

## **Islamic Educational Psychology and Feminism: An Epistemological Approach to Gender Equity in Education**

**Yazid Al Ansori<sup>1</sup>, Tutukningsih<sup>2</sup>, Kholid Mawardi<sup>3</sup>**

<sup>1,2,3</sup> UIN Saizu Purwokerto, Indonesia

**Received:** 2025-03-25; **Revised:** 2025-04-12; **Accepted:** 2025-04-13

### **Abstract**

**Objective:** The purpose of this study is to determine an epistemology of Islamic educational psychology through the spirit of feminism in responding to gender-biased educational practices. **Novelty:** This research combines feminist theory with Islamic educational psychology, offering a transformative paradigm that has rarely been explored in previous research. **Methods:** This study uses a qualitative approach. The data sources were obtained by analyzing various existing literature, both from books and scientific journals. **Results:** The results of this study indicate that Islamic educational psychology can elevate the dignity of women's rights, the spirit of feminism is met with the spirit of Islam in developing education that upholds equality. Through an approach that combines the spirit of feminism with Islamic educational psychology, this study offers a new paradigm that is inclusive and equal. **Conclusion:** This approach emphasizes curriculum reform, teacher empowerment, and the implementation of affirmative policies as real steps to eliminate gender bias. By involving all elements of society, including religious figures and academics, it is hoped that cultural and policy changes can be achieved sustainably.

**Keywords:** Islamic Educational Psychology, Feminism, Gender Equality, Epistemology, Curriculum Reform.

*This is an open access article under the [CC BY-SA](#) license.*



### **Corresponding Author:**

Yazid Al Ansori

Jl. Ahmad Yani No.40A, Purwokerto, Central Java, Indonesia

Email: [alansoriyazid@gmail.com](mailto:alansoriyazid@gmail.com)

## INTRODUCTION

Education has a strategic role in forming a just and equal society. However, in Indonesia, education often presents the irony of gender-injustice practices, both in the classroom and outside formal educational institutions (Darma & Astuti, 2022). This injustice is reflected in the inequality of roles, access, and recognition between men and women, which is largely caused by the influence of patriarchal social structures and cultural biases in educational institutions. This phenomenon indicates serious obstacles in realizing an inclusive and equitable education system.

One form of inequality is the marginalization of women in various aspects of education, from access to active participation in decision-making (Susanto, 2015). This reality is exacerbated by gender stereotypes that are still inherent in learning materials, education policies, and interaction patterns in the educational environment. As a result, women often experience limitations in developing optimally, both intellectually and socially.

This issue is important to discuss because gender-biased education not only hinders the development of individual women but also has a negative impact on the progress of society as a whole. As stated by Efendy (2014), gender equality in education is an important step to improve the quality of education and create a more just society. In addition, research by Cipta (2023) emphasizes that universal values such as equality and justice are an integral part of Islamic education that need to be actualized to answer contemporary challenges. Islamic educational psychology, with its universal values such as justice, equality, and freedom, has great potential to be a solution to this problem. In this context, the feminist approach offers a relevant theoretical and practical framework to examine and overcome the gender bias that occurs. Feminism is not only a movement for women's emancipation, but also an effort to create an education system that respects human rights regardless of gender.

This study aims to explore the root causes of gender bias in education and formulate a new epistemological framework in Islamic educational psychology based on feminism. With this approach, it is hoped that an educational paradigm will be created that not only emphasizes equality of access, but also on structural and cultural transformation that supports inclusivity. This study is an important contribution in building a more equitable foundation for education, not only for women, but also for the entire community.

This issue is important to discuss because gender-biased education not only hinders the development of individual women, but also has a negative impact on the progress of society as a whole. As stated by Lynch (2001), gender equality in education is an important step to improve the quality of education and create a more equitable society. In addition, research by Halstead (2004) emphasizes that universal values such as equality and justice are an integral part of Islamic education that need to be actualized to answer contemporary challenges.

