



Indonesian Gender Justice In School Education

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Abstract

Equality in obtaining education for children, especially girls in rural areas of Indonesia often encounter cultural, religious and ideological barriers from the community. Educational opportunities are more open to boys than girls for a variety of reasons such as consideration of higher tuition fees, lack of educational facilities and cultural understanding that sees girls as second-grade individuals who can be sacrificed their rights. This subordination of girls is even recorded in a series of education policies that place women as the owners of domestic authority and men to be priests or the backbone of the family. Therefore, in this research using a feminist-sociology approach is expected to provide the results of paradigm changes and perspectives from the government and all elements of society in reviewing the educational curriculum that has so as not to maintain the model gender biased and unfriendly education towards girls' rights in obtaining an education equivalent to that of boys.

Keywords: Gender, Education, Equality, Feminism.

Introduction

Education is a key word that becomes an important element in human life. Even since human children were born into the world, there have been educational efforts made by parents. In Christian view, the family is the first and foremost ward for one's growth and development (Prov. 22:6; 29:17). But here is also the problem, because in fact the education received by us is not something that is free of value in itself. Education (formal or non-formal) is generally a product or construction of a socialized culture in the environment and society. The construction of a value-free or bias culture referred to in this study is an education that must be received by men and women who are often defined by the inequality of the scales of justice that boils down to the absence of the 'friendly' element in seeing women as equal organs to men in the creation narrative that gets the claim of 'very good' from god. In one laboratory study on gender Julia Cleves said there were significant differences in how society welcomes the birth of boys and girls. These treatment

differences are gender-related. From our childhood to adult we learn and practice the special ways that society has determined for us to be male and female. It can be said that once born, we begin to study our gender roles.¹

Feminists and advocates of gender equality have a uniform view that every man and woman deserves the opportunity to get an equal education; even in higher education. The Bible teaches that 'both men and women... all are equal before God. But this idealism of gender equality – especially equality in male and female education – often fails in its implementation due to inhibitory factors such as family factors, customs, religious dogma that not willing to give room or closing the space for gender equality; in this case educational equality – especially for women when compared to the opportunities that men have designed must occupy certain positions, and often encountered certain social factors such as the type of work and poverty situation that have a correlation with reduced or closed opportunities for girls to get an education because parents hesitate investing in their education. In this case there are very many school-age children who drop out of school; both from primary, secondary and senior high schools dominated by girls. Investment education in girls is not a priority compared to investing in boys in families with economic difficulties situation.

Methods

Research methods are methods used to conduct and obtain results from a study that indicates that the targeted goal is achieved. This research aims to explore the idea of gender equality in education; especially women. In this stud, researcher using qualitative research methods. The method is held using research directly against the object studied without intervention from researchers. Some understandings of qualitative methods by experts can be seen as follows:

According to Moleong,² qualitative research is research that intends to understand the phenomena of what is experienced by the subjects of the study such as behavior,

¹ Julia Cleves, *Gender Dan Pembangunan*, (Yogyakarta: Pustaka Pelajar, 1996), 3; Comp. 114-126, Bobby Kurnia Putrawan. "Perempuan Dan Kepemimpinan Gereja: Suatu Dialog Perspektif Hermeneutika Feminis," *KURIOS (Jurnal Teologi dan Pendidikan Agama Kristen)* 6, no.1 (2020): <https://doi.org/10.30995/kur.v6i1.130>.

perception, motivation, actions, etc. holistically, and by means of description in the form of words and language in a special context that is natural using various natural methods.

According to Sugiyono,³ qualitative research method is a research method based on post positivism philosophy, used to research on the condition of natural objects, (as opposed to experimentation) where researchers are as a key instrument, sampling of data sources is done purposively and snowball, collection techniques with tri-nosed (combined), data analysis is inductive or qualitative, and the results of this study emphasize the meaning of generalisation meaning which primary data source is collected directly provides data to the data collector (2012:326).

