



## Analysis of Islamic Feminist Thought of Fatima Mernissi

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**Abstract:** This study aims to: (1) describe the biography of Fatima Mernissi; (2) analyze Fatima Mernissi's Islamic feminist thoughts; and (3) examine the relevance of Fatima Mernissi's Islamic feminist thoughts in the context of contemporary Islamic education. The method used in this research is qualitative with a figure study approach that focuses on exploring the ideas, works, and contributions of Fatima Mernissi's thoughts to the discourse of Islamic feminism. Data were collected through a literature study of Mernissi's main works and relevant supporting literature. The results of the study show that: (1) Fatima Mernissi was born on September 27, 1940 in Fez, Morocco, and is known as a sociologist, writer, and Muslim feminist activist who critically examines the construction of patriarchy in social and religious traditions. (2) Mernissi's Islamic feminist thinking focuses on reinterpreting Islamic sacred texts and traditions to create a space for justice for women. She asserts that gender inequality often stems from biased interpretations of Islamic teachings, not from the teachings themselves. Through a sociological approach, Mernissi reveals how social and cultural structures contribute to the marginalization of women, while also encouraging women to play an active role in the process of interpreting religious texts and fighting for their rights within an egalitarian Islamic framework. (3) Mernissi's thoughts have significant relevance in contemporary Islamic education, particularly in efforts to achieve gender equality and women's empowerment through education. The idea can be implemented in the development of an Islamic education curriculum that is inclusive, dialogical, and responsive to gender issues, so that it can prepare a young generation that is just, critical, and adaptive to modern social dynamics from an Islamic perspective.

**Keyword:** Fatima Mernissi, Islamic Feminism, Islamic Education

**Abstrak:** Penelitian ini bertujuan untuk: (1) mendeskripsikan biografi Fatima Mernissi; (2) menganalisis pemikiran feminisme Islam Fatima Mernissi; dan (3) mengkaji relevansi pemikiran feminisme Islam Fatima Mernissi dalam konteks pendidikan Islam kontemporer. Metode yang digunakan dalam penelitian ini adalah kualitatif dengan pendekatan studi tokoh (figure study) yang berfokus pada penelusuran gagasan, karya, dan kontribusi pemikiran Fatima Mernissi terhadap wacana feminisme Islam. Data dikumpulkan melalui studi kepustakaan terhadap karya-karya utama Mernissi serta literatur pendukung yang relevan. Hasil penelitian menunjukkan bahwa: (1) Fatima Mernissi lahir pada 27 September 1940 di Fez, Maroko, dan dikenal sebagai sosiolog, penulis, serta aktivis feminis Muslim yang secara kritis mengkaji konstruksi patriarki dalam tradisi sosial dan keagamaan. (2) Pemikiran feminisme Islam Mernissi berfokus pada reinterpretasi teks-teks suci dan tradisi Islam guna membuka ruang keadilan bagi perempuan. Ia menegaskan bahwa ketidaksetaraan gender sering kali bersumber dari penafsiran yang bias terhadap ajaran Islam, bukan dari ajaran Islam itu sendiri. Melalui pendekatan sosiologis, Mernissi mengungkap bagaimana struktur sosial dan budaya berkontribusi terhadap marginalisasi

*perempuan, sekaligus mendorong perempuan untuk berperan aktif dalam proses penafsiran teks agama dan perjuangan hak-hak mereka dalam kerangka Islam yang egaliter. (3) Pemikiran Mernissi memiliki relevansi signifikan dalam pendidikan Islam kontemporer, khususnya dalam upaya mewujudkan kesetaraan gender dan pemberdayaan perempuan melalui pendidikan. Gagasannya dapat diimplementasikan dalam pengembangan kurikulum pendidikan Islam yang inklusif, dialogis, dan responsif terhadap isu-isu gender, sehingga mampu mempersiapkan generasi muda yang berkeadilan, kritis, dan adaptif terhadap dinamika sosial modern dalam perspektif Islam.*

*Kata kunci : Fatima Mernissi, Feminisme Islam, Pendidikan Islam*

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## **Introduction**

Gender equality is an issue that continues to receive attention in academic studies today (Fajrussalam dkk., 2023). In general, gender is understood as a cultural concept used to identify differences in roles, functions and responsibilities between men and women in social life that develops in society (Helaluddin et al., 2022). These differences are often not only biological but also shaped by social and cultural constructs that influence the relationship between men and women. Therefore, the concept of gender equality, particularly from a feminist perspective, emerged in response to demands for equal rights and opportunities between men and women in various areas of life.

