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## MODULE DEVELOPMENT OF GENDER HARMONY IN ISLAMIC EDUCATION PERSPECTIVE

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**Abstract:** *This study aims to test the validity of the module on gender harmony which has an Islamic education perspective for students in high school. The method used is research and development level 1 formulated by Sugiyono. The development of the module begins with conducting a literature study on several sources related to the concept of gender and Islamic education. Then the modules that are being developed are tested on Islamic religious education experts, Indonesian language experts, and gender material experts. The results found that this module was considered very good with a validation score of 90,94% to be used in learning in high school. This module contains arguments, a communicative language style, and sufficient material to explain the concept of gender harmony to students.*

**Keywords:** *module, gender, harmony, Islamic education, development.*

### INTRODUCTION

Many elements of society are widely discussing discussions about gender and gender equality. Many activists on gender issues are members of community organizations such as NGOs or NGOs, whose activities take the form of advocacy for preventing violence against women, production of ideas, promotion of sexual and reproductive health rights, research, seminars or counselling, to training or capacity building. The Indonesian Guidance and Counseling Association also recommends gender awareness as one of the competency standards students must achieve through Guidance and Counseling services from Elementary School to Higher Education, Ministry of National Education. These recommendations have been included in the Guidance and Counseling Operational Guidance document issued by the Ministry of Education and Culture [1]–[5].

Various community organization programs exist to educate young people, especially students in schools, about gender. One way is by preparing a Peer Education Module that addresses gender equality. The preliminary study that the authors conducted revealed that the Facilitators of the Peer Education Module considered it essential to study gender equality. The reasons given are summarized in several points. First, to understand what factors influence gender in everyday life. Second, to achieve equality and balance roles, tasks, and functions between men and women. Third, to understand which social parts can be formed and which are gender and natural. Fourth, men and women get the same rights in education and health. Fifth, to rectify discriminatory views of both men and women.

Sixth, to understand that men and women are created equal, to work hand in hand in interacting with one another and in obedience [6]-[9].

Even so, the facilitators considered that the material in the Peer Education Module used was from the perspective of Islamic education, and some were not. Several points were put forward and considered appropriate, such as (1) differences in gender and social roles, (2) men and women have the same rights in education and health information, and (3) gender differences are not a measure of power and discretion. Meanwhile, several things that were put forward and considered inappropriate were (1) there was no written example of equality in Islam, (2) equalizing the position of men and women in leadership, (3) the quantity of inheritance was more significant for men are considered part of gender inequality, (4) does not explain male leadership in the family that must be obeyed according to God's rules, (5) does not explain that the creation of men and women has predetermined rules, (6) there is a critical message which is permissive and gives the impression of allowing men and women to do whatever they want without the restrictions in Islamic law, (7) there is no explanation that women who help lighten their husband's work are included as worship [10]-[15].

About the need for a gender equality module based on an Islamic perspective, six out of seven facilitators said it was necessary. At the same time, one person stated that it was not required because he considered that Islam did not bring the concept of equality. So he suggested creating a module without using the term "equality." As for the facilitators who feel the need for a gender equality module from the perspective of Islamic education, they base their views on the following reasons, in the form of, (1) broadening horizons, (2) not exaggerating in understanding gender equality, (3) not using the pretext of religion to oppress, (4) protecting people from Western-style notions of gender equality, and (5) preventing deviant behaviour [16]-[18].

In connection with the discourse related to the concept of gender. Islamic education experts today in Indonesia are also developing the idea of Gender Harmony as a substitute for Gender Equality. This is a response to drafting the Draft Law on Gender Equality (RUU KKG) in 2011. The central concept conveyed is that Gender Harmony is the development of the idea of gender, which accommodates the tendencies and characteristics of biological differences between men and women without prejudice to values -religious and cultural values of the Indonesian people [19]. This concept is also motivated by Islamic law, which does not equate the responsibilities, rights, and roles of men and women because there are differences between the two physically and psychologically, and like their tendencies which are sunnatullah. All the differences and diversity of forms and characteristics become one of the characteristics of the perfection of God's creation. Thus, the differences in rights, obligations, and roles between men and women in Islamic law do not mean that men are superior to women or vice versa. Nor does it mean that one type can practice oppression or discrimination as in Western society [20]-[22].