In this study, the authors used critical analytical methods by conducting literature studies to do document analysis and observation. Analysis and synthesis when conducting library studies; including literature relevant to the research held. By conducting qualitative analysis done by making the use of the theories used and the results of previous research is expected to obtain research findings that can be accounted for.

The Meaning of Gender

To understand the concept meaning of gender, the word gender must be distinguished by the word indicated sex. The definition of sex is the substance or division of two biologically determined human sexes attached to a particular gender. For example, men are humans who have penises and produce sperm. While women are humans who have a uterus, produce eggs, have vaginas and breasts for breastfeeding. These tools are biologically attached to human types of females and males forever. This means that biologically the tools are not interchangeable. Permanently unchanged and is a biological provision or often said to be a provision of God or nature.

Meanwhile, gender is a trait inherent in men and women that is constructed socially and culturally. For example, that woman is known to be meek and emotional. Whereas men

² Lexy J. Moleong, *Penelitian Kualitatif*, (Bandung PT Remaja Rosdakarya, 2018), 6-7; see also Ebenhaizer I Nuban Timo & Bobby Kurnia Putrawan. "The Bible In Contextual Theological Work In Indonesia." *QUAERENS: Journal of Theology and Christianity Studies*, 3, no.1 (2021): 1-24, <https://doi.org/10.46362/quaerens.v3i1.24>.

³ Sugiyono, *Metode Penelitian Kombinasi (Mixed Methods)*, (Bandung: Alfabeta, 2012), 326.

are considered strong and rational. The characteristics and traits themselves are interchangeable. It means there are men who are emotional and meek, while there are also strong and rational women. The change in traits can occur over time and from one place to another. All things interchangeable between female and male traits, which can change over time and differ from place to place, or differ from class to class, that's what's known as the concept of gender.

The history of gender differences between male and female itself; especially in Indonesia according to Mansour Fakih,⁴ occurs through a very long process. These differences are then formed, socialized, strengthened, even constructed socially and culturally through religious teachings (religious interpretations) and state ideology. Also believed through a long process, the socialization of gender differences is finally considered as God's provision, as if biological, it can not be changed, so that then gender differences are understood as the nature of men and the nature of women. Mansour Fakih,⁵ further claimed that "Gender differences are not really an issue as long as they do not breed gender injustice. But the issue turns out that gender differences have given birth to various injustices, both for men and especially for women."

According to Rustam Effendy,⁶ gender is a difference that is neither biological nor god's handy work. The concept of gender itself must be distinguished between the word gender and the word sex. Gender Equality in Gender education between men and women is God's willing because it is permanently unchanged and is a biological provision. Gender is the difference in behavior between men and women that is socially formed. Non natural differences in such human being are created through a long social and cultural process.

An example of the manifestation of injustice caused by gender roles and gender differences is the occurrence of subordination to one gender, generally women. In households, communities and countries, many policies are made without "considering it important" for women. The intended form of subordination for example, there is a

⁴ Mansour Fakih, *Analisis Gender & Transformasi Sosial*, (Yogyakarta; Insist Press, 2001), 9; see also August Cornelis Tamawiyw. "A FOUNDATION FOR A CULTURE OF JUSTPEACE: Church as a Hermeneutic Community to Promote Peace Narratives." *MAHABBAAH: Journal of Religion and Education*, 2, no.1 (2021): 61-72, <https://doi.org/10.47135/mahabbah.v2i1.3..>

⁵ Ibid, 9.

⁶ Rustam Effendy, "Kesetaraan Gender Dalam Pendidikan", *Jurnal Al-Maiyyah* 07, no. 2 (Juli-Desember 2014): 142.

presumption that women will later take care of all domestic problems of homemaking, which in Javanese terms for example women only deal with *masak, macak lan manak*, those can be resume as how women stay in the kitchen to cook, fashion for herself and give birth. This affixed nature has consequences for the urgency of the question why women should go to high school? Another example, because there is a presumption that women have an "emotional" bearing, they are considered inappropriate to appear as leaders. Even for centuries, on the grounds of religious doctrine, women should not lead anything. Gender bias education that results in the subordination and marginalization of women that was questioned by many gender equality practitioners.