Feminism as a thought and movement was born from women's awareness to fight for justice and equality from the shackles of patriarchal culture which is deeply rooted in various civilizations (Jasmeen, 2025). This movement does not aim to demand special privileges for women, but rather seeks to eliminate discrimination so that women have equal rights and opportunities with men. In social and religious contexts, feminism also seeks to criticize practices deemed detrimental to women and marginalize them (Güneş, 2017). In fact, in some views, religion has been perceived as a tool of legitimizing power that can be used to maintain domination over women.

The phenomenon of gender inequality in society demonstrates that the issue of equality remains a relevant topic today. From an Islamic perspective, the differences between men and women have been recognized since the creation of humanity, but the Quran, in principle, never distinguishes between the two (Mustofa, 2022). Islam places men and women in an equal position as servants of Allah and caliphs on earth (Putra et al., 2023). The Qur'an even gives respect to women by placing them as individuals who have the same moral and spiritual responsibilities as men (Natsir, 2025).

The principle of equality is emphasized in various verses of the Qur'an which explain that human dignity is not determined by gender, but by faith and good deeds

(Adzima, 2025). Allah SWT emphasizes in Surah An-Nahl, verse 97 of the Quran, that "every individual, both male and female, will receive a reward according to their deeds." These verses encourage all Muslims to actively participate in good deeds, regardless of gender. Commentators also emphasize that women have equal opportunities to contribute in various areas of life, including family, social, and community life.

One of the key figures in the discourse of Islamic feminism is Fatima Mernissi. Her thought is known for her critique of patriarchal constructions in Islamic history, her reinterpretation of hadiths deemed gender-biased, and her analysis of the concept of the harem as a symbol of the restrictions on women's freedom of movement in Muslim society. Mernissi positions education as a strategic instrument for building women's critical awareness and dismantling social structures that place them in subordinate positions. Her ideas are not merely theoretical but also address the practical aspects of building a more inclusive public space for Muslim women (Hamid et al., 2025).

However, although there has been a lot of research discussing Islamic feminism and the thoughts of Muslim feminist figures such as Amina Wadud, Asghar Ali Engineer, and Qasim Amin, studies that specifically analyze the relevance of Fatima Mernissi's thoughts in the context of contemporary Islamic education in Indonesia are still relatively limited. Most research tends to focus on analyzing Mernissi's thoughts in the realm of theology, politics, or social criticism, without linking them operationally to contemporary Islamic educational practices, such as access to education for women, gender-responsive curriculum construction, and the role of female teachers in Islamic educational institutions. However, Indonesia, as the country with the largest Muslim population in the world, has unique social, cultural, and educational institutional dynamics, necessitating contextual and applicable studies. The absence of analysis connecting Mernissi's ideas to the reality of Muslim women's education in Indonesia is both a research gap and the urgency of this study.

Fatima Mernissi's thinking has made significant contributions to the discourse of Islamic feminism, particularly in connecting gender equality issues with education. She views education as a crucial means of liberating women from social and cultural limitations and as a medium for developing critical awareness of women's rights and roles in society. In the context of contemporary Islamic education, Mernissi's ideas are relevant for further study, given the strategic role education plays in fostering a just and proportionate understanding of women's status in Islam.

Based on this background, this study aims to: (1) critically analyze the main aspects of Fatima Mernissi's thoughts, particularly regarding the concept of the harem, the reinterpretation of hadiths that have implications for gender relations, and the critique of patriarchal authority in Islamic tradition; (2) identify the implications

of these thoughts on the dimensions of Islamic education, including access to education for women, the development of gender-sensitive curricula, and the strengthening of the role of female teachers in Islamic educational institutions; and (3) examine the relevance and possibility of implementing Mernissi's ideas in the context of contemporary Islamic education in Indonesia. With these limitations, it is hoped that this research will not merely be a repetitive study of figures but will be able to provide conceptual and practical contributions to the development of Islamic education that is more inclusive, just, and responsive to the issue of gender equality in the modern era.

