

Gender Equity in Hadith Literature: An Analysis of the Contemporary Hadith Curriculum of
Madrasah Aliyah in Indonesia
tajularifin64@uinsgd.ac.id

Tajul Arifin¹

Abstract

This paper was stimulated by the fact that Muslim women participation in education in Indonesia is still lower than that in neighbouring's countries. This condition has been influenced by the weak support of Hadith Curriculum of Madrasah Aliyah toward gender equity. This condition has been misunderstood by some scholars that Hadith does not support gender equity. The aims of this paper are to give a clear picture of gender equity in Hadith literature and analyze the content of Hadith Curriculum of Madrasah Aliyah in Indonesia in relation to gender equity support. This research applied descriptive analytic method. Data were gained through Hadith literature and Hadith Curriculum of Madrasah Aliyah, Year 2013. This study revealed that *Hadith strongly support gender equity in all aspects of life achieved as in economic, social, and political aspects. In addition, Hadith Curriculum of Madrasah Aliyah does not strongly support the emergence of strong and positive thinking toward gender equity among the students of Madrasah Aliyah most of whom then becoming religious leaders in Indonesian society.* The implication of this finding requires us to make changes in the content structure of the Curriculum of Hadith for Madrasah Aliyah in Indonesia.

Keywords: Gender equity, Hadith, Hadith Curriculum

¹ Professor of the Science of the Prophet Tradition, Department of Law Studies, UIN Sunan Gunung Djati, Jl. A.H. Nasution 105 Bandung, Indonesia

1. INTRODUCTION

Gender is a concept which is used in identifying the difference between men and women in the perspective of socio-cultural influences. Based on this commonly used concept, men and women are two different creatures who will never be able to totally equal socially and culturally since they have some differences. Put differently, they have equalities and differences. In Islamic point of view, the emergence of gender equality movement is acceptable in the areas in which women and men should receive equal rights such as in the area of education, economy, and politic; but it will be something odd if it enters to the areas in which according to religious teaching they should perform different roles such as for becoming a leader (*imam*) in a prayer in which the followers (*ma'mum*) consist of men and women. Therefore, the emergence of women movement who fight for equal rights for women and men in all aspects of life which arrives at defiance of their position as wife, mother, and as a woman was considered as an odd movement.

Differences are mainly related to biological functions. It is a fact that there are physical differences between women and men. These differences help them match the functions that each of them is charged with, and there is a profound wisdom and a great mercy in the differences and distinctive features that the Creator installed in the two genders.

Gender is different from sex. In Indonesia, the term of gender has been very popular at least in the Office of the Minister of State for the Role

of Women. It is generally defined as “mental and cultural interpretation of sex differences, namely men and women”. This term is usually used to show the division of labor that is considered appropriate for men and women. In other words, gender is a concept used to identify differences between men and women in terms of socio-cultural influences (Umar, n.d.). Sex, on the other hand, refers to biological characteristics, namely chromosomes, internal and external sex organs, and the hormonal activities within the body which scientifically speaking classify human being into two groups, “male” and “female”(Nurmila, 2018). Put differently, the sex of an individual is based on genetics which is making it much more difficult to change; while gender corresponds to personal, societal and cultural perceptions of sexuality which is easily possible to change. “Sex” is determined by nature, whereas “gender” is determined by nurture.

The terms of gender equity and gender neutrality are referred to practices and ways of thinking fairness of treatment for women and men, in accordance to their respective needs. This may include equal treatment or treatment that is different but which is considered equivalent in terms of obligations, benefits, rights, and opportunities. While gender parity, which is used to measure gender balance in a given situation, can aid in achieving gender equality but is not the goal in and of itself(International Labour Organization, 2000). Gender equity is something very possible to occur, but it will only happen in all achieved things including economic, social, political, and in some aspects of spirituality.

Gender equality is the goal of gender equity and gender neutrality. Gender equality is a concept which refers to a condition of equality between men and women in which they are free to develop their personal abilities and make choices without the limitations set by stereotypes, rigid gender roles and prejudices. Gender equality also means that the different behaviour, aspirations and needs of women and men are considered, valued and favoured equally. But, it does not mean that women and men have to become the same since they were born differently, rather that their rights, responsibilities and opportunities will not depend on whether they are born male or female(International Labour Organization, 2000). Based on that explanation, the writer argues that gender equality will be able to be realized in some aspects of life, but will not be able to be realizable in some others since men and women were created differently and given some different rights and obligations. These differences do not indicate that one is superior to another, but rather to complement each other in realizing a harmonious, sturdy, and strong life (Q.S. Al-Baqarah: 187) (Ali, n.d.).In other words, gender equity means fairness of treatment for women and men, according to their respective needs. This may include equal treatment or treatment that is different but which is considered equivalent in terms of rights, benefits, obligations and opportunities.

