



# **Developing Gender Responsive Curriculum to Build Inclusive Education in Indonesia**

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## ***ABSTRACT***

This research is closely related to the existence of gender inequality in the world of education. This causes instability in education in Indonesia, where men are considered to be more advantaged than women. Gender-responsive education emerges as a solution to address this problem. In addition, gender-responsive education is also intended to build inclusive education. The question is what are the standards of inclusive education in Indonesia and how to develop gender-responsive education. This study aims to provide an overview of how education plays an important role in gender equality. The study uses an empirical legal approach with a data collection method of conducting case studies as primary legal material and examining positive norms in the legal system and also related journal articles as secondary legal material. This research is a descriptive analytical study, which is a study to describe and analyze existing case problems and is included in the type of library research that will be presented descriptively.

**Keywords:** Gender, Gender Responsive Curriculum, Inclusive Education.

## **INTRODUCTION**

In most parts of the world, discrimination against women often occurs at almost all levels of society. This has a fairly clear reason: society has not been able to free itself from the patriarchal culture that has ensnared and forced women to be under the power of men for thousands of years. It is written that women are the ones who give birth to and raise the nation's generation, with children who naturally have the closest emotional relationship. Women have a role in shaping, determining, and coloring the quality of the nation's generation according to their dignity, dignity, and nature.<sup>1</sup>

According to Nasaruddin Umar, in the Encyclopedia of Women's Studies, gender is defined as a cultural concept that seeks to make differences in terms of roles, behavior, mentality, and emotional characteristics that develop in society between men and women

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<sup>1</sup> Suharjuddin. KESETARAAN GENDER DAN STRATEGI PENGARUSUTAMANNYA. (Banyumas: CV. Pena Persada), 25-30.

(Efendy 2014). It is possible to understand that gender is not a biological difference and was not created by God.

The concept of gender itself has to be distinguished from the term "sex" or "gender." Gender is the difference in behavior between men and women that is formed by society, while the difference in sex between men and women is a biological provision that cannot be changed and is permanent in nature. Long social and cultural processes produce these differences.<sup>2</sup>

Education free from gender discrimination is the most important for the progress of the nation. Both have the right to higher education and to devote their knowledge for the good of humanity, both inside and outside the home (Astina 2016). The difference in achievement between men and women is closely related to how their environment is transformed. It is clear that women will not be left behind if the environment provides equal opportunities for women and men to excel in various fields of science, as is generally given to boys. One of the proverbs that we often hear, "Women are the pillars of the state; if women are good, then the country will be good; if women are damaged, then the country will be damaged too," shows how important the role of women is in life. If a woman is good, smart, and has good morals, she will be able to produce great leaders for their country. Thus, we should have realized how important it is for a woman to be educated equally with men. In addition, we often hear the popular proverb, "Behind a great man there is a great woman," meaning that women and men function as complements to each other.<sup>3</sup>

Gender bias can be seen in the creation of curriculum in formal education. Textbooks used in schools show the implementation of the educational curriculum itself. In reality, the educational curriculum continues to emphasize that men work in the public sector and women work in the domestic sector. In other words, the curriculum that contains learning materials for students does not describe gender in the illustrations or sentences used in explaining the material. In fact, this will certainly describe women as physically and mentally stronger than men. Ultimately, the image of women, along with its various negative aspects, is embedded in human history and humanity itself. Cultural values and traditions of society influence gender inequality. Men and women are positioned and given unequal roles. As a result, women do not have access, opportunities, and control over the development process, and they also do not

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<sup>2</sup> Efendy, Rustan. 2014. "KESETARAAN GENDER DALAM PENDIDIKAN." *Jurnal Al Maiyyah* 7 (2). <https://ejurnal.iainpare.ac.id/index.php/almaiyyah>.

<sup>3</sup> Astina, Chairani. 2016. "KETIMPANGAN GENDER DALAM PENDIDIKAN." *Manarul Qur'an: Jurnal Studi Agama dan Budaya* (13). <https://ojs.ac.id/index.php/mq>.

receive equal and fair benefits with men. Gender-responsive schools and learning environments are schools that consider the special needs of boys and girls in the academic, social, physical, and surrounding community environments. All learning strategies, teaching materials, classroom management, and patterns of interaction between each other should be gender-responsive. Schools should have gender-friendly toilets, health rooms, classroom seating, and furniture.<sup>4</sup> By taking into account national education goals and targets set by the government, schools can organize their own lessons. This can enable responsive learning about gender and reproductive health.