### **Methods**

This research uses a qualitative approach with a character study approach. This approach was chosen because the research aims to deeply understand the thoughts, ideas, and contributions of a figure from a scientific and contextual perspective (John W. Creswell, 2015). A figure study is a systematic examination of the thoughts of a Muslim thinker, encompassing his background, development of thought, strengths and weaknesses of ideas, and contributions to society and the development of science. Through this approach, researchers not only examine the works of the figure textually but also examine the relevance of his thoughts within social, cultural, and educational contexts.

The selection of figures for this study was based on their suitability for research, as assessed by their scientific and moral integrity, their monumental works, and their tangible contributions to society. A figure's integrity is reflected in their depth of knowledge, leadership, success in their field, and their exemplary behavior. In addition, the works and influence of figures on the development of thought and society are important indicators in determining the relevance of figures as objects of research study.

The data sources in this study consist of primary and secondary data sources. The primary data sources are the main works of Fatima Mernissi, which are the focus of the research study. These works include *Women and Islam: An Historical and Theological Inquiry*, *Islam and Democracy: Fear of the Modern World*, *Beyond the Veil: Male-Female Dynamics in Modern Muslim Society*, *The Veil and the Male Elite: A Feminist Interpretation of Women's Rights in Islam*, and *The Forgotten Queens of Islam*. These works are used as the main references in understanding Fatima Mernissi's thoughts, perspectives, and contributions regarding the issues of women and Islam.

Secondary data sources were obtained from various supporting literature, such as books, journals, theses, and dissertations that discuss Fatima Mernissi's thoughts and Islamic feminism. These secondary sources serve to strengthen the analysis and provide a comparison of the thoughts studied, thus gaining a

comprehensive understanding of Fatima Mernissi's position and contribution to the discourse on Islam and gender.

Data collection techniques were conducted through library research and document study. The literature study was conducted by reading, reviewing, and inventorying the main ideas in Mernissi's work and supporting literature. Meanwhile, document study was used to examine policies, Islamic education curricula, and academic articles relevant to the issue of women's education, in order to connect Mernissi's thoughts to the context of contemporary Islamic education in Indonesia.

The data analysis technique in this study was descriptive-analytical, employing deductive and inductive methods. The deductive method is used to draw conclusions from general concepts to more specific and concrete understandings, while the inductive method is used to construct generalizations based on the data and facts found in the study. The collected data was then reduced by selecting and focusing on information relevant to the research objectives.

Next, the data is presented in the form of categorization and classification according to the research theme to facilitate the interpretation process. Data analysis is also carried out through a thorough review of the data, data reduction, organization into analytical units, categorization, and drawing conclusions. This process aims to produce a systematic and in-depth understanding of the thoughts of the researched figure. Thus, the results of the analysis are expected to provide a comprehensive picture of the contribution of Fatima Mernissi's thought from a contemporary Islamic and social perspective.

Data Validity and Analysis Validity. To ensure data validity and avoid interpretation bias, this study uses several verification techniques as follows:

1. Source triangulation, namely comparing Mernissi's primary work with the interpretations of other researchers to see the consistency and differences in interpretation of her ideas.
2. Peer debriefing, namely discussing the results of the analysis with academics or researchers who have competence in Islamic feminist studies and gender studies to obtain critical input on data interpretation.
3. Academic member checking, namely, presenting the interim results of research in scientific forums or academic discussions to obtain clarification and strengthen arguments.
4. Audit trail, namely systematically documenting the process of data collection, coding, and analysis so that the research process can be traced and replicated.

## **Results And Discussion**

### **Results**

#### **Biography of Fatima Mernissi**

Fatima Mernissi is a widely recognized Muslim feminist figure, not only in the Middle East but also among Muslim scholars worldwide. She was born in 1940 in Fez, Morocco, into a harem that restricted women's freedom of movement and enforced strict segregation between men and women. From childhood, Mernissi grew up in a family steeped in patriarchal traditions, where women were denied access to the outside world. However, she grew up in a family environment steeped in religious values and Islamic stories, especially from her wise grandmother. Her middle-class background and experiences living in a harem shaped Mernissi's critical awareness of women's issues and gender inequality (Mernissi, 1991).

Mernissi's early education began with Quranic studies from the age of three to six. She then continued her formal education at a national school and continued her education through high school at a French government-supported girls' institution. After completing secondary school, Mernissi studied sociology and political science at the University of Muhammad V in Rabat, before continuing her studies at the Sorbonne University in Paris, where she earned a doctorate in the United States. Her strong educational background in sociology and politics has given her a critical perspective on social issues, particularly those related to gender relations in Muslim societies (Mernissi, 1987).

