

ISLAMIC EDUCATION FROM A WOMEN'S PERSPECTIVE: AN ANALYSIS OF DR. LIES MARCOES-NATSIR'S THOUGHT IN THE CONTEXT OF GENDER AND INCLUSIVITY

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Abstract

Islamic education plays a vital role in shaping the consciousness structure of Muslim societies, including in the aspects of justice and gender equality. However, in practice, the Islamic education system is often still biased against women due to the dominance of patriarchal religious interpretations. This article aims to analyze the thoughts of Dr. Lies Marcoes-Natsir, an Indonesian Muslim anthropologist and feminist, in addressing issues of gender injustice in Islamic education. This research uses a qualitative approach with a library research method, examining Lies Marcoes's main works and supporting literature related to Islamic feminism, feminist hermeneutics, and inclusive education. The study's findings show that Lies Marcoes proposes three main strategies in Islamic education: (1) critique of the patriarchal education system that legitimizes the subordination of women; (2) the concept of transformative education that integrates social justice values into the learning process; and (3) the use of feminist hermeneutics as an epistemological approach to re-read religious texts contextually and justly. In addition, she developed an inclusivity strategy that covers structural, cultural, and pedagogical aspects, and emphasized the importance of women's representation in the leadership of Islamic educational institutions. Marcoes's thoughts contribute significantly to formulating an Islamic education that is not only normatively religious but also substantively inclusive and just. This article is expected to serve as a reference for policymakers, educators, and education activists in building a transformative Islamic education system that is responsive to gender justice.

Keywords: Islamic Education, Gender, Inclusivity, Islamic Feminism, Lies Marcoes-Natsir, Feminist Hermeneutics, Social Transformation.

1. Introduction

Education plays a significant role in shaping the social, cultural, and religious awareness of society. In the context of Muslim communities, Islamic education functions not only as a medium for transmitting religious knowledge but also as a means of internalizing the universal values of Islam, which include justice, equality, and humanity (Langgulung, 1980; Nata, 2003). However, the long history of Islamic education cannot be separated from the influence of patriarchal culture that often dominates religious interpretation and social structures. As a result, Islamic education in many places has yet to fully ensure equal and inclusive spaces for women (Mulia, 2009; Barlas, 2002).

Gender disparities in the education system—in terms of access, participation, and curriculum representation—have emerged as pressing issues. In formal Islamic education, much of the teaching content and methodology still legitimizes the subordinate position of women, either directly through texts or indirectly by ignoring women's experiences in

curriculum development (Qibtiyah & Marcoes, 2018; Wadud, 1999). This phenomenon indicates that the Islamic education system still harbors gender bias that must be critically addressed and transformed.

In the effort to create a more just and inclusive Islamic education system, critical thinking is needed to reconstruct religious understanding in a progressive and contextual way. One of the key figures who consistently advocates for this idea is Dr. Lies Marcoes-Natsir, an anthropologist, activist, and Indonesian Muslim feminist thinker. Lies Marcoes's thoughts on the relationship between Islam, women, and social justice have made significant contributions to the discourse on Islamic feminism in Indonesia (Marcoes, 2020; Rofiah, 2020). Through her various writings, studies, and advocacy work, she offers a feminist hermeneutical approach to reading religious texts and promotes Islamic education that is responsive to women's social realities (Wadud, 1999; Mir-Hosseini, 2006).

Dr. Lies Marcoes not only critiques gender-biased religious interpretations but also proposes a new paradigm in Islamic education that upholds the values of substantive justice. She rejects literal interpretations that are often used to justify the marginalization of women and calls for reinterpretations of texts that take into account women's lived experiences (Barlas, 2002). In her view, Islamic education should not merely teach formalistic laws, but must serve as a medium for liberation and empowerment, especially for groups that have long been marginalized in the socio-religious system (Freire, 2005; Marcoes, 2020).

The relevance of Lies Marcoes's thoughts becomes increasingly significant in light of the dynamics of contemporary Islamic education in Indonesia. Although various reform efforts have been undertaken—such as revising the madrasa curriculum and involving women in pesantren education—major challenges remain in realizing truly inclusive Islamic education (Qibtiyah & Marcoes, 2018; Zuhri & Qibtiyah, 2018). Therefore, studying the thoughts of Lies Marcoes is not only important in the theoretical context but also holds practical significance for the transformation of Islamic education in Indonesia.