Then two basic questions arise, namely: (1) What are the standards of inclusive education in Indonesia? and (2) How to develop a gender-responsive curriculum? From the two formulations of the problem, it can be concluded that this research will describe the implementation and development of a gender-responsive curriculum in order to build inclusive education.

## **METHOD**

This study uses an empirical legal approach with a data collection method of conducting case studies as primary legal materials and examining positive norms in the legal system and also related journal articles as secondary legal materials. This research is a descriptive analytical study, which is a study to describe and analyze existing case problems and is included in the type of library research that will be presented descriptively. The data that have been collected are analyzed by interactive analysis through three stages, namely data reduction, data presentation, and drawing conclusions.

## **RESULTS AND DISCUSSION**

### **A. Inclusive Education Standards in Indonesia**

Indonesia is a pluralistic country. Throughout its long history, Indonesia has had differences in customs, ethnicities, religions, and cultures. Indonesia's diversity is a potential component that will shape the country's strength today and in the future. On the contrary, this diversity has to be maintained consistently. Otherwise, the country will be destroyed

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<sup>4</sup> Wiarsih, Nur, dan Gede Astawan. 2021. "Pendidikan Responsif Gender dan Kesehatan Reproduksi dalam Proses Pembelajaran." *Jurnal Mimbar Ilmu* 26 (2): 333–338. <https://ejournal.undiksha.ac.id/index.php/MI>.

rather than progress. In the social order of upheaval, upheaval occurs in various places, such as brawls between groups, attacks on other groups, and destruction of worship facilities. This upheaval is usually caused by social inequality, struggles for territory and jobs, or differences in views and beliefs about worship. The loss of tolerance and respect causes these conflicts. In terms of education, children's inequality in appearance, communication, abilities, attitudes, and behavior makes them very vulnerable to discrimination. Education will help raise awareness of pluralism. It is believed that education is the most effective way to spread and internalize the values of pluralism.<sup>5</sup> Education is expected to raise awareness of pluralism in the wider community. As a result, Indonesia is currently building an education system that allows for multiculturalism, namely the inclusive education system, which officially started in Bandung City, West Java Province, on August 11, 2004.

The right to inclusive education is guaranteed, and education helps to increase social tolerance. In simple terms, we can consider several things, namely: (a) the right of every child to learn together; (b) children should not be discriminated against, separated, or excluded because of disabilities or learning difficulties; and (c) there is no law that prohibits children from education. Inclusive education refers to education that is intended for all and includes everyone without exception. According to Toto Bintoro (2004), *Pancasila*, which consists of five pillars and the ideals of *Bhineka Tunggal Ika*, is the main philosophical foundation for implementing inclusive education in Indonesia. This philosophy stands as an acknowledgment of human diversity, both vertically and horizontally, with the sole purpose of becoming God's people in the world. There are differences in ethnicity, race, language, culture, religion, place of residence, region, political affiliation, etc., while differences in intelligence, physical strength, wealth, rank, and self-control are signs of horizontal diversity. Although diverse, each has the same goal. Therefore, it is important to collaborate and interact based on mutual need.<sup>6</sup>

Scandinavian countries (Denmark, Norway, Sweden) were the first places where inclusive education developed worldwide. President Kennedy sent special education experts to Scandinavia in the 1960s to learn about mainstreaming and less restrictive environments,

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<sup>5</sup> Rahim, Abdul. 2016. "PENDIDIKAN INKLUSIF SEBAGAI STRATEGI DALAM MEWUJUDKAN PENDIDIKAN UNTUK SEMUA." *Trihayu: Jurnal Pendidikan Ke-SD-an* 3 (1): 68-71.

<https://jurnal.ustjogja.ac.id/index.php/trihayu>.