Education as Tools of Social Transformation

When the culture and society distinguishes women and men hierarchically and discriminately, school education is expected to be a tool of social transformation. According to John Dewey the transformational nature of education was possible because through organized school teaching people could recognize their own abilities and strengths, be encouraged to question various assumptions, and continue to seek the truth. The course of education, in the concept of Dewey is intended to develop the potential that exists in human beings as widely as possible and is expected to grow into a free and able to think critically, able to give its own assessment of the various situations faced, reflect it, and then make it the basis for integrating itself as a living being in the world, and even contribute to shaping reality itself. Education not only encourages people to accept and adapt to reality, but also to make history on their own. In other words, education will direct man not only to have adaptive abilities to his environment, but to be able to reconstruct, even deconstruct them, thus enabling people to live in a democratic societal order, which provides flexible adjustment in his institution through the interaction of various life forms.⁷

Dewey therefore recommended that school education should be directed at efforts to form a democratic society. Every citizen must have access to a basic education that

⁷ John Dewey, *John Dewey On Education: Selected Writings*, (New York: Teachers College Press, Colombia, 1994), 206; see also Edym Bahapol, Youke Singal. "Mendidik Untuk Kehidupan Berdasarkan Kompetensi Guru Kristen Di Indonesia," *QUAERENS: Journal of Theology and Christianity Studies* 2, no.1 (2020): 62-85, 10.46362/quaerens.v2i1.21.

encourages intellectual development and internalizes the knowledge necessary to strengthen the alignment of all groups in gaining freedom. The basic curriculum should be focused on the continuity of a free society and maintaining its continuity from the threat of corruption of human ambition and power. In other words, the lessons given to students in school should sharpen the understanding of free society, the responsibilities it holds and the opportunities it has. Education in a free society must be skeptical of any problem solving that promotes gender bias.⁸

Government Responsibility in Gender Perspective Education

Enforcing the education and teaching system in upholding gender equivalent in public schools is the duty and responsibility of the government. The commitment of the Indonesian government, in fact, is not in doubt. The state has realized that gender justice is an important issue in the advancement of education in order to realize the civilization of Indonesian society. Even the spirit of gender justice was enshrined in the national education development strategy since the beginning of independence, as written in:

The 1945 Constitution article 31 paragraph 1: "Every citizen (both women and men) has the right to get (equal opportunity to taste) education."

After attending the International Women's Conference held by the United Nations in Mexico City in 1975, the Indonesian government has continued to strive for the realization of justice and gender equality. Various legal bases were issued and agreed upon, including:

Government Law no. 7 of 1984: legalisation of the convention on the elimination of all forms of discrimination against women.

Presidential Decree No.9 of 2000: the decision to conduct Gender Mainstreaming in all national policies

The 20th century up to this present time, along with the rapid development of feminist discourse increasingly realize that gender-justice education is the powerful instrument to make changes in order to achieve a good quality of the nation. This deal is set forth in:

The Beijing Declaration and The Platform for Action, 1996 (Gender, Education and Development, International Centre of the ILO): "Education is a everybody right and is an important tool for achieving equality, development, and peace. Non-

⁸ Ibid, 236

discriminatory education will benefit both women and men, which will ultimately facilitate equality in the relationship between them.”

The UN commitments made through the Sustainable Development Goals/SDGs in 2015, Point 4 and 5 state on quality education and equality also emphasize the importance of inclusive and equitable education for all. Therefore, education equality around the world should not only reach the entire region without exception, but also reach the entire population of both men and women.

But if all of the the existing legal basis mentioned above has supported equality in education, have the agreed legal rules created a structural transformation of gender-equitable education? The author sees the educational curriculum, especially in Indonesia, still marginalizes women in education.