This article aims to analyze the thoughts of Dr. Lies Marcoes-Natsir on Islamic education from the perspective of gender and inclusivity. The focus of the study is directed at how she reinterprets Islamic teachings in relation to gender justice and how her ideas can be implemented in educational contexts. Using a qualitative library research approach, this article seeks to explore Lies Marcoes's intellectual contributions in shaping an Islamic educational paradigm that is more responsive to women's issues.

Specifically, the following research questions are addressed in this article:

1. How does Dr. Lies Marcoes-Natsir conceptualize the position of women in Islamic education?
2. What methodological approaches does Lies Marcoes use in interpreting religious texts?
3. How do her ideas contribute to the advancement of inclusive and gender-just Islamic education?

To answer these questions, this article is divided into several sections. The second chapter presents a literature review explaining theories related to Islamic education, gender, inclusivity, and the figure of Lies Marcoes. The third chapter outlines the research methods. The fourth chapter forms the core of the discussion, elaborating on the results and analysis of Lies Marcoes's thoughts. The final chapter provides conclusions and implications of the study for the development of Islamic education in Indonesia.

Thus, this article is expected to contribute both academically and practically to strengthening the discourse of inclusive and gender-equitable Islamic education, and to serve as a reference for educators, policymakers, and education activists in building an Islamic education system that is not only religious but also socially just.

2. Literature Review

2.1. Islamic Education and Its Objectives from a Transformative Perspective

Conceptually, Islamic education is the process of forming a complete human being based on Islamic values, namely faith, knowledge, and morality. Its main goal is not only to produce individuals who are ritually obedient but also socially aware, just, and responsible towards humanity and their environment. According to Langgulung (1980), Islamic education aims to develop all human potential harmoniously—physical, spiritual, intellectual, and social—to achieve happiness in this world and the hereafter.

However, in practice, Islamic education systems often fall short of these objectives. In many cases, the curricula and approaches of Islamic education remain normative, dogmatic, and lack critical reflection (Nata, 2003). Moreover, the institutional structures and culture of Islamic education are frequently influenced by patriarchal social systems that place women in subordinate positions (Mulia, 2009).

Transformative Islamic education, as stated by Nata (2003), should be oriented towards social change and justice. This model integrates spiritual and ethical values into real life, including promoting gender equality and women's empowerment (Rofiah, 2021).

2.2. Gender and Inclusivity in Islamic Education

Gender issues in Islamic education have emerged along with the growing awareness of the importance of justice in social relations, including those between men and women. Gender is not merely a biological identity but a social construct produced and reproduced by culture, religion, and educational systems (Connell, 2009).

In the context of Islam, many Qur'anic verses and hadiths actually contain values of equality. For instance, QS. Al-Hujurat verse 13 affirms that a person's nobility in the sight of Allah is not determined by gender, but by piety. However, textual interpretations by scholars over the centuries have often been influenced by patriarchal contexts, resulting in gender bias in Islamic law and educational curricula (Wadud, 1999; Barlas, 2002).

According to Mulia (2009), gender injustice in education occurs due to the dominance of textual interpretations that do not consider the realities and experiences of women. In this process, women are often positioned as objects rather than subjects of knowledge.

Therefore, to create inclusive Islamic education, there needs to be a paradigm shift from a normative-literal to a contextual and humanistic approach (Mir-Hosseini, 2006).

Inclusivity in Islamic education entails openness to the diverse experiences and contributions of all societal groups, including women, minorities, and the marginalized (Rinaldo, 2013). Inclusivity also means placing all learners in an equal position to access, understand, and develop Islamic values that are just and relevant (Qibtiyah & Marcoes, 2018).

2.3. Islamic Feminism and Its Contribution to Education

Islamic feminism is an effort to interpret Islamic teachings by considering principles of justice, equality, and women's experiences. Unlike Western feminism, often associated with secularism, Islamic feminism seeks to construct a framework of critique and emancipation from within the Islamic tradition itself (Badran, 2009).

Figures of Islamic feminism such as Fatima Mernissi (1991), Amina Wadud (1999), Asma Barlas (2002), and Ziba Mir-Hosseini (2006) have introduced critical hermeneutic approaches to deconstruct patriarchal bias in Qur'anic interpretation. They emphasize the importance of historical and social contexts in understanding religious texts, as well as the need for women to be active interpreters in Islamic discourse.