<sup>6</sup> *Ibid*

which turned out to be suitable for implementation in the United States.<sup>7</sup>

Since the 1989, in the world convention on the rights of the child and the 1991 world conference on education in Bangkok, which produced the declaration of "education for all," the demand for inclusive education has become stronger worldwide. In 2004, Indonesia issued the Bandung Declaration, which showed Indonesia's commitment to inclusive education in response to the demands of global developments on inclusive education. To fight for the rights of children with learning disabilities, an international symposium in Bukittinggi in 2005 produced the Bukittinggi Recommendations, which, among other things, emphasized that inclusive education programs have to continue to be developed.<sup>8</sup>

The Government of the Republic of Indonesia has developed an inclusive education program since the early 2000s based on the historical development of inclusive education throughout the world. This program is a continuation of the integrated education program that was first launched in Indonesia in the 1980s but then underdeveloped. It was only in 2000 that this program re-emerged with the concept of inclusive education, following global trends.

The opening of the 1945 Constitution is the core of the 1945 Constitution and should be the basis of the entire process of organizing this country. One of the goals of the founding of the Republic of Indonesia is to "enlighten the life of the nation and all Indonesian blood." Furthermore, "every citizen has the right to receive an education," according to Article 31, Paragraph 1 of the 1945 Constitution. By looking at these two excerpts from the constitution alone, we can conclude the following two things.

1. Education is a very important component for the Indonesian nation and state, and
2. Education is guaranteed for all citizens, regardless of their circumstances.

The right to education for everyone is one of the human rights stated in Article 28C, paragraph (1), of the 1945 Constitution of the Republic of Indonesia (RI) (Rahim 2016). Furthermore, the PERDA (Regional Regulation) of each region in Indonesia regulates how education should be inclusive. With inclusive education, the government implements it with inclusive schools. Inclusive schools are normal schools that provide inclusive education to all students, both boys and girls. Inclusive schools must understand and accommodate the

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<sup>7</sup> *ibid*

<sup>8</sup> Saputra, Angga. 2016. "Kebijakan Pemerintah Terhadap Pendidikan Inklusif" *Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini* 1 (3).

various needs of students, accept various learning styles and learning speeds, and ensure that all students receive high-quality education through the right curriculum, good organization, appropriate teaching strategies, effective use of resources, and building collaboration with the surrounding community. Some of the standards for inclusive education through inclusive schools are as follows:

The first is building and maintaining a friendly, tolerant, and respectful classroom community. One of the responsibilities of teachers is to create a classroom atmosphere that accommodates all children by emphasizing that all children are valued because of their abilities, gender, physical condition, socioeconomic status, religion, and other factors.

Therefore, to manage learning in a class that is indeed heterogeneous and full of individual differences, the curriculum must be substantially changed. In an inclusive classroom, teachers must change their approach from strict learning that relies on textbooks or conventional materials to an approach that focuses more on thematic learning, cooperative learning, critical thinking, problem solving, and direct assessment.

Second is that the implementation of a multilevel and multimodality curriculum is required. An inclusive classroom means student-centered learning rather than curriculum. This means that the curriculum is more flexible, and individual program services or group process approaches can be used to implement a multilevel and multimodal curriculum.

The third is, preparing and encouraging educators to engage in interactive learning. The changed curriculum is closely related to the changed learning method. Conventional classroom theory. A learning model in which students work together, teach each other, and actively participate in their own and their peers' education should replace the role of teachers who fail to meet the needs of all students in the classroom. All children go to class to work together and learn from each other, not to compete. This shows the relationship between inclusive classrooms and cooperative learning.

In addition to inclusive schools, teachers who teach should be excellent and also tough teachers. There are three abilities that teachers in inclusive schools should possess:

1. General abilities include things like being a religious and personable citizen, actualizing oneself as a citizen, and recognizing and appreciating student diversity.
2. Basic abilities are the ability to understand and identify children with special needs; understand concepts and design, implement, and evaluate learning for all

children regardless of gender by providing guidance and counseling and developing a curriculum that is appropriate to the child's abilities and needs.

The third is special abilities, also known as special abilities, that include the ability to change behavior; master learning concepts and skills for boys and girls, especially those with visual, hearing, or communication disorders or disorders; master learning concepts and skills for children with slow learning or intellectual disabilities.

