

GENDER EQUALITY RESILIENCE IN THE PERSPECTIVE OF ISLAMIC EDUCATION PHILOSOPHY IN THE ERA OF REVOLUTION 5.0

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ABSTRAK

Dalam era Revolusi Industri 5.0, gender equality menjadi isu yang semakin mendesak untuk diatasi, termasuk dalam konteks pendidikan Islam. Filsafat pendidikan Islam memiliki peran yang penting dalam mengatasi gender equality ini dengan mempromosikan nilai-nilai kesetaraan dan keadilan antara laki-laki dan perempuan. Peneliti menggunakan penelitian pustaka, yang melibatkan pengumpulan data dari berbagai sumber yang relevan dengan objek penelitian, seperti buku, karya ilmiah, dan jurnal. Pendekatan yang digunakan adalah kualitatif, di mana data diperoleh melalui studi pustaka dengan teliti mengkaji artikel, buku, dan jurnal ilmiah yang berkaitan dengan resiliensi gender equality dalam era revolusi 5.0. Temuan penelitian menunjukkan bahwa filsafat pendidikan Islam menekankan pentingnya membangun resiliensi dalam menghadapi gender equality, dengan menekankan nilai-nilai seperti keadilan, kesetaraan, dan tanggung jawab sosial. Konsep resiliensi ini juga menyoroti pentingnya pembangunan kapasitas individu, khususnya perempuan, untuk menjadi agen perubahan dalam memperjuangkan kesetaraan gender. Selain itu, pendidikan Islam juga harus memberikan ruang bagi perempuan untuk mengembangkan keterampilan, pengetahuan, dan sikap yang memungkinkan mereka untuk menghadapi tantangan dengan ketangguhan dan kecerdasan. Kesimpulan Revolusi Industri 5.0 menawarkan peluang besar untuk kemajuan, namun ketimpangan gender equality masih menjadi tantangan yang harus dihadapi. Pendidikan Islam memiliki potensi besar untuk menjadi solusi, dengan menekankan kesetaraan gender, mempromosikan literasi digital, mendorong minat perempuan di bidang STEM, membangun kepemimpinan perempuan, dan mengoptimalkan peran masjid dan lembaga pendidikan Islam. Kolaborasi dari berbagai pihak sangatlah penting untuk mewujudkan kesetaraan gender dan mendorong perempuan untuk berkontribusi secara optimal di era revolusi 5.0.

Kata Kunci: *Gender equality*, Filsafat Pendidikan Islam

ABSTRACT

In the era of the Industrial Revolution 5.0, gender equality has become an increasingly urgent issue to be addressed, including in the context of Islamic education. Islamic educational philosophy has an important role in overcoming gender equality by promoting the values of equality and justice between men and women. Researchers use library research, which involves collecting data from various sources relevant to the research object, such as books, scientific works, and journals. The approach used is qualitative, where data is obtained through literature study by carefully examining articles,

books and scientific journals related to the resilience of gender equality in the 5.0 revolution era. Research findings show that Islamic educational philosophy emphasizes the importance of building resilience in the face of gender equality, by emphasizing values such as justice, equality and social responsibility. This resilience concept also highlights the importance of building individual capacity, especially women, to become agents of change in fighting for gender equality. In addition, Islamic education must also provide space for women to develop skills, knowledge and attitudes that enable them to face challenges with resilience and intelligence. Conclusion The Industrial Revolution 5.0 offers great opportunities for progress, but gender inequality is still a challenge that must be faced. Islamic education has great potential to be a solution, by emphasizing gender equality, promoting digital literacy, encouraging women's interest in STEM fields, building women's leadership, and optimizing the role of mosques and Islamic educational institutions. Collaboration from various parties is very important to realize gender equality and encourage women to contribute optimally in the era of revolution 5.0.

Keywords: *Gender equality, Islamic Education Philosophy*

INTRODUCTION

The Industrial Revolution 5.0 is currently taking us towards a very impressive civilization, leading humans to an amazing technological era. In this era, it is not just machines that are the center of attention, but a harmonious balance between humans and technology is the key to significant change. Today we are shown an intelligent production environment, where robots managed by artificial intelligence work together with humans to create products with high accuracy and efficiency. In the agricultural sector, drones and sensors continuously monitor crop conditions, maximizing optimal use of resources such as fertilizer and water. In the health sector, artificial intelligence acts as a doctor's partner in analyzing diseases and providing appropriate treatment recommendations. Then in the field of education, artificial intelligence technology has also been widely applied and has been proven to help academics in completing their research. In cities, smart infrastructure manages energy resources effectively and increases the level of community safety (Halifa, Haqqi & Hasna, 2019)

But behind this brilliance, there are challenges that need to be overcome. The digital divide, concerns about job loss due to automation, negative impacts on the environment are serious problems that require comprehensive and sustainable solutions, and gender equality both in terms of employment and opportunities to

be involved in this progress is in fact still lacking. Even though women have great potential to lead change in various fields, be it education, technology or social. Therefore, increasing women's potential is very important in facing an increasingly complex and changing future (Julwita, 2024). In an effort to increase civilization development, education must place emphasis on women's empowerment. This includes the involvement of women in providing input, as well as taking part in government and agency processes. In this way, they can become active participants who play a role in building civilization to achieve a just and prosperous society, without stereotypes, discrimination or oppression in any form (Zahriyanti, 2015).