Marginalization in Women's Education

Referring to the 2020 education statistics data from the Indonesian Central Bureau of Statistics, school participation inequality between men and women based on pure participation figures is almost no longer different, this is certainly encouraging news, because gender discrimination in obtaining education in Indonesia as it did decades ago as if it no longer exists. Even at the college level, women's data was found to be higher than that of men. For more details, please see the following table:

Table 1: Participants: *Angka Partisipasi Murni (APM), 2020*⁹

| | Elementery school | Junior high school | Senior high school | PT(19-24) | University (19-23) |
|-------|-------------------|--------------------|--------------------|-----------|--------------------|
| Man | 97,70% | 79,96% | 60,49% | 18,11% | 19,66% |
| Woman | 97,68% | 80,29% | 62,05% | 20,59% | 22,70% |
| City | 97,94% | 81,65% | 64,57% | 24,80% | 27,22% |
| Rural | 97,40% | 78,31% | 57,04% | 11,54% | 12,44% |
| | | | | | |

However, the above data is still dominated by urban women from the economic status of middle and upper households (methyl 3 to methyl 5). The equality of education

⁹ Sourcer: BPS, 2020 : 58.

has not been enjoyed by women in rural areas with lower economic status. This is more clearly seen in the table below.

Table 2: Highest Level of Education Completed by The Population Age 15 and Above (%) By Gender and Economic Status of Households, 2020¹⁰

| Characteristic | Absent/ Schoolles | Elementary school/ under graduate | Elementary school | Junior high school | Senior high school | University |
|-----------------------------------|----------------------|---|----------------------|-----------------------|--------------------------|------------|
| Sex | | | | | | |
| Man | 2,31% | 10,13% | 24,65% | 21,91% | 31,88% | 9,11% |
| Woman | 4,80% | 12,41% | 24,95% | 21,65% | 26,32% | 9,88% |
| Economic statues/ Household | | | | | | |
| Methyl 1 | 6,90% | 16,80% | 33,02% | 22,64% | 18,63% | 2,01% |
| Methyl 2 | 4,13% | 13,78% | 30,42% | 24,32% | 23,97% | 3,38% |
| Methyl 3 | 3,22% | 11,73% | 26,76% | 23,72% | 29,04% | 5,53% |
| Methyl 4 | 2,59% | 9,65% | 22,79% | 22,18% | 33,27% | 9,51% |
| Methyl 5 | 1,46% | 5,49% | 13,01% | 16,67% | 38,57% | 24,80% |

The above datas shows that the level of education of women especially for rural women from lower-class Household Economic Status (methyl 1 to Methyl 2) is generally lower than that of men. This conclusion is reinforced by the data on the average schooling duration (rata-rata lama sekolah/RLS). For more details, can be seen in table 3 and 4 below.

Table 3: Characteristic and duration of schooling population taken by the age of 15 and above in 2020 survey¹¹

| | Men | Women | Cities | Rurals |
|--------------------|------------|------------|------------|------------|
| Schooling Duration | 9,19 Tahun | 8,90 Tahun | 9,85 Tahun | 7,66 Tahun |

Table 4: Schooling duration population of the age of 15 according to household status in 2020.¹²

| | Methyl 1 | Methyl2 | Methyl 3 | Methyl 4 | Methyl 5 |
|--------------------|-----------|-----------|-----------|-----------|------------|
| Economic status | 7,02 year | 7,85 year | 8,52 year | 9,28 year | 11,37 year |

¹⁰ Source BPS, 2020: 93.

¹¹ Source BPS, 2020: 94.

¹² Source BPS, 2020 : 95.

The data above shows that the economic status of households has an impact on RLS. The higher the economic status of the household, the higher the schooling duration taken (RLS) value. RLS residents living in households with the lowest economic status of only 7.02 years (equivalent to grade 7 junior high school). This achievement is much lower than the RLS of residents living in households with top economic status reaching 11.37 years (equivalent to grade 11 of high school).

Base on datas above, we found several reasons why gender differences in quantity and level of education remain, particularly in rural areas. First, the higher the level of education, we found become limited the number of schools available. Elementary school is located in almost all villages in Indonesia, so an elementary school student does not need to leave the village to go to school. However, a student must travel further if he or she attends junior high school, especially for the high school level which is generally still concentrated in the city. In this context, many rural parents are reluctant if their daughters go to distant schools by the reason they will lose labor assistance in the house.