## **B. Gender Responsive Curriculum Development**

Gender is defined by professionals as the class differences between men and women. Gender has been widely discussed. What exactly is gender? Gender is a characteristic that is inherent in a person, which is codified and institutionalized socially and culturally to men or women (Suharjuddin 2020). Gender refers to the thoughts and expectations of society about how men or women perform tasks in the best way. Gender placement always changes over time because gender is a social form (societal experience). Gender is not universal, so societies differ in understanding gender. This difference is caused by different socio-historical circumstances in the society. In addition, men and women can argue about gender roles because gender is only a social construction rather than God's nature (Astina 2016). The basic idea, goal, and main purpose of human civilization are justice and equality. This main goal is to achieve prosperity, build harmony in society and the state, and build a good family. The absence of discrimination between women and men shows gender equality and justice. This means that both have access, opportunity to participate, and control development, and receive equal benefits from development. For years, women have been viewed as inferior to men in all walks of life.

However, in basic education, equality of education ensures that every person or society receives education, so that people's education is called (Astina 2016). As stated by Athiyah and Wardiman Djojonegoro, the characteristics of middle-class education are equal treatment and opportunities for education for all genders, economic levels, social, political, religious, and geographic locations of the public. In this framework, education is available to all, at least up to basic education. because everyone has the right to a decent education. If someone feels unaffected by the education policy, it means that the policy has forgotten the humanitarian aspect that must be fought for.



It is estimated that the learning methods used in educational institutions, both inside and outside of school, have not considered the gender of most students, especially women and the poor. This is due to the following two things: (1) there is still a belief that the key to education lies in the efforts of educators, parents, or students to always obey the rules without hesitation, and (2) there is a belief that women are less intelligent than men, even though they have been educated like men.<sup>9</sup> Gender bias persists and is socialized through the learning process at home and at school. Children will learn that mothers or housemaids (women) always do household chores such as cooking, washing, and sweeping, so they believe that housework is women's work (Efendy 2014). Furthermore, illustrations and sentence formulations that do not reflect gender equality are often found in school educational resources, such as textbooks. For example, the picture of a pilot is always a colored male because the job requires strength and skills that can only be possessed by men. Such a perspective seems unfair to one party, especially women. Their educational opportunities are reduced. In addition, they are forced to work to help their parents when they should still be enjoying their childhood or adolescence.

Women are often looked down upon in the family, especially in terms of education. For families who do not have adequate financial resources, it will certainly have an impact on women's lives. When the family's economic situation does not allow, parents will prioritize their sons over their daughters to go to school. Education is prioritized to support the role of men as heads of households and responsible for supporting their families, while women are considered to only be housewives who work at home to take care of their children, husbands, and homes.<sup>10</sup> From this perspective, higher education is not so important for women. In fact, this assumption is not always true. What if the situation requires women to play a role in earning a living and leading the household? If women are not well educated, they almost certainly cannot do that job to replace the role of men in the family.<sup>11</sup>

This gender study may be related to gender-inclusive character education, which shows character education efforts to increase awareness of one's character so as to develop gender-just social relations. In other words, gender justice can be internalized in one's consciousness

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<sup>9</sup> Op. Cit p.45

<sup>10</sup> Hadi, Sofiyan. 2015. "MENGAGAS PENDIDIKAN KARAKTER RESPONSIF GENDER." *PALASTREN* 8 (2). <https://journal.iainkudus.ac.id/index.php/Palastren>.

<sup>11</sup> *Ibid*



so that it becomes a character in his/her social life (Hadi 2015). In the midst of many movements for character education that are not accompanied by a gender perspective, it is possible that the nation's character will become gender biased. Therefore, special efforts are needed to direct the character education curriculum in a gender-just direction.

While the concept of incorporating gender issues is not something new, the concept is still in the process of taking the right form. Gender bias can be seen in the creation of the curriculum in formal education. The textbooks used in schools show the implementation of the educational curriculum itself. In reality, the educational curriculum continues to emphasize that men work in the public sector and women work in the domestic sector.

In other words, the curriculum that contains learning materials for students does not describe gender in the illustrations or sentences used in explaining the material. In fact, this will certainly describe women as physically and mentally stronger than men. Ultimately, the image of women, along with its various negative aspects, is embedded in human history and humanity itself. In the field of education, data shows that men still get more education than women. The higher the level of education, the fewer women get degrees. Therefore, a curriculum designed based on gender can be created in educational units. The existence of a Gender Equality Curriculum (KKG) with integrity values in the curriculum that must be followed by teachers in teaching and learning activities.<sup>12</sup>

These values include things like equal rights for men and women, physical differences between men and women, participation of men and women, justice for men and women, cooperation between men and women, equality between men and women, respect for diversity, and democracy. This is evidence of the inclusion of these concepts in the curriculum.