The issue of gender equality continues to be a hot topic of discussion in various circles, including academics and non-academics, because of the gender injustice and social inequality that is often felt, especially by women (Aryani, 2020). This condition tends to place women in a lower and inferior position compared to men, (Imam, 2020). Even though women make up half of the world's population, they are still hampered by equal access and quality of education. In school, the dropout rate for girls is higher, especially in remote and underdeveloped areas. In higher education, the representation of women in the fields of science, technology, engineering and mathematics (STEM) is still inadequate (Khasanah, 2018). This gap is exacerbated by the lack of education and digital literacy for women, so that they are left behind in mastering the skills needed in the 5.0 era. As a result, women lose the opportunity to contribute and innovate in the field of technology, hindering the nation's progress and exacerbating economic and social disparities.

In the concept of gender, differences in characteristics between men and women are considered to be the result of social and cultural construction. For example, women are often considered weak, gentle, affectionate, graceful, beautiful, polite, emotional, or have motherly qualities and need protection. Meanwhile, men are considered strong, hard, rational, manly, powerful, fierce and have protective qualities. However, these characteristics are actually interchangeable between men and women (Ainiyah, 2017). Based on this assumption, various inequalities arise between men and women. Therefore, efforts

are needed to reconstruct thought patterns and points of view on gender issues. This can be done through education and also conducting research regarding gender equality (Nuroniyah, 2019). Equality between men and women in the family context does not mean that both must be treated identically. Treating them the same in all situations can lead to gender bias. However, in fact we can still see that gender equality still exists today and is even more visible. In fact, this inequality has penetrated various aspects of human life today, such as household affairs, economics, politics, religion, culture and education (Khasanah, 2018). This condition tends to place women in a lower and inferior position compared to men, which then gives rise to various social problems such as sexual harassment, early marriage, limited job opportunities, stigma against divorce, and so on (Imam, 2020).

All problems regarding inequality and gender equality are rooted in perceptions that develop in society regarding gender roles, which are generally formed by culture and norms that have been internalized for centuries. This perception often turns into stereotypes, which can then lead to discrimination and injustice. Stereotypes attached to women in society often limit, hinder and harm them, including in terms of access to education (Gunawan et al., 2021). The importance of opening up equal opportunities in the field of education for women and men without any gender restrictions or prejudice, including in cases where there is an opinion that women are not suitable to study the field of philosophy, especially Islamic educational philosophy.

Gender differences are actually not a problem as long as they do not result in gender inequality. However, ironically, these differences have resulted in various forms of injustice, especially towards women. Many experts and figures have raised this issue in their works, whether in the form of books, films or other works of art. Gender issues have also become the focus of struggle for several groups, both academics and those who believe that Islam is the trigger for this problem in the world (Zahriyanti, 2015). However, orientalist who tend to be missionary-based often use this issue to try to denigrate Muslims, by presenting tendentious viewpoints in writings, books or articles that often corner Islam in a gender context (Muhammad, 2020).

In the view of Islamic educational philosophy, men and women have the same position and are considered Muslims who have the same rights and responsibilities to study. Islamic teachings emphasize that both men and women have an equally important role in education, regardless of their social class or status. Therefore, it is important for both of them to get the appropriate and highest possible education. This concept is supported by various sources of Islamic teachings, especially the Koran and Hadith. Therefore, it is necessary to reconstruct the concept of gender in the view of Muslims and society in general so that there is no longer social inequality between men and women which will cause gender injustice and restrictions on women in many aspects of life. Because equality or gender equality is actually a mandate from the Koran and hadith, the highest source of Islamic law. In the Koran itself, commentators view gender as an important part of social and spiritual life.