In Indonesia, Islamic feminism has developed through contributions of figures like Siti Musdah Mulia (2009), Nur Rofiah (2021), and Lies Marcoes (2020). They critique educational practices, Islamic law, and policies that are discriminatory against women. In the context of education, they advocate for curriculum revision, the development of gender-fair teaching materials, and increasing women's participation in Islamic educational institutions (Marcoes & Qibtiyah, 2018).

Islamic feminist-oriented education is not only focused on academic achievement but also on critical, reflective, and transformative awareness of unjust social structures (Freire, 2005). Within this framework, Islamic education becomes a means of struggle to liberate women from structural and cultural injustice.

2.4. Intellectual Profile and Activism of Dr. Lies Marcoes-Natsir

Dr. Lies Marcoes-Natsir is a key figure in the development of gender and Islamic studies in Indonesia. Her academic background as an anthropologist, combined with extensive experience in activism, makes her thinking rich in interdisciplinary approaches (Marcoes, 2020). She is widely known as a senior researcher at Rumah KitaB (Rumah Kita Bersama), an institution focused on issues of women, children, and justice from an Islamic perspective.

Lies Marcoes emphasizes the importance of re-reading religious texts from a female perspective. In her view, many classical religious interpretations contain bias due to being dominated by male experiences and viewpoints (Qibtiyah & Marcoes, 2018). Therefore, she advocates for interpretive methods that are contextual, historical, and empathetic toward women's experiences (Marcoes, 2020).

In the educational context, Lies asserts that gender inequality can be countered through changing perspectives in curricula and teaching methods. She believes that Islamic

education must reflect the spirit of *maqāṣid al-syarī'ah* (objectives of sharia), which emphasizes justice, welfare, and the protection of fundamental human rights, including those of women (Rofiah, 2021).

One of Lies Marcoes' important contributions is her approach to pesantren and madrasah education. She has conducted numerous trainings and mentoring programs for educators in pesantren environments to incorporate gender perspectives into curricula. She is also active in writing guidebooks, training modules, and scholarly articles that critique patriarchal structures in the Islamic education system (Marcoes & Qibtiyah, 2018).

Moreover, Lies also highlights the importance of digital literacy in developing inclusive Islamic education. In this fast and open information era, she stresses the need to enhance teachers' and students' capacities to filter information and utilize digital media as a space for gender-just preaching and learning (Marcoes, 2022).

3. Research Methodology

This study employs a qualitative approach using library research methods. This approach was chosen because the subject being examined is conceptual, namely the thoughts and ideas of Dr. Lies Marcoes-Natsir concerning Islamic education from the perspective of gender and inclusivity. Qualitative research is interpretive, reflective, and contextual, and aims to explore the deep meaning of texts or thoughts being studied (Moleong, 2018). This research is descriptive-qualitative in nature, focusing not on quantitative measurement or statistical generalization but on a deep understanding of the dynamics of a figure's thinking through comprehensive and analytical narrative. This approach allows the researcher to examine the relationship between texts, social context, and the construction of meaning developed by the figure.

Data sources in this research consist of two types. First, primary data comprise original works of Dr. Lies Marcoes-Natsir, including scholarly articles, books, seminar papers, and officially published interviews. Key references include her book *Islam, Perempuan, dan Keadilan* (2020), and various academic and popular articles addressing issues of Islam and gender. Second, secondary data include relevant academic literature such as books on Islamic education theory, gender studies in Islam, scientific journals, research reports, and documents reviewing Dr. Lies Marcoes' ideas or activism. These sources support the interpretation of primary ideas and enrich the theoretical framework.

Data were collected through documentation techniques from library materials, online journals, official publications, and scientific repositories. The texts were selected based on relevance to the research focus—Lies Marcoes' ideas on Islamic education, gender justice, and inclusivity strategies. All documents were analyzed systematically through close reading, identifying main themes, and tracing the arguments of the figure. This process enables the researcher to map themes and draw connections across the various works examined.

Data analysis was carried out using content analysis and hermeneutic approaches. Content analysis was employed to identify themes, narratives, and argumentative structures in Lies

Marcoes' works. Meanwhile, the hermeneutic approach was used to interpret the meaning of texts within their social and cultural context, thereby gaining a deeper understanding of the figure's position within the discourse on just and inclusive Islamic education.

