Critical Discourse Analysis of Gender Construction on Islamic History Content in the Islamic Religious Education Textbook for Junior High School

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Abstract

Schools are one of the most effective places to make humans free from all forms of oppression. Unfortunately, the textbooks used in schools contain a lot of gender inequality. This study aims to understand how the content of Islamic History in the Islamic Education textbook constructs gender which has implications for gender-based injustice. This study uses a qualitative approach with the method of critical discourse analysis by Norman Fairclough's model. The primary data source used was all Islamic Education subject matters contained on the Islamic Education textbook at the Middle School level published by the Ministry of Education and Culture. The data collection technique used is the documentation technique with an in-depth reading mechanism. The findings reveal that there are four gender constructs contained in the Islamic History content, namely: (1) applying the patriarchal culture, (2) placing men as the main character, (3) prioritizing men existence and his roles, and (4) marginalizing the existence and role of women.

Keywords: Gender Construction, Islamic History Content, Islamic Education textbook

Abstrak

Sekolah merupakan salah satu tempat paling efektif untuk menjadikan manusia merdeka dari segala bentuk penindasan. Namun sayangnya buku yang digunakan di sekolah mengandung sejumlah ketidakadilan gender. Penelitian ini bertujuan untuk memahami bagaimana materi Sejarah Islam pada buku teks Pendidikan Agama Islam mengonstruksi gender yang berimplikasi pada ketidakadilan berbasis gender. Penelitian ini menggunakan pendekatan kualitatif dengan metode analisis wacana kritis model Norman Fairclough. Data primer yang digunakan adalah seluruh materi Sejarah Islam yang terdapat pada buku teks Pendidikan Agama Islam SMP terbitan Kemendikbud. Teknik pengumpulan

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data yang digunakan adalah dokumentasi dengan mekanisme pembacaan mendalam. Hasil temuan mengungkapkan terdapat empat konstruksi gender pada materi Sejarah Islam, yaitu: (1) menerapkan budaya patriarki, (2) menempatkan laki-laki sebagai tokoh utama, (3) memprioritaskan eksistensi dan peran laki-laki, (4) meminggirkan eksistensi dan peran perempuan.

Kata kunci: Konstruksi Gender, Materi Sejarah Islam, Buku teks PAI

Introduction

Divided into five main aspects (aqidah, morals, the Koran, fiqh, and Islamic cultural history), the Islamic Religious Education curriculum is developed by considering Islamic values that are full of compassion, such as humanism, tolerance, democracy, and multiculturalism. Humanism here means to see humans, both women, and men, as creatures created by God, having the same origin, grounding humanity, and encouraging a better life. Tolerance is understood as an attitude of respecting differences in opinions, views, beliefs, or habits of others accompanied by a gentle attitude, forgiving each other, being kind, and not forcing one's will. While democracy is promoting equality of rights and obligations as well as equal treatment (equal/fair) to fellow human beings by prioritizing freedom of expression, assembly, and expression of opinions in accordance with applicable norms and laws. Multicultural means embracing cultural diversity to facilitate social relations and work together to achieve the common good (Kemdikbud, 2017).

The curriculum that will be studied by students is included and adapted into various learning components, including teaching materials in the form of textbooks, especially those published by the Ministry of Education and Culture. Although teachers may develop the material, as long as it is in accordance with Basic Competence, the main reference is the content of the material in the book. Textbooks should have democratic principles and uphold human rights, which of course include the value of gender equality, as stated in Law Number 20 of 2003 concerning the National Education System (Kemdikbud, 2012). Textbooks should also be competency-based that can answer the challenges of an ever-changing era (Kemdikbud, 2012), including the issue of gender justice.

Unfortunately, textbooks containing history are still dominated by men and activities that highlight masculinity, such as war, murder, heroism, and so on. Women rarely appear as main characters who are equal to men. Not only that, but textbooks also ignore the experience of women and their role in the social sphere (Holmes & Meyerhoff, 2003; Maher & Ward, 2008). For

example, in the VIII grade, Islamic Religious Education textbook published by the Ministry of Education and Culture (Ahsan & Sumiyati, 2017) the material on the development of science in the Umayyad period is described in detail in the order of the names of the caliphs, all of whom are male. The narration in the next paragraph also contains the achievements made by the men. Regarding the sciences that developed at that time, such as religion, history, linguistics, and philosophy, only male scientists were included. Including when describing cultural developments, such as architecture, military organization, trade, and crafts, this book only describes the contributions of men. Whereas of course women have a big share in advancing science and civilization. But they seem to be forgotten and removed from the historical record. This fact is understandable because the current history is written by and from the point of view of the ruling sex (male). Records, reports, as well as complete historical evidence regarding the contribution of women to civilization prefer to be ignored and marginalized (Reed, 2019).