The Koran emphasizes equal rights and responsibilities between men and women, and teaches the importance of respecting and supporting each other within the framework of Islamic values which are inclusive and fair. In the Qur'an Surah Al-Hujurat Allah Swt. said:

"A people, indeed, we created you from a man and a woman and made you into nations and tribes so that you might know each other. Indeed, the noblest among you in the sight of Allah is the most pious among you. Indeed, Allah is All-Knowing, And All greats" (QS. Al-Hujurat: 13)

In this verse, Allah SWT. emphasized that there is no essential difference between men and women in Islam. They are brothers and sisters in faith without distinction of ethnicity, race, nation, skin color or gender. Rights and obligations in Islam do not depend on a person's physical anatomy; both are considered the same in Islamic eyes, even though they have clear anatomical differences (Zahriyanti, 2015). The differences that exist between men and women in Islam are more social and cultural than essential. In essence, women in Islam are not weak or need to be loved, but are considered as strong individuals with great potential that can be optimized in their existence. This was demonstrated by our great prophet Muhammad SWT from the way he behaved towards men and women. The Prophet Muhammad SAW practically demonstrated impartiality

towards either gender while in Medina. He placed women in an equal position with men, even allowing them to take part in war. The concept of gender equality is not new in Islamic law, and the concept of *musawat* needs to be understood more broadly to anticipate negative perceptions of Islam from the West (Damayanti et al., 2020). From the aspect of Islamic law, it actually does not prevent women from developing their potential, as long as this does not conflict with the nature of womanhood and the norms of Islamic law (Mohammad, Hendra & Nurul, 2023).

In the context of Islamic Education Philosophy, the principle of gender equality cannot be separated from the concept of human benefit. This implies that women should have a balanced position with men in various aspects of life. Currently, many women are taking on roles and responsibilities that were previously considered exclusively for men. Apart from that, the higher level of education of women also makes them able to compete and contribute equally with men. However, in Islamic religious texts it is literally stated that men are leaders for women. However, this can be interpreted as part of the historical and cultural context of the time. In a broader context, the concept of human benefit or *maslahat murlah* allows for an evolution in the understanding of gender roles and positions. Thus, in the current social reality, women have the potential to become leaders as long as they fulfill strong requirements such as having high integrity, being responsible, having good religious knowledge, and being able to implement religious teachings in everyday life (Musyahid, 2013). It is important to understand that interpretation of religious texts needs to be carried out by considering social, cultural and contemporary contexts in order to embrace the values of gender equality and justice.

Ulfa Damayanti et al. has researched the Analysis of Gender Equality in the Da'wah of Rasulullah SAW (Study of Islamic History). In her research, Ulfa Damayanti revealed that the Dakwah of Rasulullah SAW regarding equality was proven by the roles of men and women who equally took part in taking allegiance, emigrated, and were involved in Islamic wars. So it can be said that there is gender equality in the preaching of Rasulullah SAW (Damayanti et al., 2020). Then, in another study, Lukman Hakim in his research entitled Gender Equality in

Islamic Education. M. Quraish Shihab's Perspective Reveals Quraish Shihab provides a clear picture by interpreting the verse. Al-Qur'an verses about women and issues of gender equality are based on various interpretations that are relevant to the conditions of society. Quraish Shihab has succeeded in building a vision of gender equality within the framework of Islamic values to eradicate all forms of discrimination against women in the fields of household, marriage, social affairs, especially in terms of education (Hakim, 2023). Nur Afif in his research entitled *The Concept of Gender Equality Fatima Mernissi's Perspective and Its Implications in Islamic Education* revealed that the problem of differences between men and women will continue to exist but within reasonable limits and without eliminating aspects of freedom, human rights inherent in them, and responsibilities. responsibility for individual and social human rights (Afif et al., 2021). Imam Syafi'e (2020) in his research entitled *the concept of gender from the perspective of Islamic education philosophy* revealed that the concept of gender based on Islamic education is an important thing to practice in everyday life in family and community life. Because education based on gender concepts has been widely discussed in the Al-Qur'an and Hadith, there is no doubt whatsoever about gender justice in Islam (Imam, 2020). Then Indra Gunawan, in his research entitled *student perceptions regarding the issue of gender equality in studying the field of philosophy*, revealed a tendency for gender bias regarding women who study the field of philosophy, including the assumption that philosophy is more suitable for men to study, who tend to be more rational than women who considered prone to being emotional. It is hoped that this research can present a fairer reality, where there is no gender bias in selecting a field to pursue, so that both men and women can enter a field or career of their choice freely without any intervention, discrimination or stereotypes (Gunawan et al., 2021).