The uniqueness of this study lies in its effort to integrate a feminist approach with Islamic educational psychology, something that is rarely discussed in previous research. Most studies on gender bias in education only highlight social or policy aspects without involving spiritual and religious dimensions that are relevant in the context of Muslim society. With this approach, the study not only focuses on critical analysis of gender bias, but also offers solutions based on Islamic values that are integrated with the spirit of feminism. Akbar (2016) and Yusuf (2024) emphasize the importance of a values-based approach to create meaningful social transformation. Furthermore, this study provides a conceptual alternative to the traditional view of Islamic education which is often considered rigid in addressing gender issues. By prioritizing the principles of androgyny and equality in education, as proposed by Baidhawry (2005), this study seeks to go beyond the normative boundaries that have so far limited women in the world of education. This not only fills the gap in the literature but also provides a practical contribution to inclusive education policy reform.

By synergizing feminist theory and Islamic educational psychology, this study offers a new perspective that bridges the gap between theory and practice. This approach is relevant in a global context, where gender equality issues are increasingly becoming a major concern in social and educational development. Thus, this study not only contributes to the academic level, but also provides inspiration for real change in the world of education.

## METHODS

This study is a literature study using a qualitative approach. This study uses a systematic literature review with a qualitative approach to identify, evaluate, and synthesize findings from related studies. Data were obtained from various literature sources, including books and scientific journals. This approach aims to analyze the factors underlying gender bias in education and explore how a feminist approach can be applied in Islamic educational psychology. The analysis was carried out by integrating established feminist theory with the principles of Islamic education to create a fair and equal educational model.

In discussing the method, this study combines a descriptive approach and critical analysis. The descriptive approach is used to map the problems of gender bias education identified through literature sources. Critical analysis is applied to examine the relevance of feminist theory to values in Islamic educational psychology, as well as how this integration can form a new paradigm that supports gender equality. The research steps include data collection, classification of findings, interpretation, and formulation of recommendations based on Islamic and feminist values.

This approach is in line with the method described by Crowley-Long (1992) in the analysis of feminism in women's psychology, which emphasizes the importance of studies based on social and cultural values in understanding gender experiences (Surianti, 2018). In addition, Halstead (2004) provides a framework for understanding Islamic education that emphasizes universal principles such as equality, justice, and freedom that are relevant in this context. This study also refers to the concept put forward by Rohmaniyah (2023) regarding the critique of androcentrism in the Islamic tradition. This perspective is used to support the analysis that a feminist approach can be a transformative tool for creating a more inclusive and equal Islamic education. With this approach, the study makes an important contribution to the existing literature, while also offering a practical foundation for developing education that is more responsive to gender issues.

## RESULTS AND DISCUSSION

### Uncovering Gender Bias: Inequality and Marginalization of Women

There are several studies that state that there is gender inequality in the world of education in general, one of which is due to lack of access to education, unequal participation and control between men and women, in addition to the lack of availability of facilities, expensive school fees, and investment in education. Gender inequality has plunged and infected the world of education, not all of which are purely due to the reasons above, one of which is because of the gender values adopted by society, gender values and roles contained in textbooks in schools, values instilled by teachers and policies in the world of education (Muslikhati, 2004).

Now, many girls are found dropping out of school because of insufficient family finances, many women with low education end up choosing to work in the informal sector with low wages, many women who do not receive an education so they do not have the freedom to

fight the culture and traditions of society that are developing, one of which is that women do not have the freedom to choose a life partner and determine their own future (Sukesi, 2015).