This statement is further strengthened by several research findings that show That Islamic Religious Education textbooks still contain gender bias. Murfi (2014) explores and compares gender inequality in Islamic Religious Education textbooks. Nasution (2015) found various forms of gender bias in Islamic history material in the Madrasah Ibtidaiyah textbook. Nurfadlina (2016) found gender bias in various components of the Islamic Religious Education textbooks for Senior High School. Likewise, Muhammad Rizki's research (2018), which found 28% of gender bias spread across Islamic Religious Education textbooks for Junior High School.

However, no one has specifically studied the construction of gender in the aspect of Islamic History in the Islamic Religious Education book in junior high school. Whereas the forms of gender inequality that have been found are a consequence of gender construction that is formed. Without looking at the gender construction, the solution will not be completely resolved.

Based on the explanation above, it can be concluded that there is a main problem in the Islamic History content in the Islamic Religious Education textbooks for Junior High School, namely gender injustice which emphasizes the male gender too much while getting rid of women. However, because there are still no parties who have studied it seriously, it is deemed necessary to examine it in more depth by tracing the gender

construction that is generally formed in the Islamic Religious Education textbooks for Junior High School on the material of Islamic History.

Research Method

This study uses a qualitative approach because it wants to explore in-depth the focus of the problem. In addition, this research also tries to uncover the hidden meaning behind the phenomena that are invisible to the senses. In this case, the discourse or language contained in the textbook is understood as something that is not value-free but has certain values or ideologies that want to be preserved. The primary data source was Islamic Religious Education textbooks for grades VII, VIII, and IX of the 2013 curriculum published by the Ministry of Education and Culture written by Muhammad Ahsan and Sumiyati. Data analysis was carried out through three dimensions of Norman Fairclough's Critical Discourse Analysis model, namely text, discourse practice, and socio-cultural practice.

Results and Discussion

Critical Discourse Analysis

Fairclough reveals that discourse, in the use of language, is understood as a form of social practice, thus discourse analysis means an analysis of how texts work in socio-cultural practice. The word critical is pinned here because this research focuses on what is wrong in society and how these mistakes can be corrected or reduced to create the desired normative state, for example fair, equal, and so on (Fairclough, 2010). Because in reality an ideology is manifested in language to maintain, dominate, or hegemony a certain value. Therefore, Critical Discourse Analysis plays a role in examining the nature of the use of such language. This is in line with the words of Haryatmoko (2019) and Badara (2014) that this approach tries to look deeply at the relationship between identity, views, activities, and language in the text. Thus, it can be said that Critical Discourse Analysis is an in-depth study that seeks to reveal views or ideologies based on the language used in certain discourses in the hope of creating better social and political changes.

Critical Discourse Analysis is formed from several social theories such as ideological theory, critical theory, hegemony theory, and discourse theory. According to Althusser ideology is not something abstract but can be part of social practice. Ideology is seen as a way for a person to position himself as a social subject. Through the language used by a person, the ideological construction can be known (Haryatmoko, 2019). This theory was

also presented by Marx. For him, ideology is teaching that explains a situation, especially regarding the structure of power, so that someone considers it valid, even though it is wrong. Ideologies serve the interests of the ruling class because they give legitimacy to an illegitimate situation. The contribution of this theory gives awareness that suspicion (critical reasoning) needs to be activated when the ruler introduces a certain value because that value is full of the ideology of the dominant group (Zaprulkhan, 2018).

The critical theory, as expressed by Suseno (2019), has the intention of liberating humans from manipulation efforts carried out by modern technocrats (all forms of slavery). Continuing Marx's fundamental hope, this theory aims to liberate human beings from all forms of oppression, exploitation, and bondage. Critical theory is not neutral because it sided with values that are considered to be able to oppose the established state while trying to realize these values (Sindhunata, 2019).