As an academic and activist, Fatima Mernissi actively advocates for women's empowerment and critiques patriarchal structures within Islamic societies. Her insights have made her a pioneer in the study of Islamic feminism and have contributed to advancing women's aspirations at the policy level in Morocco. She is recognized as an inspirational figure in the modern Muslim women's movement. Until her death on November 30, 2015, Mernissi was remembered as a leading sociologist and Muslim feminist who had a major influence on the discourse of gender equality, and was internationally recognized as one of the pioneers of Islamic feminism.

#### **Background to Fatima Mernissi's Islamic Feminist Thought**

As a Muslim feminist, Fatima Mernissi's advocacy for women did not emerge spontaneously, but rather was influenced by her childhood experiences. She grew up in a social environment that upheld the tradition of segregation between men and women, resulting in differences in rights and access to social life. From a young age, she accepted the understanding that these differences were divinely ordained. This perspective gave rise to her early awareness of the unequal gender relations that exist in society.

As a child, while studying at a Quranic school, Mernissi was taught that the purpose of education was to understand the sacred boundaries (hudud) that a Muslim must respect. However, she became confused because the lessons she received emphasized Quranic recitation without a deeper explanation of their meaning. Her curiosity about the meaning of religious teachings and these boundaries was not met with satisfactory answers, fostering a critical attitude toward the religious understanding she received.

Her intellectual unease grew as she studied misogynistic hadiths during high school. She encountered a number of hadiths that she considered contradictory to the Prophet Muhammad's character, known for his compassion for women. This experience prompted her to question the authority of interpreting religious texts, which are often used to limit women's roles. A conversation with a merchant about female leadership in Islam also became a pivotal point that sparked her interest in re-examining the hadith and Islamic history related to gender equality.

Drawing on personal experience and a family background steeped in patriarchal culture, Mernissi set out to explore the roots of women's marginalization in Muslim societies. She then conducted historical and sociological research into the interpretation of the Quran and Hadith to uncover the theological foundations supporting gender equality. Her higher education in sociology and politics further strengthened her commitment to studying gender issues, socio-political structures, and the role of women in society. Through her research and works, Mernissi strives to correct biased religious understandings and advocates for women's rights and positions within a just and egalitarian Islamic framework.

### **Fatima Mernissi's Concept of Islamic Feminist Thought on Gender Equality**

Fatima believes that the issue of differences between men and women will continue to exist, but within reasonable limits and without eliminating the inherent human rights and freedoms, as well as individual and social human rights responsibilities. According to Fatima Mernissi, she explained that education for women remains a force for progress. Because women are the foundation of everyday life, both in life and politics. They can bring about this change by moving their country on the right path towards the future. Therefore, this is why education is so important for women. There was a very shameful incident during the Arab era when many women were still illiterate or unable to read. (Mernissi, 1994)

Until marriage, women have the right to education and parental responsibilities. Women are also expected to fulfill their commitments. This is clear from the Prophet's Hadith, which states: "Every Muslim, male and female, has an obligation to seek knowledge." Ibn Mas'ud, speaking to Al-Tabrani. The Hadith above demonstrates the importance of a good education for children and demonstrates that Islam does not discriminate against women who wish to pursue

higher education, contrary to claims made by some groups. Allah also highlights the importance of seeking knowledge in Q.S. al-Mujadilah, verse 11, namely:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ  
انشُرُوا فَاَنْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ  
خَبِيرٌ ۙ ۱۱

Meaning: "Allah will elevate those who believe among you and those who are given knowledge by several degrees." (QS. Al - Mujjadi: 11). (Departemen Agama RI, 2004:33).

A person's obligation to learn is also related to their responsibility as a future mother, as parents, especially mothers, provide their children's first education. The scientific progress of the next generation will be hampered if mothers lack the information necessary to teach their children. The next generation will experience more advanced scientific growth if women have extensive knowledge to educate their children (Widyastini, 2008).

The Quran and Hadith do not prohibit women from seeking knowledge. On the contrary, Islam obliges women to seek knowledge just as men do. Islam grants men and women equal rights to knowledge. In the context of the cultural development of Muslim societies worldwide, the rise of education, particularly for women, has created a new perspective and awareness of women's social roles in society. If in the pre-modern, even pre-scientific, era, public life seemed to be the sole domain of men, now it must also involve women, or better yet, women themselves, becoming aware of their personal capabilities and becoming involved. It's no longer appropriate to categorize women as "konco wingking" (considered, in Javanese terminology, to be present solely in the domestic sphere). Women now have a concept of how to manage public space and life alongside men (Widyastini, 2008).