Second, the higher the education the may have, the more expensive the cost must be incurred. The size of school fees is a barrier especially for the poor. In families with lower economic status parents prefer to send boys to school, and girls stay at home instead. This argument is supported by data collected by the ministry of education and culture based on Susenas March 2020. More details, can be seen in the following table.

Table 5: Percentages of women (girls) from age of 10 to 24 years tend to be household assistance, 2020¹³

| | Women | Men | Rurals | Cities |
|---|-------|-------|--------|--------|
| % | 48,11 | 33,00 | 39,71 | 40,93 |

In general, girls are expected to help their mothers in doing household chores and babysitting, especially when their mother makes a living outside the home. The higher the age of a girl, the heavier the burden she bears. Girls will do schoolwork after or while they perform routine household chores, while boys are often exempt from housework. This is

¹³ Source : BPS, 2020: 77.

because of the paradigm of society that still assesses that housework is the realm of women.

Third, investment in school education for women is often not widely felt by parents, because girls after marriage will become members of her husband's family. Having a daughter is still considered a family burden in some area of Indonesia. Poverty factors, lack of protection and access to education, limited employment opportunities for women, gender inequality, lack of access to health services and information and certain stereotypes in public trust make child marriage to date seen as the best choice for girls. UN population data (UNFPA) says one in five children under the age of 18 worldwide, are already married. Indonesia is ranked as the eighth largest child marriage in the world and the second highest in ASEAN. Data collected by the ministry of education and culture based on Susenas 2017 shows that girls continue to be disproportionately affected by early marriage, many girls have to drop out of school if they have to marry. More details, can be seen in the following table

Table 6: The main reasons for dropping out by gender (percent)

| Main Reasons | Men | Women |
|-------------------------|-------|-------|
| Insufficient funds | 33.01 | 30.68 |
| Work | 18.74 | 13.68 |
| Marry | 0.37 | 12.27 |
| Household chores | 0.37 | 3.65 |
| Education not necessary | 4.26 | 5.24 |
| Poverty | 2.88 | 1.9 |
| School distance problem | 3.71 | 3.26 |
| Disability | 5.39 | 4.82 |
| Etc | 31.27 | 24.51 |
| Total | 100 | 100 |

Based on the above exposure, it appears marginalized that puts women as passive, weak figures who cannot lead. Culture and religious claims rarely make room for women to lead as long as men still exist. Even physical and psychic violence will find its greatest space in the figure of women (girls) committed by men (boys).

Meanwhile, a review of the content of the school education curriculum, particularly at the primary level, also shows a viscosity in gender differences. Textbooks in elementary school describe the activities of mothers and fathers differently, mothers are usually depicted staying at home, cooking and other domestic activities, while the father goes to the office. Similarly, the activities of boys and girls games are depicted with strict separation, boys playing cars, football, running around; while the girl activities are playing dolls or cooking. In the elementary school textbooks describing boys' games are depicted with active physical activity, while girls with a picture of physical activity tend to be more passive.

Such an educational curriculum is essentially an extension of stereotypes of male and female activities taking place in society. In the context of that issue, it can be seen that our school education is still very gender-prejudiced, and more preserved gender roles than rejecting them. Such education has a tendency to face failure in preparing for women's potential and abilities except for their role as a wife and mother

Referring to the above information and explanations, the function of education has not been fully able to encourage an inclusive and equitable education for all. Although in the course of time there seems to be an increase in the number of women attending school and the level is getting higher, the comparison with men is still quite far from equality. In addition, school education has not been able to eliminate gender stereotypes, instead tending to maintain and reinforce them, as they are incorporated into the educational curriculum itself. In this context, school education even helps disseminate gender biased ideologies, instead of criticizing and changing them. The implications of patriarchal systems and values remain entrenched, even more widespread and dominant, as the socialization channels increase, namely through education in schools, in addition to being instilled in families and daily social environments. To that end, researchers looked at feminist studies or approaches in providing greater space for women to align themselves with men can be a particular consideration for this concept of gender justice; especially the right of women in getting a fair education.