The problem of the world of education to equalize the values of gender justice may still be difficult to prove, it is found from the weak education in society regarding the understanding of "women", as happened to Sanita, a woman from Central Java in May 2017, as a representative of Indonesia in the Asian Development Bank's 5th Annual Asian Youth Forum, almost dropped out of school because she was forced to marry young by her parents, marrying young has become a tradition because women are seen as not needing to have high academic degrees. The 2013 Survey of the Education Data and Statistics Center (PDSP) of the Ministry of Education and Culture showed that the percentage of female university teachers was around 40.58%, while male teachers were 59.42%. Meanwhile, the Open Unemployment Rate (TPT) taken from the Central Statistics Agency (BPS) 2017 showed that, from 2006-2017 the female unemployment rate always ranked at the top, most recently in 2017 the female unemployment rate showed 5.44%. Even in the developed country of the United States, the National Science Foundation survey 2010-2014 found 72,446 women and 104,425 men who received doctoral degrees. This indicates the opaque world of education that is gender biased. The Psychology of Women Quarterly journal states that sexual harassment in educational institutions on campuses is stated by 58% of women who have experienced it (tirto.id, 2017); (Lillian Comas-Diaz, 1991). Like the case at UIN Maulana Malik Ibrahim, Malang, yesterday (18/19) sexual harassment of two of its female students by a lecturer (tirto.id, 2019).

Clearly this phenomenon marginalizes women in the world of education. Often never aware that, in the ins and outs of the jungle of Indonesian education, women often experience discriminatory treatment, for example in Islamic boarding school education which always differentiates between male and female students, separating men and women based on the pretext of religious law. So that the framework of Islamic religious learning which is so rigid and conservative has received harsh criticism and condemnation from modern society.

Such as restricting women's movement so that they do not leave the house without a mahram. In fact, if women invite slander because of men's high sexual libido, what should be restrained is men, the nature of men who seduce women. These provisions as far as women are concerned, slander appears as a core value of the Islamic religion so that education must be limited to avoid slander. In the implementation of education, there is even a very strict separation, especially in the division of roles at the management level which is separated between the public and domestic areas. Women as the second most important person after men are almost never given the opportunity to take care of various matters related to the public, even the area of Islamic boarding school education which is specifically for women is not led by women but by men (Affiah, 2017). So far, perhaps very few are aware of the importance of feminist studies touching on the realm of Islamic educational psychology, although it does not deny other studies. Usually, psychological education is still focused on the emotional, biological, and psychological aspects of a woman compared to men. Women portray themselves differently, according to Broverman et al (1972) found that women are inferior in terms of physical and psychological qualities, women are not at all independent, emotional, easily influenced, very submissive, do not like science, very passive, not competitive. Therefore, knowledge was created that spans far between women's educational psychology and the spirit of feminism, to merge the theoretical framework into gender-based educational

psychology, this study needs to integrate using an established feminist methodological framework.

Gender inequality in the world of education is not only limited to access, but also to the representation of women in various strategic positions. Data from UNESCO (2020) shows that women are still underrepresented in decision-making positions in educational institutions, both as managers and as teachers at the higher level. This reflects the patriarchal structure that continues to strengthen male dominance in the world of education.

In addition, research by BPS (2019) revealed that the level of women's participation in higher education in Indonesia is still lower than that of men. Economic, cultural, and traditional factors are the main obstacles for women to continue their education to a higher level. Patriarchal traditions that consider women more suitable for domestic roles also exacerbate this situation.

Gender-based harassment and discrimination are also serious issues in the world of education. A survey conducted by Plan International (2018) reported that 58% of women in educational institutions have experienced sexual harassment, either verbally or physically. This unsafe educational environment is a barrier for women to feel comfortable and develop optimally.

Furthermore, gender stereotypes in learning materials and educational curricula also play a significant role in reinforcing gender bias. Textbooks used in schools often represent women in domestic roles and men in public roles. This kind of representation not only reinforces stereotypes but also limits women's aspirations from an early age.

To address this issue, systematic efforts are needed to reform the curriculum, raise gender awareness among educators, and create a safe and inclusive educational environment. Initiatives such as gender equality training for teachers and the development of more inclusive textbooks can be an effective first step in reducing gender bias in education.