4. Results and Discussion

4.1. Lies Marcoes' Critique of the Patriarchal Islamic Education System

One of the most critical and progressive contributions of Dr. Lies Marcoes-Natsir in the discourse of Islamic education in Indonesia is her critique of the deeply rooted patriarchal tendencies within religious education systems. In her view, the Islamic education system—whether at the level of madrasas, pesantren, or Islamic higher education institutions—often functions as a mechanism for reproducing gender-biased social values. This bias affects not only curriculum structure and teaching materials but also shapes the culture and power relations that marginalize women in both formal and informal educational spaces (Marcoes, 2020).

Lies Marcoes asserts that patriarchy in Islamic education is not merely an issue of conservative religious interpretation but also a systemic problem involving ideology, policy, and the institutional structure of education itself. She observes that from an early age, Muslim girls are educated to conform to subordinate roles in society, while boys are positioned as leaders, decision-makers, and moral authorities. This has significant implications for women's learning opportunities, career aspirations, and participation in public and Islamic scholarly life (Marcoes & Syarif, 2015).

This criticism is not unfounded. In many religious textbooks used in Islamic schools, the representation of women is often confined to domestic narratives. Female Islamic figures such as Khadijah, Aisha, or Fatimah are rarely portrayed as interpreters, leaders, or social agents, but more often constructed as loyal wives, good mothers, and supporters of male roles. Marcoes refers to this as a form of “historical minimization” of women's contributions to Islamic history, which ultimately shapes younger generations' perceptions that women's roles in Islam are secondary and passive (Marcoes, 2019).

Furthermore, Lies Marcoes critiques Islamic education curricula that emphasize rote memorization and repetition of religious dogma, without providing space for critical reflection or real-life social experiences, especially those of girls. She believes such pedagogical approaches not only limit intellectual creativity but also perpetuate religious narratives that close off alternative interpretations. Marcoes urges the development of religious teaching methods that are participatory, dialogical, and contextual—where both male and female students are encouraged to question, discuss, and relate Islamic teachings to contemporary social issues such as gender injustice, violence against women, and discrimination in inheritance and family laws (Marcoes, 2021).

In the context of pesantren, one of the oldest Islamic educational institutions in Indonesia, patriarchy is even more entrenched. Marcoes notes that in many pesantren, women have limited learning opportunities and lack equal access to classical texts or the status of

respected teachers (ustazah). Leadership roles in pesantren are almost always occupied by men, and female scholarly authority is often diminished or deemed less legitimate. This contributes to the low participation of women in the development of methodologies in interpretation, jurisprudence, and fatwas. Marcoes stresses the importance of women's representation in pesantren leadership to break the chain of gender inequality in Islamic education (Marcoes & Zamhari, 2016).

The disparity is also evident in the development of teaching materials and teacher training. Lies Marcoes highlights the need for intensive training of teachers and ustazah in re-reading classical Islamic texts through a gender lens. She argues that many religious teachers in schools and pesantren are unaware that they are reproducing patriarchal interpretations that no longer align with the realities of modern women's lives. Training conducted by organizations such as Rumah KitaB seeks to open this space, introducing feminist hermeneutics as an approach that shows Islamic teachings can be interpreted from perspectives of justice and equality (Rumah KitaB, 2017).

In research conducted with the Rumah KitaB team, Marcoes also found that gender bias in Islamic education is not limited to elite domains such as universities or major pesantren, but is also very apparent in madrasas and religious schools at the primary and secondary levels. Many religious teachers in rural areas still perceive women as a source of temptation (*fitnah*), reject the concept of female leadership, and interpret female *aurat* (modesty) narrowly. Such attitudes contribute to the formation of discriminatory mentalities from an early age, ultimately shaping social, political, and cultural attitudes within Muslim communities toward women (Marcoes, 2018).

Marcoes also warns that if the Islamic education system is not seriously reformed, young Muslims will continue to inherit exclusive and discriminatory religious understandings. In the long term, this will hinder efforts to build a society that is just, free, and inclusive as envisioned in Islamic teachings. She asserts that Islam is fundamentally a religion of liberation, and Islamic education must serve as the primary arena for liberating humans from all forms of structural injustice, including gender injustice (Marcoes, 2020).