Gender-responsive education should not be interpreted as a struggle between women and men. That is not true. However, non-natural ways to achieve equality for women can improve the protection, services, and welfare of women in the long term. in line with the four agendas that the government focuses on gender equality efforts. The first id protecting women from violence, crime, and other extreme actions. The s econd is improving the quality of life of women in accordance with the human development index. The third is

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<sup>12</sup> *Ibid*

developing and advancing women in all political, economic, and social fields. The fourth is ensuring that laws and other regulations must be fair, non-discriminatory, and not based on gender. If women are not given the opportunity to learn and are not given the opportunity to excel and contribute to the nation and state, the government's program will not be possible. If gender-responsive education is implemented, students can understand and demonstrate gender relations patterns, respect friends regardless of their gender, and achieve their full potential. During learning, male and female students receive the same rights and services. By implementing gender-responsive education in schools, students can grow into resilient individuals who are ready to face the real world.<sup>13</sup>

By utilizing gender analysis, transactional processes can be used to generate curriculum ideas. These curriculum ideas can then be formed into curriculum documents that include components of objectives, content, methods, and evaluation. This document will be used as enrichment when compiling the syllabus and Learning Implementation Plan/RPP.<sup>14</sup>

One of the efforts in deconstructing ideology is gender-responsive education, which is to question everything related to the fate of women anywhere, at any level and in any form, based on critical education. This education can help women understand their experiences and challenge imposed norms and ideologies. Ultimately, the goal of this education is to create new ideas and values that will be the basis for gender transformation.

The gender-responsive curriculum implementation model has several characteristics. First, all students have equal opportunities to learn according to the applicable curriculum; second, the material comes from various sources and is not gender biased; and third, it emphasizes equal participation of all students in the process of learning transmission and transformation. Education is a process of developing all potential students that appear to distinguish between men and women.

In addition, it should be noted that the gender-inclusive character education curriculum must be implemented comprehensively, not only emphasizing one subject. Each subject must support each other so that learning runs synergistically in the classroom, school, and family environment. Seen from this perspective, the recently emerged character education initiative will be relevant to gender mainstreaming efforts in the education system at all

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<sup>13</sup> *Ibid*

<sup>14</sup> *Ibid*

levels.<sup>15</sup>

Therefore, gender equality in education must ensure that students make the most of education to improve the welfare of society and avoid morals, knowledge, thinking patterns, and backwardness that cause gender inequality (Astina 2016). In addition, education can be used to eliminate myths about gender that have been embedded in our society. Both in the creation of the current curriculum, the teaching and learning process, and materials through practical activities, which greatly differentiate the abilities of male and female students.<sup>16</sup>

## CONCLUSION

Gender equality does not mean hostility between men and women. Instead, it refers to efforts to build equal relations and opportunities between men and women. In an effort to realize this, a gender-based curriculum approach is used. Policies that can be practically implemented to help students understand the importance of gender equality are the only way the intended curriculum can be implemented. For this reason, gender-based education programs must be created by alternative education activists. Some actions that can be taken are:

First, alternative school curriculum has to be changed by considering gender to respect women's rights. Second, alternative education activists need to be pushed for a special education budget subsidy ceiling for school-age children from poor families or women so that they can continue learning until they graduate from high school. Third, laws that recognize women's rights need to be implemented. Fourth, equality in self-actualization in should be applied the education process. This study still has many shortcomings in it, so the authors strongly suggest that readers should provide suggestions and criticisms of this study. Regarding education, as it is known, it is a vital need for everyone. Education, both formal and non-formal, is very important for everyone, both men and women. This is due to the fact that everyone has the right to get education since in the womb, to help them live their next life. Therefore, discrimination in education is unfair. This will harm society because it provides the opportunity to gain various knowledge in various fields according to individual interests. Therefore, gender equality in education must help students provide the best benefits to society by minimizing morals, knowledge, and thinking patterns that result in many gender inequalities in education

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<sup>15</sup> Wiarsih and Astawan. *Op. Cit.* p. 34

<sup>16</sup> Hadi. *Op. Cit.* p.34

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