The quality of support toward gender equity movementas a part of social change is influenced by many factors. Social change theory explains that certain change in a society can be

infenced by one or several factors such as changes in population, new discovery in society, conflict, rebellion or revolutionary movement, nature, war, influence from other societies, ideational systems, namely spirituality, religion, divinity, and belief, sensory systems, namely physicality, worldliness, and centered on sensory, and mixed systems, namely a combination of ideational systems and sensory systems (idealistic) (Sorokin, 1941).

Social change theories has played on important role in explaining many aspects of human life and making the life of human being becoming better. Social change theory in sociology which was encapsulated from biological theory especially the theory of Darwinian evolution has been applied by many social scientists in understanding social phenomenon such as H. Spencer (Spencer, 2005), M. Weber (Weber, 2013) and E. Durkheim (Durkheim & Lukes, n.d.). Social change is all changes to the social institutions within a society, affecting its social system, including values, attitudes, and patterns of behaviour among groups in society such as the attitude of the Indonesian Moslems toward the movement of gender equity. One and most prominent of social change theory was cyclical theory. The cyclical theory explains that social change is cyclically circular in nature. According to this theory, social change is something that cannot be planned or directed to a certain point, but circling in a circular pattern. According to this theory, social change is something which happened repeatedly. What happens now will have a similarity or resemblance to what was in

the past. In this pattern of change there is no gradual process of change in society so that the boundaries between primitive, traditional, and modern lifestyles are not clear. Change cycle is a pattern of change that resembles a spiral. In terms of development, the cyclical theory suggests that only capable people will win the struggle of life; while the weak will be marginalized. As a result, the future will only be engaged by the tough men who win the struggle for life (Spencer, 2005). Even today, the general idea of this theory which explained that social change is like a wheel that is turning, has been upheld. This means, that the turn of the times is something that cannot be denied and controlled by anyone. The rise and fall of a civilization is part of the irreversible nature, has penetrated into many other disciplines such as economy (Zipperer & Skott, 2011), history (Toynbee, 1945), culture (Abel, 2014), organization (Olsen & Sen, 2014), etc. The spirit of cyclical theory has been used by many people engaged in the formulation of curriculum. They design the development of today and the future by mirroring to the development that Moslem society has experienced during the golden era which has given high attention to the development of education. The spirit of cyclical theory should make them aware of designing curriculum of Hadith for Madrasah Aliyah in order to suit to the current development of gender equity movement.

There have been many studies conducted on the relationship between education in general and curriculum in particular and the quality of support toward gender equity movement. Novi Nur Laylisna has conductd a

research on English Curriculum. She intended to find out whether or not curriculum of English for Indonesia Subject has been based on gender equality. She found that English is one of the most crucial subjects studied at school. Nevertheless, English is a subject which is not an easy course because of the term of Foreign Language. Furthermore, she found that in English subject, there are some topics which are not representing the right of woman and man in the education service, such as gender bias in some text books, teacher's interaction and discrimination (Laylisna, 2016).

A gender awareness in a hidden curriculum at Primary Schools in Indonesia has been studied by Meinarni Susilowati. She concludes that the influence of gender mainstreaming has become fresh and powerful air in the socialization of women's empowerment programs and activities. According to her finding, at the very least, public is accustomed to hearing the terms' women's empowerment, gender equality, etc. in daily life. However, more systematic and grounded efforts need to be made so that gender equality can be realized immediately (Susilowati, 2012).

Gender-bias education has been a focus of study conducted by Sagaf Pettalongi. Some important findings of his study can be summarized as follows: First, gender is a cultural concept to make difference of rule and behavior between man and woman in the society. Second, as a social construction, gender does not create a distinction, but rather make clear position of man and woman. Third, gender education is important

to do either formally or informally, because education can construct gender meaning more egaliter. Fourth, education is important process to realize value according to what they want, including gender definition in certain meaning. Fifth, gender reconstruction in education can be exercised substantially through curiculum(Sagaf, 2009).

Gender-based primary education curriculum has been an interesting topic for Muhammad Mustaqim. He comes to conclusion that various phenomena of gender-biasand discrimination have been found in educationcurriculum. In addition, he recommends of making an effort to find out a relevance gender perspective curriculum (Mustaqim, 2014).