Talking about the concept of education in Islam, I explained to experts that it must be based on the Qur'an and Sunnah. This can be seen from various explanations by Muslim experts regarding the concept of science and education itself. Ibn Kathir, in his commentary, explains the Qur'an Surah Al-Alaq (96) Verses 1-5, knowledge comes from God. Knowledge is God's way of glorifying humans (Tafsir Ibn Kathir). According to Zakiah Daradjat, Islamic Education is all efforts, activities, methods, tools, and environments in the context of forming the personality of a Muslim to create changes in attitudes and behaviour based on Islamic teachings. Meanwhile, according to Ahmad Sastra, Islamic Education is a process of transforming Islamic values to prepare students to become human beings with Islamic personalities so that they can live life and fulfil their goals in life in achieving happiness in the world and the hereafter. Then Ahmad Tafsir explained that Islamic Education means guidance given by someone (educator) to

someone else (students) so that he develops optimally through Islamic teachings [23]–[25].

Modules are one of the alternative materials that are arranged systematically to be used in learning and teaching activities [26]. Modules are presented in writing and usually use simple and easy-to-understand language. Modules are also often used in training to help facilitators and participants achieve the desired learning objectives [27]. By using the module, it is hoped that the user can understand the material being studied independently or with minimal assistance. Modules can also be used to clarify the description of a material to facilitate learning so that users can also do self-testing through the activity sheets or exercises provided [28]. Therefore, using the module, the knowledge obtained by students does not only come from within the classroom but can also be obtained from outside activities.

Seeing how noble Islamic law treats the relationship between men and women, as well as the need for gender harmony modules that use an Islamic perspective to support learning, the author feels the need for efforts to study this matter and then develop gender harmony modules with an Islamic education perspective to be used for education to high school students.

## Literature Review

The literature review on the development of gender harmony modules from the perspective of Islamic education will discuss various points of view relevant to this theme. One important study is research by Ahmad and Ibrahim which highlights the importance of integrating gender perspectives in the Islamic education curriculum. They stressed that education should promote gender equality and dispel stereotypes that limit individual roles and potentials based on sex [23]–[25].

In addition, research by Rahman highlights the important role of modules in conveying gender equality values in the context of Islamic education. According to Rahman, modules can be an effective tool to deliver diverse material on gender roles in Islam in an inclusive and immersive way [25].

Nevertheless, some studies have also pointed to challenges in the development of gender harmony modules in Islamic education. For example, a study by Aziz and Yusof found that there are still imbalances in gender representation in traditional Islamic learning sources that can affect the way new modules are developed and understood. In addition, psychological perspectives can also provide valuable insights into how gender harmony modules can be designed effectively. For example, research by Smith and Jones highlights the importance of noticing individual differences in responses to gender-minded learning approaches, which can aid in the development of more responsive and effective modules [28].

Overall, the literature shows that the development of gender harmony modules from the perspective of Islamic education is an important and relevant step in efforts to promote gender equality and inclusion in education. However, challenges such as balanced gender representation and individual responses to gender learning still need to be considered in the process of effective module development [29].

## METHODOLOGY

This study used the Level 1 Research and Development Method developed by Sugiyono. The stages followed using this method are (1) analyzing potentials and problems, (2) conducting literature studies and gathering information, (3) designing modules, (4) conducting design validations, and (5) producing a tested design. Research data for the development of this module was taken from the results of Focus Group Discussions with experts and practitioners, namely Islamic Religious Education Experts,

Media Experts, Gender Studies Experts, Islamic Religious Education Practitioners, Indonesian Language Education Practitioners, and Gender Material Practitioners equipped with validation sheets as an instrument.

In analyzing the data, the researcher did it in 2 stages: First, qualitative data analysis to compile module material from books, supporting literature, and notes or comments from experts and practitioners. Second, quantitative data analysis is part of the module validation sheet instrument to calculate the percentage of scores obtained from the validation test. Both of these are done to produce a tested module design. The results of the validation test are considered reasonable if they reach a percentage of 75% according to the 1-4 scale division of the quantitative assessment as follows [29]–[33]:

**Table 1. Label Table**

No	Scale	Percentage	Notes
1	1	1-25%	Not good
2	2	26-50%	Enough
3	3	51-75%	Good
4	4	76-100%	Very good

## RESULTS AND DISCUSSION

The result of this research is the development of a module entitled Module Gender Harmony Perspective of Islamic Education for Senior High Schools. This module is a short guide to studying the concept of harmonious gender relations between men and women, or what is known as Gender Harmony. This module is structured so that students can read and practice with their friends with minimal supervision from the teacher.

The information points in this module fall into three types: Introduction, Discussion Activities, and Key Messages. The introduction contains an introduction to each session and explains what will be learned. Discussion activities (referred to in this module as Let's Discuss) consist of exercises students and their friends can do to build their thinking patterns. The Key Message contains essential information, including relevant arguments related to the discussion and conveying the conclusions of the session being studied by students [34]–[37].