Research on Gender Equality Resilience in the Perspective of Islamic Education Philosophy in the Era of Revolution 5.0 has the novelty of combining the issue of gender equality which has been widely studied from a Western perspective with the perspective of Islamic educational philosophy. This provides a new perspective that integrates Islamic values in looking at the issue of gender equality. Linking the concept of resilience, gender equality, to the industrial

revolution 5.0, which is a current issue. Revolution 5.0 brings major changes in various aspects of life, so it is important to see how resilience for gender equality can be built in the face of these changes. This research offers a philosophical perspective on Islamic education that can provide a philosophical foundation and noble values in building resilience for gender equality in the modern era. Combining gender issues, Islamic educational philosophy, and industrial revolution 5.0 is a unique combination and has not been widely researched before. Research can also open new insights in understanding gender equality from an Islamic perspective and how to maintain its resilience amidst the major changes occurring in the era of the industrial revolution 5.0. This research can also help to convince stakeholders about the importance of inclusive and gender-sensitive Islamic education and can trigger further research on how technology can be used to improve the quality of gender-sensitive Islamic education. Based on the description above, researchers are interested in researching "Resilience of gender equality from the perspective of Islamic educational philosophy in the era of revolution 5.0".

Researchers use library research methods, which involve collecting data from various sources relevant to the research object, such as books, scientific works and journals (Nashihin, 2023). The approach used is qualitative, where data is obtained through literature study by carefully examining articles, books and scientific journals related to the resilience of gender equality in the 5.0 revolution era. Data was collected by tracing and collecting information from various sources that became research references. After the data is collected, discussions are carried out on all the problems studied to produce accurate and precise data and study materials. The data that has been collected is then analyzed qualitatively with an approach from general to specific (Dahuri, 2023). Library research is a traditional research method that has been widely used by researchers to evaluate various scientific studies. By using this method, researchers strive to carry out in-depth and comprehensive analysis and obtain optimal results (Hakim, 2023).

DISCUSSION

1. The concept of gender equality in the Industrial Revolution Era 5.0

Gender equality is not a new issue in scientific discourse, both in Indonesia and at the global level. However, gender issues are still an interesting topic of study. Because discussing gender issues will require various points of view to see and analyze them. Until now, gender discourse has never found a common ground to express a single agreement regarding the concept, ideology or problems of gender itself. This becomes even more acute when the assessment emerges that gender issues have been deliberately breathed into the Islamic world by Western countries. Even though gender is not universal, gender hierarchy can be said to be universal. Talking about gender, it is definitely related to the feminist movement. Because it started with the feminist movement, the inequality of women's rights, which were considered unfair when compared to men, began to be challenged and questioned. Feminists demand equal rights and gender equality between men and women in various areas of life (Niswah, 2021). In the current era of industrial revolution 5.0, there are almost no differences and divisions in the activity space between men and women to progress and be successful in their work and achievements, even to occupy the same position in various fields. Women have the full right to participate in men's activities, in the smallest details. Women also have the right to the same independence and freedom as men

Gender is a social construction in society that differentiates between men and women, including the characteristics associated with each gender. Traits such as being masculine, brave, brave, and not crying easily are often attributed to men, while women are often described as feminine, gentle, sensitive, polite, and timid. These differences come from various environments such as family, friends, society, culture, school, workplace, and even from advertising content presented by the media routinely (Afif et al., 2021). Moreover, in the era of revolution 5.0, developments in both the fields of technology and education are now fully utilizing artificial intelligence. Then, in the agricultural and livestock sectors, artificial sensors are used that can detect developments in agricultural and livestock processes. This causes global competition to increase.

The Industrial Revolution 5.0 era is marked by technological advances such as artificial intelligence, computers, genetic engineering and rapid innovation. These changes have had a major impact on the economy, industry, government, and politics. One symptom is the abundance of information via social media such as YouTube and Instagram. The Industrial Revolution 5.0 should be able to be utilized optimally by women because it promises opportunities and a more advanced global civilization. This era marks a fundamental transformation in the way we work, interact and develop human potential through advanced technology. Women have the opportunity to become the main movers in various economic and social sectors. In a smart production environment, women can leverage artificial intelligence and automation to increase their productivity and creativity. They can be leaders in implementing innovative solutions that change the way things work and create significant added value. In the agricultural sector, women can use technology such as drones and sensors to optimize production, increase crop yields and ensure environmental sustainability. They can also play a role in developing sustainable agriculture that respects nature and takes into account the welfare of local communities. In the health sector, the 5.0 revolution opens the door for women to contribute to the diagnosis and treatment of patients through artificial intelligence and advanced data analysis. They can serve as medical technologists who drive innovation and improvement of the health system as a whole. In the realm of politics and leadership, women have the opportunity to take a more active and influential role. Technology allows them to connect with voters, fight for issues that are important to women, and shape policies that are inclusive and fair. (Halifa, Haqqi & Hasna, 2019).

Not only that, the 5.0 revolution also provides wider access for women to education, training and skills development in various fields. They can take online courses, develop technology startups, and become part of a global community that supports the exchange of ideas and collaboration. Although the Industrial Revolution 5.0 offers promising opportunities, there are a number of challenges faced by female professional workers who want to work in the industrial sector. According to Unesco research in 2015, the participation rate

of female workers in industry is still low (Niswah, 2021). This is due to the perception that the working environment in the industrial sector is more suitable for male workers, with work that tends to be physical and less attractive for female workers. Most female workers prefer to work in administration and management fields that are not directly related to their field of expertise.