A criticism of gender-based equality curriculum has been addressed by Oma Komarudin. He fully does not agree with the formulation of gender-based equality curriculum. He supports his criticism by many arguments: First, he argues that education is a milestone in a civilization therefore, it is necessary to implement an education curriculum that can support the establishment of good civilizations. Second, the correct curriculum in the perspective of Islam is a curriculum that is based on the values of the Holy Qur'an and Sunnah. Third, any educational curriculum should represent the Islamic values. Forth, in a line with the growing current of globalization, the process of implementing the Qur'an-based curriculum faces its own challenges which among others come from the idea of deconstructive western thought such as gender equality based curriculum. Fifth, through this

discourse, gender activists want to instill gender equality values by deconstructing the provisions of the Qur'an. Sixth, in responding to those conditions, he wants to straighten out the discourse on gender equality based curriculum, because the discourse comes from the west; it is not appropriate if implemented in Islamic education. Seventh, religious education in Indonesia needs curriculum which is based on the Holy Qur'an and Al-Sunnah (Komarudin, 2016).

Khusnul Khotimah has evaluated the urgency of gender curriculum in education. She argued that one of education goal is how to realize fair society, without making discrimination of sex. But in the reality discrimination existing in education that necessitates several efforts to solve it by formulating curriculum that a has gender perspective. In addition, she argued that curriculum is a development of vision and mission of educational institution that wants to realize education goal. Furthermore, gender curriculum is based on assumption that woman and man have equal rights in education, and have equal opportunity to get education (Khotimah, 2015).

The formulation of Gender-Based Curriculum also received full support from Iswah Adriana. She believes that the essential of education includes the principles of gender equity. Furthermore, biased gender in education will cause the failure in obtaining educational goals (Adriana, 2015).

Nur Said analyzed curriculum development on character education based on gender equity ideas. He comes to conclude that character education is different from moral

education. Moral education tends to teach the ethical dimensions, good and bad in cognitive level; while character education requires a holistic approach. Character education should include three aspects of knowing: feeling and acting of the good. As a result, designing its curriculum needs to consider the three-sphere which is supported by intervention efforts and habituation, starting at the class, school, and family environment (Said, 2010).

Habibullah has studied the result of learning process of Social Sciences Subject among the students of Model Classes in Solok, West Sumatera, whether or not gender issues are covered in the Year 2013 Curriculum. In this study he clearly found that learning process of 2013 curriculum on the subject of Social Sciences gives Junior High School Students a good perception on the connectivity between the concept of space and time in the one hand, and social activity which has gender phenomena on the other hand. As a result, according to this study finding, gender perception can be observed by learning output of Social Sciences Subject in cognitive domain on that group of students at Junior High School 1 of Gunung Talang, Solok, West Sumatera (Habibullah, 2014).

Those types of study also have been done in many countries. International Center for Research on Women (ICRW) under the leadership of Ravi Verma has developed and implemented a curriculum to engage young girls and boys, age 12-14 years, to discuss, and critically reflect on the issues related to inequitable gender norms and violence. The result of this experiment has been reported under the title of Gender Equity

Movement in Schools (GEMS). This project has been conducted in public schools in Goa, Kota, and Mumbai, India applying different approaches. In Goa and Kota, this project was layered with ongoing school curriculum, while in Mumbai, it was implemented as independent pilot project in 45 schools. Using extracurricular activities, role-playing and games, GEMS began in the sixth grade and worked for two years with boys and girls ages 12-14 in public schools. This study found that during the pilot phase in Mumbai it indicated the potential of GEMS to engage young adolescents on issues of gender and violence and bring attitudinal change to support equitable norms (Verma, 2015).

All studies reviewed on the topic of gender equity in relation to 2013 Curriculum none of them gives attention to the Curriculum of Hadith especially for Madrasah Aliyah in Indonesia. This paper concentrates on the analysis of the content of Hadith Curriculum of 2013 for the students of MA whether or not it gives attention to the issue of gender equity.

2. METHOD

The subject of this study is the Year 2013 Curriculum of Hadith which is part of Al-Qur'an and Hadith Curriculum for Madrasah Aliyah as has been stipulated in the Ministry of Religion of the Republic of Indonesia Regulation Number 912, Year 2013 about Curriculum for Madrasah (Islamic Senior High School). The content of this curriculum is analyzed to see its content whether or not it includes some Hadiths related to gender equity. This research applied descriptive analytic method. Data were collected through document

and literature study and analysed using qualitative data analysis technique.