Concrete cases that reflect the marginalization of women can be found in several educational institutions. For example, a report from Human Rights Watch (2017) shows that many girls in rural areas are forced to drop out of school because they are married at an early age, often due to family pressure. This early marriage is often seen as a “solution” to poverty, but it actually narrows women's opportunities to achieve a better education.

In Islamic boarding schools, for example, women's roles are often limited to managing domestic affairs, while teaching and leadership remain dominated by men. According to Hamdi (2017), the patriarchal structure in Islamic boarding schools reinforces a hierarchy that places women in a secondary role. This is contrary to Islamic values which actually uphold justice and equality.

Even in developed countries like the United States, gender bias in education is still an issue. The National Science Foundation survey (2010-2014) showed that the number of women earning doctoral degrees is much lower than men, especially in the fields of science and technology. This disparity is not only caused by a lack of interest, but also by an environment that is less supportive of women to develop in these fields.

To address this problem, a holistic approach is needed that involves policy changes, inclusive education, and efforts to empower women at all levels of education. With these steps, it is hoped that the marginalization of women in education can be minimized, creating equal opportunities for all individuals.



Table 1. Research Findings and Recommendations

No	Aspect	Finding	Recommendation
1	Gender Bias in Education	Inequality of access and representation of women in educational institutions, both as students and administrators	1. Curriculum reform that reflects the principle of gender equality. 2. Provision of teacher training to promote gender awareness.
2	The Spirit of Feminism	Feminism offers the values of equality, freedom, and empowerment of women in education.	1. Increasing the role of women in educational decision-making. 2. Integrating feminist values into Islamic educational practices.
3	Epistemology of Islamic Educational Psychology	The potential for integrating feminism with Islamic education to create a more just and inclusive education system.	1. Formulation of affirmative policies to support gender equality. 2. Implementation of project-based collaborative learning models.
4	Gender Bias Practices	Discrimination in the form of harassment, stereotypes in learning materials, and inequality in access to higher education.	1. Public awareness campaign to change traditional views. 2. Development of special scholarships for women from underprivileged groups.

### The Spirit of Feminism: “Hacking” the Future of Islamic Educational Psychology

“...the dimension of education in Islam is therefore eventually a matter of coming to understand and learning to follow the divine law, which contains not only universal moral principles (such as equality among people, justice and charity), but also detailed instructions relating to every aspect of human”. (Halstead, 2004)

Actually, the definition of "feminism" is quite easy; the Oxford English Dictionary defines the word as “advocacy of women's rights based on the theory of equality of the sexes” (Lestari, 2016). Feminism is not limited to the struggle for women's emancipation in front of men but has become a global social movement that is able to enter every line of human life (Rokhmansyah, 2016).

The characteristics of gender equality in education include; equal treatment and opportunity in education for every gender and level of economic, social, political, religious and geographic location of the public, the existence of equal education that is not gender biased, providing subjects that are in accordance with the interests of both male and female students, education must touch the needs and be relevant to the demands of the current era, and individuals in their education are directed to obtain quality according to their level of ability and interest.

Islamic educational psychology, in the context of religion, cannot be separated from the practice of androcentrism of religiously constructed traditions, developed by men from a male

perspective, and therefore the main focus is the male experience, meanwhile, patriarchy shows the dominance and superiority of men. The only way to change androcentrism is to return to gender stereotypes that find many women and men have the same balance of feminine and masculine characteristics, this model is known as androgyny (Cannoly, 2016).