Several Women's Perspectives on Education

The history of feminism that developed rapidly in the 20th century and became one of the most influential theories in almost all fields of science, making the theory of feminism should be taken into account in the discourse of Education. There are four main theories of feminism:

Liberal's Feminism Theory

This theory focuses on the questions of why many girls fail to achieve higher education. Why do they choose (directed) to practical education pathways and put stereotypes in education? The discussion of liberal feminism mainly revolves around the issue of access to Education, increased school participation in girls, providing programs of service for girls from disadvantaged families and prosecuting education equality that is not radical and non-threatening.

Radical Feminism Theory

Radical feminism sees the main cause of injustice for women in education as being due to the patriarchal system prevailing in local communities. The suppression of sexuality is a discourse often expressed by radical feminism theories to show that the issues of reproductive rights, female stature, and female sexuality are important discussions to understand the order of women in all areas including Education. The discourse used in this theory is patriarchal culture, the suppression of sexuality, the empowerment of women, centralizing the interests of women.

Marxism Feminism Theory

For marxism and socialist feminism theory, inequality in education occurs because educational institutions create economic classes. Education has been made a business that better serves the upper economy class. Education has lost its meaning not to educate the nation but to benefit each other's pockets. The power relationship between a strong economy and a weak economy is clearly visible so that the poor are exploited and are in

constant ignorance. The languages often used in this theory are those related to class, production, poverty, and so on.

Post Modernism and Post Structuralism Theory

This modernism and structuralism theory is essentially a theory that criticizes and deconstructs a philosophy that favors "foundationalism and absolutism." The definition of male-centered education is questionable. This theory is about to dismantle all accepted assumptions. The concentration of this theory is to look at all the discourses that exist in education that perform subconscious operations so that there are pre-natural and biased languages gender. Therefore, this theory not only invites those interested in education to change the curriculum but sees how the curriculum is biased and operates widely.

Based on the four theories mentioned above, Gadis Arivia in her book "Feminism: A Heart,"¹⁴ sees there are four policies that can be focused on protecting women from gender discrimination, namely:

Equality Education Access

The kind of policy is usually used by liberal feminism to propose laws that protect women from discrimination in education. For example, ensuring that women will not be directed to stereotypical education, not experiencing discrimination in the selection of studies, the existence of financial assistance (scholarships) for children if there needs to be affirmation measures, the provision of adequate facilities including the quality of teachers who have participated in gender perspective education that finally ensuring access to education.

Policies Against Patriarchal Cultural

The policy largely adopts radical feminist views. Policies ensure that there will be sanctions on educational institutions when practicing discrimination against women in the event of a ban on pregnant students from attending school. There are lessons that

¹⁴ Gadis Arivia, *Feminisme: Sebuah Kata Hati*, (Jakarta; Penerbit Buku Kompas, 2006), 32-40

specialize in reproductive rights education. It also prohibits gender discrimination at all levels of government, private, and educational institutions.

Policies on Poverty Problem

This policy adheres to Marxist/Socialist theory which assumes that the government is responsible for ensuring access to education for all groups. This policy fights for free education for primary, secondary and upper secondary education levels. Ensure that the curriculum and facilities obtained in government schools are commensurate and quality (at least have good standards) or the same as private schools that serve able families. Private schools that serve able families must receive a certain percentage of pupils from disadvantaged families.

Reformation Policies on School Text and Curriculum

This policy exposes the curriculum and gender biased texts. In accordance with the theory of poststructuralis feminism and postmodernism, the gender bias curriculum needs to be dismantled and replaced with a curriculum that favors gender equality. Gender education must be taught at every level of education.

Curriculum on Gender Perspectives

What does the curriculum mean? What does it have to do with pedagogy? How does the curriculum have an influence on gender construction and equality issues? What is the relationship between curriculum and social and economic events?