3. RESULTS AND DISCUSSION

3.1 RESULTS

Gender Equity in the Prophet Tradition

There are many Hadiths which clearly and expressly stated that women have equal right with men in achieving higher and better position. Sexed differences do not automatically cause differences on rights. It is also needed to know that there are also many Hadiths which firmly state that in some areas women have different rights from men in which those differences cannot be changed through equality gender movement. These kinds of differences should be sincerely accepted by both parties as a manifestation of the justice of God in creating harmony. In this writing, the term of equality are frequently used to explain the degree in which women and men enjoy an exactly equal position as a gift from Allah, Almighty, without necessarily exerting any efforts. Equity, on the other hand, is used to express that there are equal rights to be exercised by women and men to reach equal position whose final result could be equal and could be unequal depending on the strength of efforts of each party. In the following discussion, the writer will present the sayings of the Prophet (pbuh) related to equality and equity between women and men.

The first Hadith related to equality in humanity between women and men. The Prophet (pbuh) says:

“Every new-born child is born in a state of fitrah (innate)....” (Bukhari, n.d., Number 1296).

The sentence of “every new-born child is born in a state of fitrah (innate)” indicates that male and female enjoy exactly and automatically the same or equal position of *fitrah* (innate) as a gift from God, Almighty. Therefore, any inferior look at the woman as less human than man is a *Jahiliyya* (ignorant) consideration that is not accepted in Islam. Better yet, Islam came to fight such consideration as a form of discrimination.

Second, equality in dignity and honor. In relation to this, the Prophet (pbuh) says:

“... What is the worst sin in the sight of Allah? ... The man said: then what? He said: “And to kill your children for fear of poverty”... (Bukhari, n.d., Number 4477).

The sentence of “And to kill your children for fear of poverty” in the above saying of the Prophet firmly stated that Islam through the Messenger of Allah, as Allah did in the Holy Qur'an, strongly prohibited (*haram*) human beings to kill their children for any reasons, except for the safety of mother on the basis of clear and responsible medical recommendation. Mentioning reason “for fear of poverty” indicated that at the time of the Prophet life, before, and even today the most common reason of killing children is “fear of poverty”. “Children” in the above Hadith, according to all Muslim scholars include male and female.

Third, equity in religious duties. The last messenger (pbuh) says as follows:

“...The Prophet (pbuh) made *Zakat al-Fitr* or *Ssdaqoh of Ramadhan* compulsory on every male, female, freeman, slave, one *Sa'* of dried

dates or one *Sa'* of barely" (Bukhari, n.d., Number 1415).

Fourth, equity in education. In this regard, the Prophet says:

"There is nothing better for a parent to do than educating his/her child of good character". (Turmudzi, n.d., Number 1373).

The above saying of the Prophet has reached deep meanings to dig seriously for making clear how good Hadith normatively gives equal rights to men and women to achieve the same quality of good person in character. Education of Character, according to the Hadith cited above, is an important education to give to our children since it will play a very important role for their future happiness. In addition, women and men, according to Islam, have a clear equal right to be a good person in character. There is an equal opportunity for women and men to be equal; but the result is not always equal.

Fifth, equity in knowledge and skills. In this regard, there are many Hadiths stressing on equal right between women and men, but to show to the readers that in the issue of gender equity Islam has gone beyond the limit of freemen and freewomen, the writer cites the Hadith on improving or even equalizing the right of female slave to free female or even to free male. This teaching can be traced in the following sayings of the Prophet Muhammad (pbuh):

"...The Messenger of Allah (pbuh) said: No man has a female slave, then he teaches her as well as possible, and educates her with the best upbringing, then he sets her free and marries her,

so for him are two rewards...." (Bukhari, n.d., Number 4693).

This Hadith informs us that in the era before Islam comes, male dominates both free female and female slaves. Islam comes to abolish this discrimination by offering very good reward for men who have been able to conduct those kinds of efforts in lifting the dignity of women through education.

During the Prophet Muhammad era, the ability to ride camel was considered as a professional skill which was important to have by anyone. This is because at that time camel was used as the most important mode of transportation. Put in a wider context of professionalism, that Hadith should be considered as a very important basic for the emergence of professionalism among Muslim women in the modern era.

The Spirit of Gender Equity in the Contemporary Hadith Curricula of Madrasah Aliyah in Indonesia

Quality of a curriculum presented in a certain level of education will strongly influence the quality of the output and the outcome of the education. The better the curriculum, the better the output and the outcome will be. Quality of a curriculum is strongly influenced by the vision, mission, and purpose of certain subject. So, the evaluation of a curriculum cannot be separated from those aspects. Otherwise the result of an evaluation or analysis will not valid.