Awareness of ignorance of Islamic teachings among Muslims initially arose among Muslim women from the upper middle class; and this was accompanied by the unfair treatment experienced by most women, so these women's movement fighters tried to reject the idea that Islam was a religion that marginalized women. Islamic feminism has positive aims, as this movement strives to create a just society for both men and women in various areas of social life. This movement, initiated by an individual, was then followed by the emergence of various Islamic women's organizations, one of which is an institution that seeks to open opportunities for Muslim women in several countries with diverse backgrounds to learn from each

other and share experiences. The institution was established in 1984, known as Women Living under Moslem Law (Women living under Islamic law (WLML)). This institution was pioneered by nine Muslim women from various Islamic countries, namely: Algeria, Baghdad, Iran, Mauritius, Maghreb, Pakistan and Sudan. The Islamic feminist movement championed by Fatima Mernissi is an effort to change the pattern of life of society, especially for women, so that they can obtain their rights fairly as they exist in the family and society so that they can obtain a living atmosphere, educational progress and other fields that can be worked on by women. The starting point of Fatimah Mernissi's feminist thinking is based on an understanding (reinterpretation) of religious texts in the form of the Qur'an and the Hadith (Widyastini, 2008).

Fatima Mernissi's methods on gender in Islamic education. She tried to provide some of her methods for women so that women could create an image that was certainly no less good than men, of course in accordance with the conditions of Moroccan society at that time, some of her methods are as follows: Education through the media industry Fatima Mernissi explained that the media industry is one of the important means that is expected to spread education for women. Because at that time women in Morocco had difficulty moving because they were restricted by what was called the harem. Television is a media tool that can be used, as it is a tool in family life that can contribute to the spread of education for women and simultaneously create a more positive image of women. Fatima also added that developing these strategies is crucial, especially for elite women, who are expected to play a more effective role, particularly in producing women's programs and films or videos in their local languages. This effort can be said that the development of the media industry can make women a mobility to promote women in future development (Afif, 2008: 9-10).

Education through foreign language translation: Many Muslim female scholars have studied in Western countries, preferring to remain there to continue their activities and play a vital role in publishing historical research or coordinating networks, translation teams, publishing activities, and other media in Western countries. There's an organization called AMEWS (Association for Middle East Women's Studies). This organization mobilizes researchers interested in the history of Muslim women. Fatima also explained that research, such as translations, has produced some of the best works on women. This is due to the tireless efforts of researchers, who work tirelessly, even under difficult conditions and without access to the media. Therefore, Fatima believes that translations like this will make it easier for women to gain knowledge and be motivated to learn. The presence of female Muslim scholars in the West working on these translation teams also serves as proof that women have the right to an education.

## **Discussion**

### **The Relevance of Fatima Mernissi's Islamic Feminist Thought in the Context of Contemporary Islamic Education**

Etymologically, feminism comes from the word femina which means woman, which then developed into a movement of thought that fights for equal rights between men and women (Tejashwin, 2023). In Islamic terminology, Islamic feminism is not interpreted as resistance to religious teachings, but rather as an effort to reinterpret religious texts fairly and contextually (Susiawati, 2024). Fatima Mernissi's thinking positions Islamic feminism as a critical awareness to eliminate patriarchal bias in religious interpretation, particularly as it impacts women's access to education. Thus, Islamic feminism, from Mernissi's perspective, emphasizes the importance of education as a means of intellectual and social liberation for Muslim women.

In the context of women's education, Mernissi emphasized that education should not only focus on academic achievement but also on developing critical consciousness. This critical consciousness enables women to interpret religious teachings and social realities independently and to become active subjects in the production of knowledge. This thinking aligns with Paulo Freire's critical education theory, which emphasizes that education must liberate and empower individuals from oppressive structures (Ryadi, 2020). In Mernissi's perspective, Islamic education that liberates women will produce a generation of women who are able to act as agents of change in society.

