humanity can provide an ethical foundation for addressing gender-based discrimination. Therefore, strengthening inclusive religious discourse is essential to ensuring that religion functions as an instrument of social transformation that promotes a more just, democratic, and gender-equal society.

4. IMPLICATIONS AND CONTRIBUTIONS

4.1 Research Implications

The findings of this study have important implications for the development of gender and religious studies, particularly in promoting more contextual, critical, and inclusive reinterpretations of religious teachings. The results indicate that although religion possesses normative foundations that support equality, social practices remain influenced by patriarchal cultural constructions. Therefore, systematic efforts are required from academics, religious leaders, and policymakers to integrate gender justice perspectives into education, religious outreach, and public policies grounded in religious values. In addition, the gender discourse analysis approach can serve as a reflective tool to identify biases in interpreting religious texts, thereby fostering social transformation toward more just and equitable gender relations.

4.2 Research Contributions

This study provides theoretical and conceptual contributions by enriching the literature on gender and religion through a comparative approach across religious perspectives. Unlike previous studies that tend to be partial, this research offers an integrative analysis that connects normative teachings, religious interpretations, and sociocultural contexts in shaping gender relations. Furthermore, this study contributes to the development of gender discourse analysis as a methodological framework for critically examining religious issues. In practice, the findings serve as a reference for developing gender-sensitive policies, educational practices, and religious activities, as well as for encouraging the emergence of more progressive and justice-oriented religious discourse.

5. LIMITATIONS AND FUTURE RESEARCH DIRECTIONS

5.1 Research Limitations

This study has several limitations that should be considered when interpreting its findings. First, it employs a qualitative approach based on library research, meaning that the findings depend on the analysed literature and do not incorporate empirical field data. Second, the study primarily focuses on discourse analysis of religious texts and academic literature, and therefore does not fully capture the dynamics of religious practices and individuals lived experiences in social life. Third, the scope of religions analysed remains general and does not deeply explore variations within specific schools of thought, denominations, or local contexts that may produce different gender constructions. Accordingly, the findings should be understood as a conceptual analysis that requires further validation through empirical and contextual approaches.

5.2 Recommendation for Future Research

Based on these limitations, future research is recommended to adopt more comprehensive approaches by combining discourse analysis with field research methods, such as qualitative studies involving interviews, observations, or case studies within specific religious communities. Further studies may also focus more deeply on a particular religious tradition by considering the diversity of schools of thought, denominations, and local cultural contexts to gain a more nuanced understanding of gender practices. In addition, future research can explore contemporary issues such as gender in religious leadership, religious education, and religion-based public policies. In this way, future studies are expected to provide more practical contributions in advancing sustainable social transformation toward gender justice.

6. CONCLUSION

The findings of this study affirm that the construction of gender from a religious perspective cannot be understood solely as a reflection of normative teachings, but rather as the result of interactions among religious texts, interpretations, and sociocultural contexts. Theologically, major religions fundamentally recognise the equal dignity of men and women as fellow creations of God. However, in practice, gender relations are often shaped by patriarchal social structures that influence religious interpretations, resulting in inequalities in role distribution, leadership, and access to public spaces. This indicates a gap between the ideal values of religion and the social realities that develop within society.

Religion plays an ambivalent role in gender relations. On one hand, it serves as a source of values that promote justice, equality, and partnership between men and women. On the other hand, it can also function as an instrument for legitimising unequal social structures when interpreted within a patriarchal cultural framework. From Michel Foucault's perspective, this reflects how religious discourse operates within power relations, while Judith Butler emphasises that gender roles are social constructions that can be transformed through discursive practices and social change.

This study concludes that efforts to achieve gender justice from a religious perspective require a contextual, inclusive, and reinterpretative approach. The values of equality embedded in religious teachings must be actualised through critical engagement with both text and context, enabling religion to function as a transformative force in promoting more just and equitable gender relations. Therefore, synergy among academic inquiry, religious practice, and social policy is essential to building a gender-equal society.

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Author Contribution Statement

All authors discussed the results, contributed to the final manuscript, and approved the final version for publication. Wendi Silitonga: Conceptualization, Writing - Original Draft, Methodology, Data Curation. Ayu Syahfitri: Conceptualization, Formal analysis, Validation. Johannes Hasibuan: Conceptualization, Writing - Review & Editing. Cindy Septia: Conceptualization, Writing - Review & Editing.

Declaration of Generative AI (GenAI) Usage in Scientific Writing

The authors state that the use of Artificial Intelligence ([Gemini AI](#)) in this study was limited to assisting with language editing, grammar checking, and improving the manuscript's readability. All scientific content, analysis, data interpretation, and research conclusions are entirely the responsibility of the authors. 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 this research was conducted without any conflict of interest, whether financial, personal, or institutional, that could influence the research process or the results presented in this article.

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