In analyzing contemporary Hadith curriculum of Madrasah Aliyah in Indonesia which will be presented in more details in the following

section, the writer will consider those aspects and try to put the curriculum in the context of the development of gender movement in Indonesia.

Here, the writer will simply summarize the content of contemporary Hadith curriculum of Madrasah Aliyah Year 2013 in Indonesia as presented in The Regulation of the Minister of Religious Affairs the Republic of Indonesia Number 912, Year 2013 about Curriculum for Madrasah. This curriculum has not covered some Hadiths which support gender equality movement as sounded by some prominent Muslim feminists in and outside Indonesia. It covers only the following topics:

- a) Humans and their duties as caliphs on earth;
- b) Democracy and consensus;
- c) Sincerity in worship;
- d) God's gift and how to give thanks;
- e) Orders to preserve the environment;
- f) Simple lifestyle and command to support the poor;
- g) Competing in goodness;
- h) *Amar ma'rufnahimunkar*;
- i) *Tests* and trials for humans;
- j) Human responsibility for family and society;
- k) *Act* fairly and honestly;
- l) Tolerance and social ethics;
- m) Work ethics;
- n) *Halal* and good food; and
- o) Science and technology (Kementerian Agama RI, 2013).

3.2 DISCUSSION

Data presented in the previous section indicated that there are many Hadiths that support gender equality movement. There are much equality

between men and women which have not been reached by women and still need strong effort to reach them. Hadith literatures made clear that women and men equality in their rights existed in the life of previous Muslim women who lived with the Prophet Muhammad (pbuh). The disparity achievement between women and men in realizing their rights was not due to the teachings of Islam, but rather due to some social and cultural factors.

In addition, the contemporary Hadith curriculum of Madrasah Aliyah in Indonesia (2013) does not include topic of gender movement nor does it include Hadiths which support equality gender movement. But this does not mean that this curriculum is not good, since to measure quality of a curriculum should be connected to the purpose of its formulation.

Hadith subject which is part of Qur'an-Hadith subject in Madrasah Aliyah in Indonesia, according to Curriculum of the Year 2013 is one of the subjects of Islamic Religious Education which is an improvement of Al-Qur'an-Hadith that students have learned in MTs. (Madrasah Tsanawiyah) (Kementerian Agama RI, 2013).

The improvement according to the curriculum has been clear. It was carried out by studying, deepening and enriching the study of Hadith especially concerning the basic science as preparation for continuing to higher education, and understanding and applying some themes (15 themes) as have been outlined in the previous section as a preparation for community life. Substantially, the subjects of Hadith contribute in providing motivation to students to learn and

practice the teachings and values contained in Hadith as the second source of Islamic teachings after the Holy Qur'an (Kementerian Agama RI, 2013).

The aims of Hadith subject are to: a) increase students' love of the Hadith, b) equip students with the arguments contained in the Hadith as guidelines in addressing and facing life, c) improve the understanding and practice of the contents of the Hadiths (Kementerian Agama RI, 2013).

So, by connecting the content of Hadith Curriculum for Madrasah Aliyah in Indonesia to its purpose as stated in the curriculum, the content of this Hadith curriculum is good enough. But, if we try to make a connection to the current and trendy movement of gender equality, this curriculum still has big hole to be blocked. This kind of critique is very important to increase the quality of curriculum in certain subject (Komarudin, 2016). But a good critique on certain curriculum should be based on a careful evaluation in order to reach its purpose (Khotimah, 2015). Some modification is necessary to conduct soon in order to fulfill its needs in supporting gender equality movement in Indonesia as has been done in any other subjects in any different level of education (Adriana, 2015; Habibullah, 2014; Mustaqim, 2014; and Susilowati, 2012).

A hope of a better curriculum, that is curriculum which supports gender equality movement (Laylisna, 2016) can be achieved through a careful development which considers many aspects related to certain subject as has been shown by Nur Said (Said, 2010). But, in developing such curriculum, no one should offend or contradict to the values of religion that have been widely accepted as the most suitable values (Sagaf, 2009).

4. CONCLUSIONS

Based on the above discussion, this research has come to conclusion that *Hadith literatures strongly support gender equity movement in all aspects of life achieved as in knowledge and skills, economic, social, and political aspects*. In addition, Hadith Curriculum of Madrasah Aliyah is still very poor connection to gender equality movement. It does not support the emergence of strong and positive thinking toward gender equity among the students of Madrasah Aliyah whom then becoming religious leaders in Indonesian society. There is a big need to modify or make changes in the content structure of the Curriculum of Hadith for Madrasah Aliyah in Indonesia.

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