For most educational observers, the curriculum is only associated with pedagogy that produces conventional definitions such as:

The curriculum in traditional definitions is only associated with materials that teachers deliver to students. In this case, the approach used is a practical, technical, and measured approach with the effectiveness of teaching instruments.¹⁵

¹⁵ W. Carr, "Reconstructing the Curriculum Debate: an editorial introduction", *Curriculum Studies*: Vol. 1, No. 1 (1993):5

In that definition the curriculum is not seen to have anything to do with social issues. The meaning of the curriculum becomes very narrow and does not contain a broad understanding as follows:

The curriculum will always be remade continuously—there is always a change of curriculum—which is actually a process and struggle between individuals and various community groups who have different views on the curriculum and the result of a curriculum is the result of reflection of a society that wants to create a better society.¹⁶

Using a broad definition of the curriculum feminists see the curriculum as a struggle that aims to create a gender-just society. Thus, curriculum is an important issue and curriculum development is one of the activities of feminists that are taken seriously. Because, all power relations between men and women and all issues of equality will always be reflected in a curriculum. Thus, the formulation of a gender sensitive curriculum must be ensured there is. In addition to focusing on the curriculum, feminists also recognize the importance of teaching in the classroom. They called for critical pedagogy in which teachers in their teachings are unconventional and do not use gender biased languages.

The curriculum must be charged with (nuanced) efforts to provide the widest possible role and provide opportunities for women to have a leading position in any social order in society. If supported by national policies with the insight of justice and gender equality of the state, then we will find independence and autonomy in women – either as individuals or as part of the community. We hereby obtain a position of justice in equality (women) with men.

What should be done or should do by teachers and lecturers? Teachers and lecturers are important agents in the delivery of curriculum messages. Teachers and lecturers must understand the basics of human rights in order to manage their language in accordance with the spirit of human rights. Teachers and lecturers not only deliver lessons literally but also interpret the lessons delivered. Paulo Friere, an educational philosopher from Latin America, mentioned that it is not the use of a "bank data or behavioristic" teaching system that relies solely on memorization, but an educational system that provides understanding, analysis, development, even evaluation and implementation that

¹⁶ Ibid,7

is absolutely owned by students. In every subject all these things are a must have. In such understanding it takes the skill of interpreting materials. The concept of broad curriculum understanding involves critical interpretation of teachers and lecturers. Therefore teachers and lecturers are required to have open mind so that the interpretation of each lesson has a broad and deep insight.

Education and curriculum with a gender perspective ultimately provide equal access in education between boys and girls to get an education from primary education to higher education as mandated by the Child Protection Act; for example, Child Protection Act 35 of 2014 which provides a legal umbrella in providing guarantees against the fulfillment of the rights of every child without the presence of discriminatory treatment. This Law gives responsibility to the State, Central and Local Government without distinguishing ethnicity, religion, race, class, ethnicity, gender, culture and language, physical and mental conditions to provide protection to the child.

The Bible as the basis of moral and ethical guidance of believers also has a high commitment in upholding gender equality. Jesus in the Synoptic Gospels is described as revolutionary in teaching gender equality.¹⁷ This Revolution of Jesus was a form of resistance to the Jewish law that placed women as gerim; marginal groups aligned with foreigners. The Samaritan women's narrative is an example of the gender equality education that Jesus showed regardless of his beliefs, gender and the status of the woman's marriage. Similarly, Jesus' treatment of a woman accused of adultery by the Jews. In this context Jesus fought the injustices of Jewish men by teaching equality in marriage. Christ in this case emphasized the personal equitable of women in a culture that at the time did not see women entitled to fair treatment.