Attention to gender equality is the main focus in efforts to increase the role of women in development. Viewed from an intellectual perspective, the abilities of men and women in their capacity and potential are considered the same. However, if we look at specific abilities that can be different because of feminine characteristics, then the concept of equality becomes inappropriate. Equality should not mean absolute equality, because that will not achieve true equality (Suarmini et al., 2018). The concept of equality should refer to fair and equal treatment for men and women, including in terms of health, education, income and political participation.

Gender discrimination occurs because of beliefs or dogmas implemented in human history, such as marginalization, subordination, stereotypes, violence, and workloads that are applied repeatedly. This creates gaps and inequality that originate from social structures, as well as the assumption that women's attitudes must always be feminine and men must always be masculine, even though biological sex does not absolutely determine human nature (Mohammad, 2015). Gender inequality, which is the result of discrimination, can manifest itself in various forms which include (Herien, 2012):

a. Marginalization of Women

This refers to the placement or shift of women to the periphery, where the rights they should have are denied (Andrew et al., 2023). Marginalization also reflects the view that men are generally considered superior to women in various ways. For example, leadership positions in educational institutions or industry are often dominated by men.

b. Subordination

Sub-ordination occurs when one gender is considered more important than the other, placing women in a lower position than men. For example,

in a patriarchal family, more attention and roles are given to boys than to girls, with the assumption that boys will be the replacement heads of the family.

c. Stereotyped Views

Stereotyping involves negative labeling of a particular gender, resulting in gender injustice and discrimination. An example of a stereotype is the view that women should only take care of the household, while men are expected to be the economic backbone of the family. This view can result in unequal roles in the family and society.

d. Violence

Violence includes physical and psychological attacks on a person, such as domestic violence or sexual harassment. This violence often stems from views that demean women and treat them unfairly.

e. Workload

Double workload is a form of discrimination where women are expected to carry out dual roles as workers and housekeepers. This often burdens women and can cause injustice in meeting their needs and welfare.

All these forms of injustice are often justified by shallow interpretations of Islamic religious teachings, as may be the case in the interpretation of Surah al-Nisa' (4): 34, which can be used to legitimize socio-cultural views that demean women and justify discriminatory behavior towards them. Gender injustice that occurs because social and cultural construction considers women as objects of exploitation is the result of a long process. This process starts with socialization, strengthening and forming social and cultural construction through religious and state teachings. This long-standing process forms a cultural understanding which is considered to be God's will which cannot be changed and is considered as nature that must be accepted (Jamal, 2015). This injustice includes marginalization in the context of economic poverty, women's subordination, negative labeling (stereotypes), violence, as well as longer and heavier domestic workloads for women. Manifestations of gender inequality occur dialectically and influence each other in a socialization process that takes place continuously and strongly.

2. Gender Equality Perspective of Islamic Education Philosophy

In the discourse regarding gender gaps in the field of Islamic educational philosophy, we can see that this issue is still a concern because of the gender bias that occurs in the Islamic education component and the role of society which does not fully reflect equality between men and women (Putra, 2014). Missed interpretation of religious teachings and patriarchal cultural factors are the two main factors that cause this gender gap (Rasyidin, N., & Aruni, 2016). This causes women not to get equal space in the public sphere, including in the field of education. As a result, women are considered weak, helpless and unable to develop, so their status is considered lower than men. In fact, Islamic teachings actually teach the principle of equality between men and women in all things. However, in practice, this teaching has not been fully implemented well in everyday life. Islamic teachings are often considered too masculine, marginalizing and ignoring the role of women in the social system.

Polemics surrounding gender issues continue to develop and are complex when viewed globally. Discussions about gender involve various diverse women's movements because this issue covers different aspects of life, such as politics, economics, education, culture, media, and work, as well as varying religious views. Each religion has its unique perspective on gender issues, which impact the role of women in society. Even though feminist thinking about gender is pluralistic, they share the same belief that the patriarchal structure of society and law causes women to be placed in a marginal and subordinate position (Niswah, 2021). This reflects the complexity in ongoing discussions about gender.

However, in the context of Islamic educational philosophy, the position of men and women should be equal. Both have the right and responsibility to seek knowledge through the education they undertake. Islamic teachings actually teach that both men and women should play an active role in education regardless of class or social status. Therefore, it is important for both of them to get the proper and highest possible education. This is in accordance with the principles contained in the Al-Qur'an and Hadith as well as various other Islamic teaching literature sources. In this way, the gender gap in the field of

Islamic education can be reduced and equality between men and women can be better realized. Therefore, it is very important to reconstruct the concept of gender in the views of Muslims and society in general. This aims to eliminate social inequality between men and women which can cause gender inequality and restrictions experienced by women in various aspects of life.