Article 31 of the 1945 Constitution explains that every citizen has the right to receive education. There it is clear that there is gender equality to obtain education equally. Women and men have the same rights to obtain education. Efforts to achieve gender equality through education are an important step to achieve better quality education. There are several things that can be done to realize gender equality in society, especially in Islamic education. First, in every family, awareness needs to be increased, through socialization activities from women's empowerment agencies that work together with community leaders through discussions. Second, increase the quota of job opportunities for women. Third, it is necessary to provide scholarships for underprivileged families, with priority for girls so that they get the same opportunities as boys in the field of education. Fourth, counseling through the education office, social service, and women's empowerment agency regarding women's rights, in addition to community activities such as religious studies or celebrations of religious holidays, the authorities or government can give a larger role to women (Hadi, 2019).

If women are considered equal to men, then there will be no special treatment for both, all must have equality, as partners in the struggle in religion, nation and country. As the hadith of the Prophet SAW, which reads: "Seeking knowledge is an obligation for every Muslim (both men and women)". Based on that, perhaps an ideal will be achieved to initiate Islamic educational psychology with a new feminist spirit using religious foundations, both the Qur'an and the hadith of the Prophet which side with women to obtain the same access to education as men, to get the same treatment in the world of education. Because the principle of education in Islam is to fulfill universal moral principles such as equality among humans, justice and a sense of security. As conceptualized by Suparman et al about Islamic education which is in line with the feminist approach; (a) freedom and democracy in education, (b) moral formation as the main goal of Islamic education, (c) humans speak according to their abilities, (d) variations in using methods used in teaching, (e) Islamic education is an education of freedom (freedom), (f) individual education system in Islamic education, (g) attention to one's disposition (natural talent/potential) in the demands of the fields they choose, (h) loving knowledge and preparing oneself in learning, education for women in Islam and (i) serving students in a subtle way (Suparman et al., 2020).

The spirit of feminism has made a major contribution to directing the future of Islamic educational psychology, especially in creating a more inclusive and equal paradigm. Feminism not only offers a critique of gender bias, but also provides a framework for building an education system that respects women's rights as an integral part of humanity. According to Judith Worell (2000), the integration of feminist values in education can create a better balance between masculine and feminine characteristics in learning. Feminism also brings a new perspective that challenges patriarchal norms in Islamic education. Hidayat et al., (2024) emphasize that Islamic education must be able to adopt universal values such as justice and equality to answer the needs of the modern era. This approach is relevant to highlight how Islamic-based education can be an instrument of social transformation, by making women active subjects in the educational process.

In addition, feminism pays attention to the importance of freedom and autonomy in education. Baidowi (2023) points out that liberating education is education that is able to empower individuals to go beyond traditional boundaries. In this context, Islamic educational psychology that adopts the spirit of feminism can create a space where women not only learn, but also develop as agents of change who have a significant influence in society.

By integrating the principles of feminism into Islamic educational psychology, the future of education can be designed to be more inclusive, equal, and responsive to the needs of all learners. This approach is not only relevant in the local context, but also in the global framework where gender equality issues continue to be a major agenda in social and educational development.

### **Forming an Epistemology of Islamic Educational Psychology Based on Feminism**

Forming an epistemology of Islamic educational psychology based on feminism is a necessary step to realize an inclusive and just education system. This epistemology emphasizes the importance of integrating feminist values with the principles of Islamic education. As stated by Abu Zayd (2000), value-based epistemology enables education to become a tool for social transformation that respects gender diversity.

This epistemology aims to shift the paradigm of Islamic education from its previous androcentric perspective to a more inclusive perspective. This approach is supported by Anam (2020), who criticizes patriarchal bias in the Islamic educational tradition and encourages the adoption of the principle of gender justice. Within this framework, feminist values such as equality, freedom, and respect for individual rights are integrated with Islamic teachings.

In practice, this epistemology can be realized through curriculum reform that reflects the values of feminism and Islamic education. For example, project-based education that emphasizes collaboration, dialogue, and critical reflection can be an inclusive learning model. This model allows learners to develop their potential without being limited by gender stereotypes.