Furthermore, there is the theory of hegemony put forward by Antonio Gramsci. In simple terms, hegemony means the dominance of a system element over other elements (Heywood, 2016). Gramsci explained that hegemony is the formation of consensus obtained through cultural and ideological means carried out by the hegemonic class/group to the hegemonic class. Hegemony occurs when the hegemonic group (usually from a weak group) has accepted and duplicated the lifestyle, mindset, and views of the hegemonic class (usually the elite or the government). The result is social compliance (Siswati, 2017).

Critical Discourse Analysis is also influenced by Michael Foucault's main ideas regarding the relationship between knowledge, power, and truth in discourse. Here discourse is seen as language in social praxis. Discourse provides language to make statements about something at a certain historical period. From this, it can be said that social praxis requires meaning, and meaning of course cannot be separated from language, while meaning is known to sharpen and influence one's actions, then all social practices cannot be separated from the dimensions of discourse that influence it. This happens because language is not just a means of communication but, as expressed by Bourdieu, also functions as an instrument of power, because social relations are domination relations (Haryatmoko, 2019).

1. **Gender**
   a. *Definition*

Heywood (2016) reveals that gender is more understood as the division/difference of socio-cultural roles between women and men, as opposed to the notion of sex (gender) which refers to biological differences. This opinion is similar to the statement of Fakih (2013)and Umar (2001) that gender is the difference in roles between women and men socio-culturally formed by a certain society. From this, it can be concluded that gender is a socially and culturally constructed difference in the roles of women and men.

b. The History and Development of Gender Construction

Through tracing the history of mankind, it will be known how gender is constructed. In general, there are four phases of human life, in which each era has its characteristic gender construction; (1) hunter-gatherer society, (2) horticultural society (3) agrarian society, and (4) industrial society (Umar, 2001). This categorization is slightly different from that of Lewis Morgan. For him, there are three stages of the journey of mankind, namely (1) wild/primitive society, occupying the longest span of mankind's journey (2) barbaric society, which started with the emergence of agricultural methods and increasing food sources (3) civilized society, which began around 5000 years ago (Reed, 2019).

In the era of hunter-gatherer societies, there is a clear gender division, especially in terms of work. Men hunt, while women gather, although sometimes each other helps each other with their partner's tasks. The lifestyle by working on plant and animal resources makes them feel mutual dependence and cooperation. Sometimes women also participate in hunting, especially hunting small animals or fish in the swamp. It is said that compared to society in the agrarian and industrial era, in the era of hunter-gatherers, women had large participation (Leakey, 2019; Umar, 2001). According to Reed (2019) society in this era has a gender construction that has the value of equality (classless society). Women can live independently economically and sexually, not depending on men (fathers, husbands, brothers, etc.). In this communal-based era, the relationship is cooperative in meeting all community needs. In the era of horticultural society, a clear division of labor is not visible, because both men and women can do plantation work so that the relationships formed are generally equal, even though in political matters it is said that men are still dominated (Umar, 2001).

Then entering the agrarian era, women were excluded from domestic spaces, while men controlled public spaces, such as politics, economy,

religion, education, and so on. In this era, gender dichotomy is considered as nature, and because women do not have access to production, they end up being dependent and powerless to control (Umar, 2001). In this era, patriarchal society was formed, where the position of men was more respectable than women (Harari, 2017).

Lastly is the industrial era. Here, women are slowly getting involved again in a wider division of tasks covering public spaces, although the construction of gender in the agrarian era is still partially maintained. In this era, women are still in the struggle for equality because they are often despised (second class). After all, if they are involved in public work it is considered to slow down the productivity process.

c. *Forms of Gender Inequality*

There are five forms of gender inequality, namely marginalization, subordination, stereotypes, violence, and double burden. The Big Indonesian Dictionary defines marginalization as an attempt to limit. The Cambridge dictionary defines it as an act of treating someone/something as if it were unimportant. Gender-based marginalization is usually carried out against women only because their biological and physiological forms are different from men's (Fakih, 2013). Marginalization or marginalization of women occurs in various domains, ranging from social, cultural, economic, to political.

In the Merriam-Webster dictionary, subordination is defined as the placement (of someone) in a lower class, rank, or position. It can also be interpreted as an act or process of subjugating or degrading someone. Another keyword of subordination is control/control in which one party is forced to remain under the control or control of another party (Sultana, 2010). If marginalization is more in the economic realm, resulting in poverty, while subordination is a form of injustice that targets the social and political realm (Kodir & Mukarnawati, 2008).