Mernissi's thoughts on the importance of women's education also stem from the historical reality of women in Muslim societies, who often experience subordination due to patriarchal culture. Muhaimin states that Islamic education plays a strategic role in shaping inclusive and gender-equitable religious awareness (Lubis dkk., 2025). Thus, Mernissi's idea of women's education as a means of empowerment gained theoretical legitimacy in modern Islamic educational discourse that emphasizes equality and social justice.

The relevance of Mernissi's thinking is also evident in the history of women's education in Indonesia. During the feudal era, women were often restricted in their access to formal education and focused solely on domestic roles. Yusuf (2005) explains that in the past, access to education for women was limited to the nobility. However, over time, this paradigm has begun to change, and women have gained broader opportunities to pursue education. Research Yansyah et al, (2024) shows that increasing women's access to education contributes significantly to improving the social and economic welfare of society.

From Mernissi's perspective, Islamic education plays a crucial role in providing a professional understanding of the position of women in Islam. Inclusive

Islamic education can create a space for dialogue between religious values and modern social realities. This aligns with research Putri dkk (2025) which states that reconstructing religious understanding through education can reduce gender bias and promote equality in Muslim societies. Thus, contemporary Islamic education needs to integrate a gender justice perspective into its curriculum.

Mernissi also emphasized that religion and religious norms play a crucial role in shaping public policy and education systems. Religion plays a crucial role in determining women's social status, but biased religious interpretations often reinforce gender inequality. Therefore, Mernissi encourages a contextual and historical reinterpretation of religious texts to align with principles of justice and equality. Karimullah (2024) emphasizes that inclusive reinterpretation of religious texts can strengthen the position of women in education and social life.

In the context of contemporary Islamic education, Mernissi's thoughts have strong relevance to the goals of Islamic education itself, namely to form people who are knowledgeable, moral, and able to contribute to society. Lusiana & Maharani (2024) states that Islamic education oriented toward women's empowerment will create a more harmonious and prosperous society. Inclusive and equal education enables women to actively participate in social, economic, and political spheres.

The implication of gender equality in Islamic education is the creation of equal opportunities for men and women to obtain education. Gender equality does not mean equalizing biological roles, but rather providing fair treatment without discrimination. Research by Mubarok and Misbah (2022) shows that gender-responsive education can increase women's participation in various sectors of life. This demonstrates Mernissi's ideas are relevant in promoting a more just and inclusive transformation of Islamic education.

Furthermore, Mernissi emphasized the importance of creating a safe, inclusive educational environment free from gender stereotypes. Islamic education must accommodate women's needs and provide them with the space to develop their full potential. Alif (2020) stated that women's education is key to the social and economic progress of Muslim societies. With adequate education, women can act as agents of change, driving the advancement of Islamic civilization.

Overall, the relevance of Fatima Mernissi's Islamic feminist thought in contemporary Islamic education lies in its emphasis on equality, empowerment, and an inclusive reinterpretation of religious teachings. Her thinking provides a conceptual foundation for the development of gender-responsive and social justice-oriented Islamic education. By integrating the values of equality into Islamic education, it is hoped that a generation will emerge capable of building a just, civilized, and prosperous society, and making education the primary means of realizing the emancipation and empowerment of Muslim women.

## Conclusion

The conclusion of this study shows that Fatima Mernissi is a Muslim feminist figure who has made a significant contribution to developing the discourse on gender equality from an Islamic perspective. Through a sociological approach and reinterpretation of religious texts, Mernissi seeks to critique patriarchal understandings that have limited women's freedom of movement, particularly in education. Her thinking emphasizes that education is a strategic tool for liberating women from structural injustice and empowering them to become active subjects in social, religious, and intellectual life.

Furthermore, Fatima Mernissi's Islamic feminist thought holds strong relevance in the context of contemporary Islamic education. Islamic education serves not only as a means of transmitting knowledge but also as a medium for developing critical awareness, values of justice, and respect for gender equality. By integrating Mernissi's ideas, Islamic education is expected to create an inclusive learning system that is responsive to gender issues and provides equal opportunities for men and women to access education and participate in community development.

Thus, Fatima Mernissi's thinking makes a significant contribution to the development of a more humanistic, just, and progressive paradigm for Islamic education. The relevance of her ideas extends beyond theoretical discourse and can also be implemented in educational policies, curricula, and learning practices that promote women's empowerment. Therefore, integrating gender equality values into Islamic education is a strategic step towards realizing a just, knowledgeable, and competitive Muslim society amidst modern global challenges.

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