We need to remember that gender equality is actually a principle mandated by the Al-Qur'an and Hadith, which are the highest sources of Islamic law (Achmad, 2019). In Indonesia, the principles of justice and gender equality are also mandates contained in the 1945 Constitution of the Republic of Indonesia, which is the country's highest legal basis. Therefore, efforts to reconstruct the concept of gender from a religious and legal perspective are a very important step in ensuring equal rights and opportunities between men and women in society. Reconstruction of the gender concept must be carried out through a holistic and inclusive approach, involving various parties including ulama, academics, gender activists, and the general public. In this way, it is hoped that gender equality can be realized more realistically and fairly, reflecting the universal values upheld by Islam and the Republic of Indonesia.

In the view of Islamic educational philosophy there are equal rights for women and men in terms of education and culture. This allows women to freely acquire as much knowledge, literature and culture as possible. This principle of equality is seen in Islam as an effort to help women in the field of religion and determine their future both in this world and in the afterlife. However, there are differences in terms of inheritance between men and women which are based on differences in economic responsibilities in life (Mulia, 2017). Men's economic responsibilities are greater because they are considered the head of the household who is obliged to provide for their family members. Meanwhile, women are not obliged to provide support for anyone, including themselves. If men's share of inheritance is greater, this is done so that they have sufficient sources of income to shoulder the responsibilities that Islam imposes on their shoulders, namely providing support for women and

their children (Nurliana, 2017). However, this distinction is not intended to favor one gender over another.

In seeking a conception of equality between men and women in Islam, it is important to adhere to the rules contained in this religion, keep personal or group egos away, and not take views solely from a personal or Western cultural perspective that may conflict with Islamic values. Islamic values. This is important so that we can see equality in the right way, without being trapped in a narrow or limited view, and ensuring that the rights and obligations between men and women are regulated fairly in accordance with Islamic teachings. Islam itself comes as a religion of *Rahmatan Lil 'Aalamiin* which teaches to enjoy the world and what is in it. With the condition that it remains within the limits determined by Allah SWT. Islam even requires humans to take advantage of all the good things provided by Allah because they support prosperity.

3. Challenges and Opportunities in Realizing Gender Equality in the Era of Revolution 5.0

Industrial Revolution 5.0 is a time where artificial intelligence, advanced computing, genetic engineering, innovation and rapid change are transforming the economy, industry, government and politics. One symptom is the increase in information sources from social media such as YouTube and Instagram. This revolution should be utilized well by women because it offers promising prospects for the role of women in world civilization (Suarmini et al., 2018).

Progress in the economic and educational fields has had a significant impact on women taking on various roles, including as workers, community members and development agents. This also helps women show their existence both in educational, institutional and government environments.

Therefore, the Government must immediately respond to the challenges faced by women as a result of the Industrial Revolution 5.0. This starts from changing the paradigm, formulating appropriate regulations, adjusting work methods, and preparing technology-based education for women (Susanti, 2019). This effort was made to open up opportunities for women to participate in the world of education and government.

The gender equality gap remains a serious issue even though the Industrial Revolution 5.0 era brings various new opportunities. In many countries, especially in rural areas or developing countries, women still experience limited access to technology. Additionally, bias and discrimination in algorithms and artificial intelligence can reinforce gender inequality in various sectors, such as recruitment, finance, and law (Septari et al., 2022). This requires careful handling to ensure gender equality is realized. Rapid changes in the economy and industry in the Industrial Revolution 5.0 era can also increase pressure on women, especially those working in sectors directly affected. Adaptation to new technology and changes in business models are challenges that must be faced (Idris, 2021). Although the number of women in leadership positions has increased, challenges to achieving equality at the highest management levels still remain. Women still face barriers such as gender bias and stereotypes that impact their progress toward leadership positions.

However, there are great opportunities for women in the Industrial Revolution 5.0 era. They have great potential to bring innovation and creativity, and become agents of significant change. Opportunities to increase women's access to education and training in technology are critical so they can compete on an even footing in an increasingly digitally connected job market. Increasing awareness and support from society, government and the private sector for gender equality can also help overcome existing challenges. Initiatives such as mentoring programs, support networks, and inclusive policies can accelerate progress towards gender equality (Alayida et al., 2023). Technology can also be a tool to fight for gender equality, by promoting equal access to information, education and economic opportunities for women. Realizing gender equality in the Industrial Revolution 5.0 era requires joint commitment from various parties, including the government, international institutions, the private sector, and society as a whole, to improve overall welfare and progress in society (Ayu et al., 2024).