The digital version of the KBBI (2017) defines stereotypes more precisely. There it is said that stereotype is a conception of the nature of a group based on subjective and inappropriate prejudices. In the Cambridge Dictionary, a stereotype is defined as a set of (wrong) ideas that a person has about something/someone. Women are the ones who are most often stereotyped, for example, women are weak, emotional creatures, cannot be independent, cannot make important decisions, and so on.

According to Pilcher & Whelehan (2004), in narrow sense violence is defined as the use of physical violence from a person against another person illegally. Whereas in a broad sense, something can be considered violence if the act harms someone, both physically and emotionally. Violence-based gender inequality is more common in women than men. They become victims in various places and situations, starting from the domestic (family) and public space.

Moen (1989) reveals that a double burden is a form of injustice in which a person has the burden of being a worker to earn money but on the other hand must also be responsible for various unIslamic Religious Educationd (domestic) household chores. Today women are starting to get a place to work in public spaces, although there they often experience various discriminations. The problem is that when they return home, they also have the responsibility to do domestic chores. Meanwhile, the husband does not have the sensitivity to share domestic tasks with his wife. As a result, women/wives will experience health effects, such as stress, also have a higher mortality rate than women who are only housewives, often absent from work due to illness, lack of sleep, and so on.

d. Gender Equality in Islam

Islam is a religion that places the position of women and men with respect. Allah does not view one party as better than the other just because of artificial differences, such as race, ethnicity, skin color, and so on. For Him, the determinant of a person's glory is in his piety (Al-Ḥujurāt, 49:13).

The first and foremost principle of equality in Islamic teachings that should be upheld by all Muslims is monotheism, in which only Allah is the Highest, the only One who is most worthy of worship. As for humans, no matter how high their position, whatever their gender, they do not deserve to be obeyed absolutely (Al-Fātiḥah [1]: 5; Al-Nisā', [4]: 36).

Rofiah (2019) reveals that the message of monotheism in the Qur'an has a special meaning, namely, to humanize women because in pre-Islamic times women always experienced various oppressions. With this concept of monotheism, Islam wants to provide a fair perspective on the status, position, roles, and values between women and men. First, it is about the origin of the creation of humans who are created equally, as stated in Surah Al- Nisā' verse 1. Second, both women and men have the

same status as primary creatures because both have the responsibility as *khalīfah* for all creatures. on earth where both have a secondary status before Allah because both are His servants (Al-Baqarah, 2:30; Al-An'ām, 6: 165; Al-Żāriyāt, 51: 56). Third, self-devotion is only aimed at Allah alone by giving the widest benefit to creatures. Fourth, cooperation needs to be established for the sake of realizing the benefit (Al-Ma'idah, 5:2; Al-Naḥl, 16: 90; Al-Baqarah, 2:148; Al-Taubah, 9: 71). Fifth, the quality of self before Allah is marked by his piety, not by gender.

The value of monotheism which has implications for equality between men and women is also manifested in the hadith. One of them is a hadith sourced from Abu Hurairah that the Prophet once said "May Allah send mercy on a man who wakes up at night and prays, then wakes his wife. If his wife refuses to get up, he will splash water on her face. May Allah also send mercy on a woman who wakes up at night and prays, then wakes her husband. If her husband refuses to get up, she will sprinkle water on her husband's face" (Narrated by Abu Daud, No. 1310).

2. Gender Construction on Islamic History Contents in Islamic Religious Education Textbooks for Junior High Shool

a. Applying the Patriarchal Culture

Gender construction which is a social problem revealed in the Islamic History material in the Islamic Religious Education textbook for Junior High School published by the Ministry of Education and Culture is to apply a patriarchal culture. Various indicators show this, both from the text dimension, discursive practice (discourse), as well as socio-cultural practices.