In addition, it is important to strengthen the role of women in education management. As stated by Az-Zahra et al., (2024), gender equality in educational decision-making is an important step towards creating a just system. In this context, Islamic educational psychology based on feminism is not only a theoretical discourse but also a practical tool for creating real change. This epistemology is also relevant in the global context, where gender issues are increasingly becoming a major concern. By integrating the values of feminism and Islamic education, this epistemology can be a model adopted by various educational systems in the world. Thus, Islamic education can contribute to the creation of a more just and equal society.

The first effort that must be made to address gender bias practices in education is through curriculum reform. An inclusive curriculum must be designed to reflect the principles of gender equality and feminist values. This can be realized by revising textbooks and learning materials that often reinforce gender stereotypes. As expressed by Qamariah (2024), equitable educational materials can reduce the influence of gender bias on students.

Second, empowering teachers as agents of change is also an important step. Gender equality training for teachers can help them understand the importance of creating a fair learning environment for all students. In this context, Sutjipto (2017) emphasized that teachers must be role models in voicing values of equality inside and outside the classroom.



Third, there needs to be an affirmative policy to increase women's participation in higher education. Scholarships targeted at women, especially those from disadvantaged groups, can help overcome economic barriers that are often a barrier. This is also relevant to the findings of Lynch (2001), who highlighted the importance of policy interventions to create more equal access to education.

In addition, public awareness campaigns are also an important element in changing traditional views on the role of women in education. By involving community leaders, academics, and religious leaders, these campaigns can encourage more inclusive cultural change. As emphasized by Idi (2015), meaningful social change requires the involvement of all elements of society.

The importance of cross-sector collaboration must also be recognized as a key factor in overcoming gender bias. Governments, non-governmental organizations, and educational institutions need to work together to create programs that support women in accessing education and developing their potential. This model has proven successful in various countries that have integrated gender equality policies into their education systems.

Finally, education based on feminist and Islamic values must continue to be promoted as a new paradigm in building a just and equal society. By combining these approaches, education can be an effective tool for building a generation that is more inclusive and responsive to the challenges of the times.

## CONCLUSION

This study achieves 3 main objectives: 1) underlines the importance of integrating feminist values with Islamic educational principles to address gender inequality in education. Gender bias applied to various aspects of education, including curriculum, policies, and learning environments, has limited women's space to develop optimally. This not only harms women but also hinders the progress of society as a whole. 2) Through an approach that combines the spirit of feminism with Islamic educational psychology, this study offers a new paradigm that is inclusive and equal. This approach emphasizes curriculum reform, teacher empowerment, and the implementation of affirmative policies as concrete steps to eliminate gender bias. By involving all elements of society, including religious figures and academics, it is hoped that cultural and policy changes can be achieved sustainably. 3) Furthermore, the epistemology of Islamic educational psychology based on feminism opens up opportunities to create education that not only frees individuals from gender stereotypes, but also builds a generation that values diversity and equality. Thus, education based on feminist and Islamic values can become a global model in building a more just, peaceful, and civilized society. This study has limitations, namely the data and sources used are quite limited and the theories used are very minimal. So based on these limitations, we recommend that further research can add more complete sources and data and combine theories about feminism in Islamic education.

## BIBLIOGRAPHY

Affiah, N. D. (2017). *Potret Perempuan Muslim Progresif Indonesia*. Yayasan Pustaka Obor Indonesia.