4. Islamic Education Strategy to Build Resilience towards Gender Equality

Islamic education plays a very important role in efforts to realize gender equality. The principles of democracy and freedom in Islamic education underline the importance of equality and equal opportunities for all individuals in the learning process, regardless of social stratification such as economic class.

In this context, there is no difference in treatment between individuals from various social layers, whether they come from the lower, middle or upper classes. This also applies to gender differences, where men and women have the same right to get quality education (Afif et al., 2021). Islam instructs humans to pay attention to the concepts of balance, harmony and divinity in their relationships, both with fellow humans and with the natural environment. The concept of gender relations in Islam is not only related to gender justice in society, but also regulates the relationship between humans, nature and God theologically. This is important because only by understanding and implementing this concept of relationship, humans can carry out their role as caliphs on earth. Success as caliph is the key to achieving a true level of *abid* in the Islamic perspective (Gender Equality in the Writings of R.A Kartini Islamic Education Perspective., 2019).

Islamic education has important strategies to overcome gender equality and promote equality in society. Here are some strategies that can be implemented:

a. Inclusive Education

Inclusive education is an educational strategy that ensures that all individuals, including those who have special needs or come from minority groups, have equal opportunities to receive quality education. This also includes creating an educational environment that promotes the values of tolerance, diversity and respect for differences. In the context of Islamic education, inclusive education has several important aspects, namely ensuring that women and men have equal opportunities to obtain quality education without discrimination based on gender. This also includes ensuring women have equal access to religious knowledge, science and

relevant skills. Encourage an educational environment that is open and respectful of diversity, including diverse genders, cultures and social backgrounds . (Serpong et al., 2024). This can include teaching the values of tolerance, equality and respect for differences. Ensure that students with special needs, including those with disabilities, receive the support necessary to develop their full potential in an inclusive educational environment. Develop social skills such as empathy, cooperation and effective communication so that students can interact well in diverse environments. Organize awareness and education programs to reduce discrimination, increase understanding of gender equality, and respect all individuals regardless of their background. Encourage active participation and involvement of all students in learning, decision making, and extracurricular activities to build a strong sense of ownership and involvement in the educational process (Yuliyanti et al., 2024). Inclusive education in the context of Islamic education is not only about providing physical access, but also about creating an environment that supports growth, development and respects diversity, including in terms of gender.

b. Exploring Women's Potential

Optimizing women's potential is an important step in forming a more inclusive, just and advanced society. This requires cooperation from various parties to create an environment that supports and empowers women to achieve their full potential (Dippoprameswari & Pujiyanto, 2024). There are several ways to explore women's potential, namely:

- 1) Social Awareness and Education with Social awareness and education programs in Islamic education must be held to highlight the importance of gender equality, women's rights in Islam, and overcoming gender stereotypes.
- 2) Prioritizing comprehensive education, namely providing holistic education for women by ensuring equal access to various sciences, technology, mathematics and other fields that are often considered the domain of men. It involves special programs to help women develop their skills and interests in various fields.

- 3) Promote ambition and courage by encouraging women to dream big, develop their ambitions, and have the courage to pursue the careers or achievements they desire. This step can be done through example, coaching and education that provides motivation
- 4) Strengthening Technology Skills, namely Providing specific training and education in the fields of technology, digital and computers to women to improve their skills and enable active participation in the digital era.
- 5) Encouraging entrepreneurship by inspiring women to become independent entrepreneurs by providing entrepreneurship training, assistance with access to capital, and support in building their own businesses (Ainur, 2016).

c. Support from Family and Community

Family support is an interpersonal interaction that helps protect individuals from the negative impacts of stress, and feeling degraded. According to Friedman, family support includes the attitudes, actions and acceptance that families show towards their family members, including informational support, appraisal support, instrumental support and emotional support. Thus, family support encapsulates behavior, attitudes, and acceptance towards family members, providing a sense of concern for them. Family social support refers to social assistance provided by family members and is considered as something that is available and ready to be used to help the family in any situation that requires assistance (Saputri et al., 2019). Encourage support from family, community and related institutions to support women in exploring their potential and taking a more active and impactful role in various aspects of life.

By implementing this strategy consistently and comprehensively, Islamic education can play an important role in building resilience to gender equality and creating a more inclusive and fair society for all individuals.

5. Implications of Resilience for Gender Equality in the Context of Islamic Education in the Modern Era

Education plays a very important role in spreading gender-based knowledge which is very relevant today. Apart from that, Islam also teaches

the principle of equal justice between men and women. To understand these principles of justice, especially in the Islamic context, we can refer to the Koran. The Qur'an explicitly does not teach that there is discrimination between men and women as human beings. Before Allah SWT, both genders have the same rank and position (Imam, 2020). Therefore, views that favor or devalue the position of women must be changed, and it is hoped that this will provide clear direction regarding gender justice in Islamic education for the future.