In the text dimension (micro-level), some of the vocabulary and use of terms implies siding with men: student activities (*aktivitas siswa*), female (*wanita*), Muslim, and preachers (*mubalig*). At first glance, the choice of the word *Aktivitas Siswa* does not contain any problems. However, if examined in depth, there is an ideology that resides there because ideology is not something that is merely abstract but can be part of social practice in the form of discourse or language(Haryatmoko, 2019). This happens because language is not just a means of communication but, as expressed by Bourdieu, also functions as an instrument of power (Haryatmoko, 2019). The ideology that resides in the discourse usually works to serve the interests of the ruling class who want to legitimize a situation or value that is illegitimate (Zaprulkhan,

2018). This needs to be done so that they can protect, maintain, and defend their interests (Munfarida, 2014).

The choice of the word *siswa* in *Aktivitas Siswa* instead of using the word *siswi* has a close correlation with patriarchal culture. One of them is that women are part of men and not vice versa. The editorial selection of the word *siswa*, and not *siswi*, has contributed to creating hierarchical or unequal social relations, where the position of men is higher than the position of women. The selection of the word *siswa* is a hegemonization process carried out by the ruling class (male) against the hegemonic class (female). The term Aktivitas Siswa repeated in many places indicates how strong the hegemonization efforts are.

The choice of the words Muslim and *mubalig* have the same motive, namely maintaining a patriarchal culture. Likewise, the use of the word *wanita* (which in Javanese means *wani ditoto*) has the motive of planting a patriarchal culture because through the use of the word women are indirectly constructed as parties who must have the character to be governed by men.

Furthermore, on the dimension of discursive practice (meso-level), there are three domains that are the focus of the analysis, namely the process of production, distribution, and consumption. There are at least several parties involved in the process of producing this book, namely the authors, reviewers, editors, publishing supervisors, and printers. From the profiles of the authors, none of them has a track record, both educational history, work, or scientific work, which touches on gender issues (especially regarding equality and justice) so that it can be understood if in the process of writing or pouring material into insensitive language or gender responsive. Other parties such as reviewers, editors, publishing supervisors, and printers do not have a significant role, so it is natural that textbooks still contain gender biases.

The next aspect in the discursive dimension is the distribution of the text. The copyright for this Islamic Religious Education textbook for Senior High School is owned by the Ministry of Education and Culture of the Republic of Indonesia. The Indonesian government provides this book as a product of the implementation of the 2013 Curriculum and has obtained a permit for the feasibility of the book from the National Education Standards Agency (BSNP) and the incumbent education minister. From this, the government is carrying out its role as a discourse controller because every book publishing activity needs to be controlled, selected, redistributed by power based on certain indicators. The goal is

none other than so that power is maintained and protected from disturbing threats. From this, it can be said that knowledge or discourse is carrying out its function as an expression of the will of the ruling class (Lubis, 2016).

The last aspect in the dimension of discursive practice is text consumption. The book studied in this study is the Islamic Religious Education textbook for Junior High School published by the Ministry of Education and Culture as the guidance for students. That is, the book is used as a learning guide and their activities in the learning process. Patriarchal culture is instilled in students through the formation of discourse in textbooks with the hope of creating the next generation with a patriarchal culture.

Then on the socio-cultural practice dimension (macro-level), the analysis is more focused on economic, political (power and ideological) practices, and culture (value/identity issues) that surround the publication of textbooks. The background of the emergence of this textbook is due to the policy of the Ministry of Education and Culture regarding the new curriculum (2013) as a substitute for the previous curriculum (School Based Curiculum. It is stated in Permendikbud No 35 of 2018 that the purpose of the 2013 curriculum is to prepare Indonesian people to have the ability to live as individuals and citizens who are faithful, productive, innovative, and affective and able to contribute to the life of society, nation, state, and world civilization. Based on the socio-cultural practices surrounding the publication of this Islamic Religious Education textbook fo Junior High School, Indonesian people are being prepared to be able to keep up with the times by participating in contributing to the life of the nation and state, and even the world. Unfortunately, the background of this positive socio-cultural practice is not in sync with the gender construction in the Islamic Religious Education textbook.

b. *Placing Men as a Main Character*

On the text dimension (micro-level), the selection of the title of the Islamic History contents implies siding with the male main character: Welcome to My Beloved Prophet, Al-Khulafā' Ar-Rāsyidūn The Successor of Prophet Muhammad's Struggle, The Growth of Science in the Umayyad Period, The Growth of Science in Abbasid period. While other contents have gender-neutral titles. There is not a single title in the history of Islam that mentions women as the main characters.