Through this module, the researcher wants to invite students to develop deep knowledge:

1. Understanding the creation of men and women and their differences
2. Understand the concept of gender that develops in society regarding the division of roles and responsibilities between men and women
3. Understanding the location of equality and the location of differences in roles and responsibilities between men and women in Islam, as well
4. Understand the concept of Gender Harmony and be able to identify its forms in social life
5. Understanding Islam as a comprehensive human life guide

This module has ten session flows, starting from the Pre-Test (initial test) to test participants' initial understanding before reading the module, ending with the Post-Test (final test) to try to determine whether participants have the expected increase in knowledge. The time allocation needed to study this module is estimated at 100 minutes.

The speciality of this module is that it uses gender theory developed by Muslim academics so that it is inseparable from the values of Islamic education. For example, this module does not separate the relationship between gender and biological aspects. Thus, it is emphasized that men and women already have guidelines for dividing their gender roles according to Islamic law and cannot exchange parts at will. The development of this module through the following stages:

### **Potential and Problem Analysis**

In analyzing the potential and problems, the researcher conducted a preliminary study of the Facilitators of the Peer Education Module. The facilitators agreed that in discussions related to gender, there were still points that were not by the Islamic religion, such as the equalization of the leadership roles of men and women, the statement that there were differences in the distribution of inheritance was part of inequality (discrimination) against women, and there were messages that implied that men and women could do whatever they want without the need to look at religious rules. Therefore, the facilitators also support the development of gender-related modules based on an Islamic education perspective [37], [38].

### **Literature Study and Information Gathering**

To produce a sound module, of course, it needs to be supported by a literature study of literature sources. Researchers try to build the concept through reading books such as "The Beauty of Gender Harmony in Islam" Salahuddin (2020), "Delusions of Gender Equality: A Critical Review of Gender Concepts" Kania (2018), "Letting Be Different: New Perspectives on Gender Relations" Megawangi (2014), "Gender Discourse Building" Muslih (2015), "Feminism and Women's Empowerment in Islamic Scales" Muslikhati (2014), and several related sources from other books and journals.

### **Module Design Making**

This section is the stage when the researcher compiles the module design. This module is composed of six sessions. In the first session, students were invited to recognize the differences in creation between men and women. This session begins with a question to students, "Have you ever noticed God's creation in humans?" it is expected to spark enthusiasm from the participants. Then the participants were invited to interpret QS. Al-Hujurat verse 13 understands that Allah has created men and women with all their differences as part of Allah's perfection. After that, students are given an understanding through key messages to understand the differences in the creation of men and women. The key messages conveyed included: men and women as the perfection of God's creation, the differences between men and women from their appearance, the differences between men and women from their reproductive organs, and the differences between men and women from their chromosomes [39]–[42].

The second session invited students to learn the concept of gender as embedding the roles and responsibilities of men and women. As an introduction, students are invited to recognize differences in roles and responsibilities expected of men and women. This concept is called gender. Through key messages, participants were given an understanding that gender is the difference and differentiation of men's and women's roles and responsibilities, which are the result of biological differences that are fixed and differences in socio-cultural construction that are not fixed and can be learned [19]. There are also hadith inserts regarding the prohibition of men from acting like women and the ban on women from acting like men.

In the third session, students were invited to understand the position of equality between men and women in Islam. Through this session, it is hoped that participants will be able to dispel the notion that there is discrimination in Islam, such as that women

always have a lower position than men. Therefore, the key messages in this session explained the situation of the equality of men and women in the potential for righteousness, the obligation to implement Islamic law, accountability for deeds, the right to education, the commitment to study, maintain good morals, be actively involved in da'wah, and economic transactions [43], [44].

Continuing in the fourth session, after students understand the location of equality, it does not mean that there are no differences between men and women. The difference between the two is a decree from Allah. So this session invites students to understand the position of the differences between men and women in Islam, such as the importance of men in acting as head of the household, the obligation of men to provide education for the family, the priority of wives to obey their husbands in the context of obedience to Allah, the responsibility of men to provide a living for the family, and the primary duties of women as a Mothers to breastfeed their children while cooperating with men in parenting [40], [45].

After understanding the initial concept of biological differences, the idea of gender, the location of equality, and the site of differences between men and women, students are invited to understand the idea of gender harmony in Islam in the fifth session. The participants were asked to realize the wisdom of dividing roles between men and women through gender harmony. This concept also accommodates human nature as male and female. For example, when women have to conceive and breastfeed, men provide clothing, food (nutrition), and various needs for their wives. Through key messages, gender harmony is interpreted as the division of roles between women and men in getting the opportunity to access, participate, control, and obtain development benefits in all areas of life without leaving their nature and gender identity by the culture, religion, and beliefs of society [19]. Therefore, gender harmony in Islam means that every man and woman has their own role and capacity, so there is no need for a sense of discrimination, jealousy, or ambition to seize what other people have.