Women have the same rights and responsibilities as men as human individuals. In dealing with issues surrounding gender, women must take an active role as agents of change, both for themselves and the environment around them. When facing challenges or difficulties, women are expected to rise up and show their agency. By being able to show their agency, women can be in an equal position with men (Agustin & Putri, 2019). Women's resilience and resilience in facing adversity will inspire and trigger the formation of resilience among women. This resilience process will gradually inspire the surrounding environment and society in general that women have the power to rise up through the power and potential they possess. Thus, women continue to have existence and relevance in the dynamics of life (Effendi & Rohmaniyah, 2022).

Resilience in the context of women's empowerment in Islamic education helps increase women's strength and ability to face gender barriers, so that they can pursue their education without being hampered by stereotypes or discrimination. Resilience also contributes to increasing gender awareness in Islamic education. This includes the understanding that the right to quality education and fair and equal treatment must be given to every individual, both men and women. In addition, resilience can encourage increased accessibility to Islamic education for women. This includes providing support for physical access to schools, ensuring an inclusive curriculum, as well as supporting the role of women in the development and teaching of religious materials (Ratnasari, 2016).

Resilience also helps overcome gender stereotypes and discrimination in Islamic education by building an inclusive educational environment. In this environment, every individual is valued and encouraged to reach their full potential without being limited by gender. The Industrial Revolution 5.0 is like a stunning orchestra that delivers human civilization to the gates of technological sophistication. However, among the melodies, there is a discordant note of gender inequality, especially in the fields of education and economic opportunities. Women, half of the world's population, are left behind in equal access and quality of education, hampered in mastering the skills needed in the 5.0 era, and missing opportunities to contribute and innovate in the field of technology. In the midst of the turmoil of Revolution 5.0 which is not yet harmonious, Islamic Education is present as a solution that brings about the promotion of gender equality. Islamic principles which emphasize equal rights and obligations between men and women provide a solid foundation for encouraging equal access for women to education, training and economic opportunities. Islamic education can integrate information and communication technology (ICT) education that is relevant to the needs of women in the 5.0 era, instill positive values towards science and technology, and encourage women to work in the STEM field. Overcoming gender equality in the Industrial Revolution 5.0 requires collaborative efforts from various parties, like an orchestra playing a harmonious melody. The government, educational institutions, civil society organizations and the wider community must work together to realize gender equality and encourage women to contribute optimally in the era of Revolution 5.0.

CONCLUSION

Based on the results and discussion of the resilience of gender equality from the perspective of Islamic educational philosophy in the 5.0 revolution era, it can be concluded that. The concept of gender equality in the Industrial Revolution 5.0 era has brought great attention to the role and position of women in various aspects of life, especially in the fields of education, industry and technology. The Industrial Revolution 5.0 offers great opportunities for progress, but gender

inequality is still a challenge that must be faced. Islamic education has great potential to be a solution, by emphasizing gender equality, promoting digital literacy, encouraging women's interest in STEM fields, building women's leadership, and optimizing the role of mosques and Islamic education institutions. Collaboration from various parties is very important to realize gender equality and encourage women to contribute optimally in the 5.0 era. Then Gender Equality Perspective of Islamic Education Philosophy reveals that the issue of gender gaps is still a concern in Islamic education because of gender bias and patriarchal cultural factors, interpretation of religious teachings and patriarchal culture are the main factors in causing gender gaps and Reconstruction of the concept of gender in the Islamic view is needed to ensure equality rights and opportunities between men and women. The Challenges and Opportunities in Realizing Gender Equality in the Era of Revolution 5.0, namely that the Industrial Revolution 5.0 brings great opportunities for women but also strengthens gender equality. Challenges include limited access to technology, bias in algorithms, and rapid changes in the job market and awareness, community support, and Appropriate regulations are needed to realize gender equality. Then the Islamic Education Strategy for Building Resilience against Gender Equality, namely Islamic Education plays an important role in promoting gender equality and overcoming inequality, inclusive education strategies, exploring women's potential, and support from family and society are needed to achieve gender equality., By understanding and implementing these strategies, it is hoped that a more inclusive, fair and equitable environment can be created for all individuals regardless of their gender and by adopting an inclusive approach, based on Islamic religious values and accommodating the dynamics of the revolutionary era. 5.0, it is hoped that significant progress can be achieved in reducing gender equality in Islamic education. In the context of Islamic education in the modern era, the implications of resilience for gender equality are very important and relevant. The Qur'an clearly teaches the principle of justice between men and women, emphasizing that both have the same rank and position before Allah SWT. Women are required to become active agents of change and face challenges with resilience, so that they can inspire and trigger the formation of re silience among women.

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