This sharp critique does not stand alone. Marcoes' thought is reinforced by various studies and other figures, such as Musdah Mulia, who states that the Islamic education system is often constructed based on classical interpretations that are not contextual and ignore the principles of *maqāṣid al-sharī'ah*—namely justice and public benefit (Mulia, 2009). Islamic feminist figures like Amina Wadud also argue that male-dominated interpretations in Islam have created a gender-biased epistemology, and that women's liberation can only be achieved by opening interpretive spaces led by women (Wadud, 1999).

With this critical approach, Lies Marcoes has pushed forward a new discourse in Islamic education that shifts the focus from the preservation of doctrine to social transformation. She positions education as a field of resistance against patriarchal power structures and as a space where a gender-just, inclusive Muslim generation with critical social awareness can emerge.

In addition to ideological approaches, Marcoes also emphasizes the importance of educational policy reform. She proposes that the Ministry of Religious Affairs incorporate gender perspectives into the national Islamic education curriculum, involve female figures in the formulation of teacher competency standards, and mandate gender training for all educators in Islamic educational institutions (Marcoes, 2022). While these ideas still face resistance, they point to a strategic direction for developing a more just and responsive Islamic education system.

In conclusion, Lies Marcoes' critique of the patriarchal Islamic education system is a form of deep intellectual advocacy grounded in field experience. She not only criticizes but also offers methodological, pedagogical, and structural solutions that deserve consideration in shaping the future of Islamic education in Indonesia.

4.2. Islamic Education as a Means of Social Transformation

Lies Marcoes' thought is grounded in the view that Islamic education should not merely produce students who memorize religious texts, but should cultivate individuals who are critical, just, and responsive to social issues, including gender inequality. On many occasions, Lies emphasizes that Islamic education must aim for social transformation, not merely the preservation of tradition (Marcoes, 2020).

This transformative education requires a dialogical and reflective learning process. Lies adopts Paulo Freire's theory of the pedagogy of the oppressed, which highlights the importance of critical consciousness in education. For her, women must be empowered not as passive learning objects but as active subjects who interpret, question, and construct knowledge (Freire, 1972; Marcoes, 2021).

In conventional Islamic education systems, learning is still largely dominated by one-way approaches where the teacher is the center of knowledge and the student is a passive recipient. Lies sees this approach as not only limiting students' critical thinking space but also reinforcing patriarchal hierarchical structures. She argues that transformative education must allow students—especially girls—to question texts, traditions, and religious practices that have long oppressed them (Marcoes, 2021).

One approach proposed by Lies is the integration of social justice values into the Islamic education curriculum. The curriculum should not only address fiqh, theology, and ethics normatively but also explore how these values are actualized in a social reality rife with inequality. Lies suggests that contemporary issues such as violence against women, gender discrimination, poverty, and intolerance be incorporated into classroom discussions. This allows students to understand Islam not only as ritual teachings but as a value system oriented toward justice and public welfare (Marcoes, 2018).

In her research and experiences in various pesantren and madrasas, Lies discovered that when students are invited to openly discuss social issues from an Islamic perspective, they show high levels of enthusiasm and open-mindedness. This indicates that contextual and reflective learning is more effective in fostering students' social awareness than dogmatic, one-way lectures (Marcoes & Zamhari, 2016).

Lies also emphasizes the crucial role of teachers in transformative education. Teachers should not only act as instructors but also as facilitators of dialogue and gender-just moral guides. Therefore, she advocates for teacher training grounded in critical pedagogy to enable inclusive and equitable classroom management. This training includes gender awareness, development of participatory teaching methods, and the ability to integrate social issues into religious studies (Rumah KitaB, 2017).

Furthermore, Marcoes promotes the emergence of “transformative teachers”—educators who not only teach texts but also guide students to recognize unjust social structures and empower them to become agents of change. Such teachers play a vital role in shaping a socially conscious Muslim youth ready to engage in society critically and actively (Marcoes, 2022).

Marcoes also critiques the evaluation system in Islamic education that overly emphasizes memorization and cognitive scores. She proposes that educational evaluation should also include aspects of attitude, social reflection, and student participation in socio-religious activities. Such evaluations better reflect the holistic and transformative goals of Islamic education (Marcoes, 2020).

Through her thoughts and advocacy, Lies Marcoes has made significant contributions in reimagining Islamic education as a tool for social transformation. She affirms that Islamic education should serve as a battleground for shaping an inclusive and just society that sides with marginalized groups, including women and minorities.