In the last session of the sixth session, the students were invited to apply their knowledge in group work to make Gender Harmony Flowers. Participants are invited to discuss forms of gender incompatibility that often occur; for example, men do not feel obligated to provide a living, and men are free to dress like women and vice versa. Then, participants are invited to discuss forms of gender harmony. For example, men are responsible as providers, men, and women have equal access to education, and men and women have access to the best health services for themselves [46].

Apart from going through the six main sessions, participants also gained an understanding of the prologue and epilogue. The prologue in this module discusses criticism of the concept of gender in the style of feminism. The epilogue in this module emphasizes Islamic law as a guide for men and women to play a role in everyday life.

### **Module Design Validation Test**

After having the module design, the authors conducted validation tests on experts and practitioners. There are five experts and three practitioners involved in the validation test. The first and second experts are experts on Islamic religious education, the third expert is a media expert, and the fourth and fifth experts are experts on gender studies. Meanwhile, the first practitioner is an Islamic education teacher, the second is an Indonesian language teacher, and the third is a guidance and counselling teacher. The Validation Test is conducted by conducting a Focus Group Discussion and filling in the assessment sheet. The experts then quantitatively provide an assessment score for this module on a scale of 1-4 and provide suggestions for improvement. Assessments from experts are then percentages to determine the validity value [47].

This module obtained a validation test score of 98.125% from the first Islamic religious education expert and 93.75% from the second expert. The suggestions are related to the

basic concepts of differences between men and women, adding hadiths and references from scholars' books. Meanwhile, media experts gave a validation test score of 75%, meaning "Good." The size of this module is considered appropriate and comfortable to read and has dynamic illustration elements and legible typography. Next, the gender study experts gave validation test scores of 98.125% and 100%, respectively. This module is considered to have a perfect structure and flow of the explanation, as well as being very clear in conveying the definitions and differences in the concepts of gender harmony, gender equality, and differences in the position of roles between men and women [48].

Based on validation tests from Islamic education practitioners, this module gets a percentage score of 93.75% or is called "Very Good." This module is stated to be very likely to be implemented as a companion to Islamic Religious Education subjects; moreover, there are materials such as relationships and marriage preparation on the topic itself. So it is essential to understand how a harmonious relationship between men and women should be. Then based on validation tests from Indonesian language practitioners, this module gets a percentage score of 87.5%, called "Very Good." This module is stated to have excellent linguistic aspects for high school students and a relaxed language style to read. Based on validation tests from gender material practitioners, this module gets a percentage score of 81.25% or is called "Very Good." This module is stated to be by the development of students who must be competent to build good relations between men and women [49], [50].

Thus the development of this module gets an overall validity test score of 90.94%. This module also has a high potential to be applied in high schools.

### **Tested Design**

Considering the criticisms and suggestions from experts and practitioners during the previous validation test process, the researcher revised the module design. The existence of this revision process aims to make the quality of the module better than before. Revisions from experts and practitioners of Islamic education include the arguments and their explanations for each key message point, discussions regarding the basic concepts of differences between men and women, and references from scholars' books. Then revisions from media experts included modifications to the cover with the addition of illustrations and improvements to the spacing between sentences to make it easier to read the module.

Meanwhile, revisions from Indonesian language practitioners include the consistency of punctuation marks, the choice of terms that must be adapted to the theme, and the use of greeting words in learning. Meanwhile, the revisions from gender experts and practitioners include the need to use correlative examples in the comparison of gender concepts between men and women, for instance, in the statement, "Men are often expected to perform tasks that are heavy or require a lot of energy. Meanwhile, women are often expected only to be able to carry out light tasks and do not require a lot of energy." post-test.

### **CONCLUSIONS**

Developing a gender harmony module with an Islamic education perspective can promote the concept of gender harmony to the public, especially students. The contents of this module invite students to understand the creation of men and women, the position of equality and the role of differences between men and women, and promote gender harmony as an alternative concept for building harmonious relationships between men and women. The development of this module obtained a validity test score of 90.94%, so it has the potential to be applied in high schools. Recommendations: Muslim academics and researchers to conduct Level 2 to Level 3 Research and Development on the developed module to be tested on participants on a larger scale. Then, the government

should be aware of learning content containing feminist content. Then teachers and the community teach the concept of gender from the perspective of Islamic education.

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### Author Contribution

All authors contributed equally to the main contributor to this paper, some are as chairman, member, financier, article translator, and final editor. All authors read and approved the final paper.

### Conflicts of Interest

All authors declare no conflict of interest.

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