- Akbar, I. (2016). Demokrasi dan gerakan sosial (Bagaimana gerakan mahasiswa terhadap dinamika perubahan sosial). *Jurnal Wacana Politik*, 1(2), 107-115.
- Anam, H. F. (2020). Poligami Dalam Hermeneutika Feminis Amina Wadud. *Musāwa Jurnal Studi Gender Dan Islam*, 19(1), 43-56.
- Az-Zahra, M. S., Alfarizi, V. D., Novianto, F. A., & Najili, M. H. (2024). Kesetaraan Gender dalam Pendidikan melalui Pendekatan Pedagogis Henry: Analisis dan Relevansi Konseptual. *Equalita: Jurnal Studi Gender dan Anak*, 6(1), 73-89.
- Baidhawry, Z. (2005). *Pendidikan agama berwawasan Multikultural*. Erlangga.
- Baidowi, A. (2023). *Tafsir Feminis: Kajian Perempuan dalam al-Quran dan para Mufasir Kontemporer*. Nuansa Cendekia.
- Broverman, I. K., Vogel, S. R., Broverman, D. M., Clarkson, F. E., & Rosenkrantz, P. S. (1972). Sex-role stereotypes: A current appraisal 1. *Journal of Social issues*, 28(2), 59-78.
- Cannolly, P. (2016). *Aneka pendekatan studi agama*. IRCiSoD.
- Cipta, H. (2023). *Politik dan Kaum Santri*. umsu press.
- Darma, Y. A., & Astuti, S. (2022). *Pemahaman Konsep Literasi Gender*. Langgam Pustaka.
- Efendy, R. (2014). Kesetaraan Gender Dalam Pendidikan.
- Hadi, M. F. (2019). *Rifa'ah Thahtawi: Sang Pembaharu Pendidikan Islam*. UMSurabaya Publishing.
- Halstead, M. (2004). An Islamic concept of education. *Comparative education*, 40(4), 517-529.
- Hamdi, S. (2017). *Pesantren & gerakan feminisme di Indonesia*. IAIN Samarinda Press.
- Hidayat, M., Pratama, I. P., & Zain, Z. F. S. (2024). Relevansi Pemikiran Fazlur Rahman terhadap Reformasi Pendidikan Islam di Indonesia. *Istinbath*, 16(2), 78-91.
- Idi, A. (2015). *Dinamika sosiologis Indonesia: agama dan pendidikan dalam perubahan sosial*. LKiS Pelangi Aksara.
- Lestari, P. (2016). Feminisme Sebagai Teori Dan Gerakan Sosial Di Indonesia. *Universitas Negeri Semarang*.
- Lynch, B. K. (2001). Rethinking assessment from a critical perspective. *Language testing*, 18(4), 351-372.
- Muslikhati, S. (2004). *Feminisme dan pemberdayaan perempuan dalam timbangan Islam*. Gema Insani.
- Qamariah, Z. (2024). Analisis Dinamika Kesetaraan Gender dalam Pengajaran Bahasa Inggris. *JISPENDIORA Jurnal Ilmu Sosial Pendidikan Dan Humaniora*, 3(1), 202-220.
- Rokhmansyah, A. (2016). *Pengantar gender dan feminisme: Pemahaman awal kritik sastra feminisme*. Garudhawaca.
- Sukesi, K. (2015). *Gender dan Kemiskinan di Indonesia*. Universitas Brawijaya Press.
- Suparman, M. P. I., Sultinah, S., Supriyadi, M. P. I. D., & Achmad, M. P. D. A. D. (2020). *Dinamika psikologi pendidikan Islam*. BuatBuku. com.
- Surianti, S. (2018). Kekerasan Dalam Rumah Tangga (Analisis Fakta Sosial Berbasis Konseling Feminis Terhadap Ketimpangan Gender). *Musawa: Journal for Gender Studies*, 10(1), 1-22.
- Susanto, N. H. (2015). Tantangan mewujudkan kesetaraan gender dalam budaya patriarki. *Muwazah: Jurnal Kajian Gender*, 7(2), 120-130.
- Sutjipto, S. (2017). Implementasi kurikulum multikultural di sekolah dasar. *Jurnal Pendidikan Dan Kebudayaan*, 2(1), 1-21.
- Yusuf, Y. (2024). Pendidikan yang Memerdekakan: Persepektif Freire dan Ki Hajar Dewantara. *Peradaban Journal of Interdisciplinary Educational Research*, 2(2), 55-72.