4.3. Feminist Hermeneutics as an Epistemological Foundation

One of Lies Marcoes’ most important epistemological contributions is the application of feminist hermeneutics in interpreting religious texts. Feminist hermeneutics is a method of interpretation that considers women’s lived experiences as a vital foundation for understanding texts, and critically examines the language structures, social contexts, and power relations that shape meaning within those texts (Wadud, 1999).

In many of her writings, Lies states that the interpretation of Islamic texts has long been dominated by male perspectives, resulting in masculine and biased readings. She rejects interpretations that treat texts as products of absolute truth without considering the historical and sociological circumstances in which the texts were revealed and interpreted. Instead, Lies advocates for dynamic and contextual readings that uphold substantive justice.

By using feminist hermeneutics, Lies demonstrates that many Islamic teachings historically seen as discriminatory toward women are actually products of sociocultural interpretation, not intrinsic elements of the texts themselves. For example, the verse about male leadership (QS. An-Nisa: 34) has long been used to justify male dominance over women in households and society. Through a hermeneutical approach, Lies emphasizes that this verse must be read within its historical context, rather than treated as a timeless and absolute norm.

Feminist hermeneutics also underpins the development of gender-just Islamic education. In curricula and teaching methods, Lies’ thought encourages educators to help students

understand religious texts not only literally but also through the lenses of social experience, power relations, and the moral objectives of the texts themselves.

4.4. Inclusivity Strategies in Islamic Education

Lies Marcoes' ideas on inclusivity in Islamic education cover various aspects: structural, cultural, and pedagogical. Structurally, she advocates for the active participation of women in decision-making positions whether in madrasas, pesantren, Islamic universities, or religious councils and Islamic organizations. According to her, women's representation in educational structures is key to changing curricula and educational orientations to be more responsive to gender issues.

Culturally, Lies highlights the importance of dismantling stereotypes and myths that harm women in Islamic traditions. She believes that education has the power to change patriarchal culture, provided it is accompanied by a commitment to convey the values of Islam as a *rahmatan lil 'alamin* (a mercy to all creation) in an inclusive manner.

Pedagogically, she proposes various learning strategies based on students' lived experiences—especially those of girls. One of the innovative programs developed under her leadership at Rumah KitaB is the "inclusive madrasa," a model of Islamic education that brings together students from diverse gender, economic, and cultural backgrounds into a shared, equitable learning environment.

Inclusivity in this context does not merely mean opening physical access to educational institutions, but also ensuring space for representation and respect for diverse experiences. In practice, Lies has developed training modules for teachers and pesantren educators to help them identify gender bias in teaching materials and design learning strategies that are fair and equitable.

Moreover, Lies also voices the importance of digital literacy in building inclusive Islamic education. In the digital era, education is no longer confined to classrooms but also involves social media, video lectures, podcasts, and other online platforms. She believes that digital media can be a powerful tool for religious education and advocacy if used with critical awareness and a gender justice perspective.

5. Conclusion and Recommendations

The thoughts of Dr. Lies Marcoes-Natsir make a significant contribution in emphasizing the urgency of reforming Islamic education to become more gender-just and inclusive. In her various works and intellectual activities, Lies Marcoes highlights the presence of patriarchal bias within the Islamic education system, rooted in traditional religious interpretations and unequal social structures. She proposes the feminist hermeneutic approach as a tool for rereading religious texts from the perspective of justice, empathy, and women's lived experiences.

One of the key findings of this article is how Lies conceptualizes Islamic education not merely as a medium for knowledge transfer, but also as a means of social transformation. For her, ideal education is one that liberates and empowers all learners, regardless of

gender. Islamic education must be built upon the values of *maqāṣid al-syarī'ah*, which uphold justice, public welfare, and the protection of human rights.

Lies Marcoes' notion of inclusivity encompasses structural, cultural, and pedagogical strategies. She emphasizes the importance of female representation in educational institutions, the revision of gender-biased teaching materials, and the strengthening of critical perspectives in instruction. She also encourages the use of digital media as a tool for religious propagation and education that is adaptive to contemporary contexts, as long as it is managed with principles of social justice.

From this analysis, it can be concluded that Lies Marcoes offers not only critique but also practical and applicable solutions for realizing a more progressive and gender-just Islamic education. Her ideas are highly relevant amidst the national education reform movement and the growing awareness of equality issues in contemporary Muslim societies.

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