In the content of the struggle for the prophet's da'wah in the cities of Mecca and Medina, the main character who is the focus of discussion is the Prophet Muhammad. Then it will be seen, both in each sub-discussion and in the narration of the first sentence, it will always refer to the figure of the Prophet Muhammad. Likewise, the material of Al-Khulafā' Ar-Rāsyidūn which makes the four main companions of the prophet (Abū Bakr, 'Umar bin Khaṭṭāb, 'Uṡmān bin 'Affān, and 'Alī bin Abī Ṭālib) as the main characters. Then in the material for the growth of science, the main characters are played by the caliphs, all of whom are men. Meanwhile, in the content of Islam in the archipelago, the main character is Wali Songo. From this, it can be seen that the hegemony of men over women is very obvious. The selection of men as the main characters in all Islamic History aspects plays a role in the creation of unequal social relations, where the existence of women as human beings is not considered important so that they are not worthy of being used as main characters.

c. *Prioritizing Men Existence and His Roles*

In the text dimension (micro-level), alignments with men's roles and contributions can be seen in various forms, starting from the form of descriptions of the main material, extra material (exemplary story column), practice questions, and pictures.

Almost all the texts on the Islamic History contents in the book highlight men, both just to show their existence and simultaneously with loading their roles and contributions. In class VII the main characters are the Prophet Muhammad (preaching period of Mecca and Medina) and the Al-Khulafā' Ar-Rāsyidūn. The subject matter of course will discuss them all. Whereas in class VIII when the discussion is not about a character, but science and culture, men are still a priority to show their existence and contribution. The subject matter also lists in full the names of the caliphs of the Umayyad State in Damascus and Andalusia. Some of them disclosed their contributions. It did not stop there when discussing the sciences that developed at that time, many names were raised because they were considered to have played an important role as developers or experts in these sciences, including 'Ābbās Ibn Farnās (chemist), Al-Zahrāwī (medical expert), and so on (Ahsan & Sumiyati, 2017). From this description, it is very clear that men are being highlighted. They all contributed greatly to the achievement of the glory of Islam during the Umayyad State.

Gender construction that prioritizes the existence and role of men is also manifested in the form of images. In religious matters, for example, Figure 5.2 (Ahsan et al., 2019) and Figure 11.1 (Ahsan et al., 2019) only highlight men as if only the sexes deserve to be shown performing worship. Likewise, when it comes to representing Islamic preachers, this textbook prefers Sunan Kalijaga (Ahsan & Sumiyati, 2018). The images also only show male figures in their function as visualizations of key figures who play a role in certain Islamic empires. There is a picture of Jaka Tingkir (Ahsan & Sumiyati, 2018) as a representation of a figure in the Pajang Kingdom. There is also a photo of Sultan Agung Hanyakrakusuma (Ahsan & Sumiyati, 2018) as a representation of figures in the Islamic Mataram Kingdom. And a photo of Sultan Hasanuddin (Ahsan & Sumiyati, 2018) as a representation of a figure in the Gowa-Tallo kingdom.

These findings confirm the gender construction contained in the Islamic History material that the existence and role of men are always prioritized over women. This fact correlates with Gramsci's theory of hegemony in which language, in this context is a text, is indeed used not without purpose but as a medium to maintain and maintain the power that relies on consent rather than violence (Haryatmoko, 2019). In this case, it is to maintain the status quo of men. In addition, prioritizing the existence and role of men has indirectly contributed to the creation of an unequal social relationship, where women are at a disadvantage.

Turning to the dimension of discursive practice (meso-level), especially in the production process, when this textbook is compared with several similar books (intertextuality) but different authors, the findings still show the same thing, namely the existence and role of men are still prioritized. However, the researchers found something interesting, where when the writers are women, they give space (though not significantly) to the emergence and role of women. In other words, the existence of women is still considered and contained in the book. As found in the Islamic Religious Education book for Junior High Shool written by Nuryaningsih & Imanah (2011) on the content for the struggle of the prophet's *da'wah*. They give less emphasis to the existence of men and focus on the personality of the Prophet Muhammad. They also included a more fair picture in the chapter, namely a photo of the state of the Kaaba which was being visited by a number of visitors, both male and female. The same thing can also be found in the Islamic Religious Education textbook by Ani Istiani and Bakrun. In this book, there is a

woman who appears in the exemplary story column, namely Khadījah bint Khuwailid who is said to have played a major role as a loyal supporter and helper of the Prophet (Istiani & Bakrun, 2011).