This model of Teaching Jesus is often not evident in modern society today. But in the era of Jesus with the dominant Jewish patriarchal system at the time, His teaching not only overhauled the patriarchal system that had been established at the time, it also provided a space for gender equality for women who experienced the domesticization of social life

¹⁷ Recky Pangumbahas and Oey Natanael Winanto. "Membaca Kembali Pandangan Moralitas Postmodernism Untuk Konteks Pendidikan Kristen (Re-Reading The Worldview Of Postmodernism Morality For The Context Of Christian Education)". *QUAERENS: Journal of Theology and Christianity Studies* 3, no. 1 (June 25, 2021): 73-84, <https://doi.org/10.46362/quaerens.v3i1.33>.

where education was reserved only for boys and girls never got an education from the rabbis. Jesus in this regard gave a new standard of position of women in social status in society.

Paul's meeting with Jesus in addition to changing azaz his beliefs; while changing her perspective on women. Paul in 1 Corinthians 7 gives a firm statement that men are obliged to complete all duties and responsibilities to the wife, as well as an enforcement of family freedom in Christianity. Even in other texts Paul clearly gives the position of gender 'equality' in the argument in Galatians 3:28 "in this case there are no Jews or Greeks, no servants or free men, no men or women, for all are one in Christ Jesus. The woman who was once in the bottom status position in the Jewish social strata walked with Jesus in his ministry while on earth.

According to Onismu Amtu, education in gender perspective is needed in an effort to empower all the potential that men and women have and further strengthened and develop into the form of a superior personality, creative, intelligent, skilled, responsible and noble or have the main character.¹⁸

What about students and students? Assessment of students and students is often based on competencies that use rigid mechanistic rules. The application of blind rules without openness to doubt resulted in students becoming passive and inauthentic. All learning activities only rely on the achievement of high values that are not understood the basis of his thinking. Teachers and lecturers judge students in uniformity there is no effort to understand the student from its uniqueness and keorisinality. Again, Friere in his book "Education of the Oppressed,"¹⁹ suggests that a system of unconscious memorization only encourages slavery and the mute culture of a nation, which cannot be creative; especially in producing production from knowledge obtained or owned by.

The production of knowledge is thus important. In an effort to produce knowledge, it is questionable the position of the institution that runs the education. The education department, for example, needs to take an important role in promoting a curriculum that is

¹⁸ Amtu, Onismu, *Manajemen Pendidikan di Era Otonomi Daerah Konsep Strategi dan Implementasi*, (Bandung: Alfa beta, 2011), 12

¹⁹ Paulo Freire, *Pendidikan Kaum Tertindas*, (Jakarta; Pustaka LP3ES Indonesia, 1996), 67

broadly and critically relevant; in this case it has a paradigm and perspective in the context of gender justice education between men and women. If the person in charge of the institution does not focus on education on this awareness, then the silent culture of educational justice towards women will continue to settle and social transformation will never happen because of our education; especially the curriculum from the level of basic education to higher education has not been a curriculum in the Indonesian education system that is friendly to women.

Conclusion

Gender equality in obtaining an equal education between boys and girls continues to change ideology and praxis as the times progress. Gender does not talk about sex that distinguishes physically between men and women. Gender is only a question of function or substance between men and women whose position in the tradition or culture of society is never free of value because it undergoes construction and socialized acceptance in the community.

This construction and acceptance automatically spawned gender labels and roles. In a negative context, this cultural and constructive agreement on gender leads to subordination to one of the darkest types – especially women. This subordination occurs in the context of domesticization or opportunities for equal education. The limitations of educational facilities also lead to neglected educational priorities of girls; they are marginalized in the opportunity to obtain an education. Not to mention the high cost of education that makes parents prioritize boys getting a decent education as well as certain Asian cultural contexts; including Indonesia which sees investment in girls as unprofitable.

In terms of state policy, we find our education curriculum that is still gender biased that describes mothers as owners of domestic autonomy and fathers as breadwinner figures or the backbone of the family contained in some textbooks in primary education. Reflections on power between men and women and the issue of gender equality should be reflected in the curriculum that creates a gender-just society. Therefore, education and curriculum should not be designed in the form of static information or 'data banks'. The curriculum must be prepared in a deconstruction or reconstruction format that creates a

critical nuance in students or students that then impacts on the birth of attitudes and thoughts that support gender equality.

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