d. *Marginalizing the Existence and the roles of Women*

In the text dimension (micro-level), marginalization and even neglect of the existence and role of women can be seen in various forms, ranging from the form of descriptions of the main material, extra material (exemplary story column), practice questions, and pictures. For example, in the discussion of the Prophet's da'wah in Mecca, there is very little emphasis on the role of women. One person whose name is quite detailed is Siti Khadījah (Ahsan et al., 2019). This marginalization suggests that the only woman who deserves to be known, remembered, and studied in the early period of Islam is Siti Khadījah. That too after cutting (omitting) an important event when the Prophet first received revelation. It was Siti Khadījah who calmed the heart and mind of the Prophet (Al-Jada, 1987). Other women seem to have no role whatsoever in the struggle. Whereas historical facts tell of a number of women who had a great role and fighting spirit in fighting for Islam in the early days, one of them was Sumayyah, the first woman who was martyred because she was tortured and killed by her own master (Kodir, 2019).

The existence and role of women are lost in the discussion of the actions taken by the Prophet in Medina (Ahsan et al., 2019). It was as if all the activities carried out by the Prophet, such as building mosques, fraternizing the Muhājirīn and Ansār, and formulating the Medina charter, were without the participation and participation of women. The same applies to the Islamic Histrory content on the growth and development of science and culture in class VIII where no women are included, either as beings involved in political affairs, in developing science, or in culture. As if they are not civilized creatures so they do not deserve to be shown.

From here, the implicit discourse implies that women are passive creatures, doing nothing other than taking care of domestic and reproductive affairs. Therefore, it is not important to write in history. Religious figures or scientists are all males. In fact, throughout the history of Islamic civilization, there are many women involved in public affairs, politics, as well as the dissemination of knowledge and religion. During the Umayyad State, there was a female cleric ('ālimah) who narrated many hadiths, namely 'Amrah bint 'Abduraḥman. There is also

'Āisyah bint Ṭalḥah bin 'Ubaidillāh who is not only knowledgeable but also known as a writer. Among female Sufis, there are Ummul Dardā', Hafṣah bint Sīrīn, and Rabī'ah Al-Adawiyyah (Roded, 2018; Sayeed, 2013). Of course, there are many others. Surprisingly so many of their existences and contributions are omitted and not considered in this Islamic Religious Education textbook for Junior High School.

This Islamic Religious Education textbook for Junior High School contains some inconsistencies in the context of gender equality. In one part of it shows equality but in the other part, it shows inequality or injustice. The inconsistency in the production of this text is seen, for example, in the image aspect when viewed with the internal intertextual analysis of the text (compared to the material in other chapters). Several pictures were found that contained equality and recognition of the existence and role of women, for example, picture 7.1 (Ahsan & Sumiyati, 2018) where some women are igniting enthusiasm when demonstrating. This image deserves to be highlighted because actions or demonstrations are often considered male-specific activities, which have often been stigmatized negatively. However, the description contained in the picture has a positive tone (sacrifice the spirit). Then, portraits some students were also found (Ahsan & Sumiyati, 2018) who won the championship where there were men and women, even women were positioned in the middle. Not only that, but there is also a portrait of a female teacher who is teaching in a class where the seating positions of male and female students are equal, indicating the absence of discrimination against women.

Conclusion

The textbooks used in schools contain a lot of gender inequality. There are four forms of gender construction found in the Islamic History content in the Islamic Religious Education textbooks for Junior High School published by the Ministry of Education and Culture, including (1) applying the patriarchal culture, (2) placing men as main characters, (3) prioritizing the existence and role of men and (4) marginalizing the existence and role of women.

Suggestion

Based on these findings, the suggestion offered is the need to seriously reconstruct the Islamic History content in the Islamic Religious Education textbooks for Junior High School in the hope of compiling teaching

materials that are more gender-equitable. Some of the techniques that can be carried out by several parties who are directly related (the author of the book), including (1) eliminating the patriarchal ideology and replacing it with the values of gender equality, (2) using the editorial selection of words that recognize the existence of two genders, (3) contains images and texts that are more equal, proportional, and positive towards women, (4) presents women as main characters, (5) accommodates women's roles and contributions.

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