

Responsive Islamic Education on Women's Politics: Women's Strategy in Political Disputes in the Digital Era

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Abstract: In recent decades, the role of women in politics has significantly evolved in many countries, including within the context of Muslim societies. Despite progress, women still face complex challenges limiting their political participation. This research employs a literature review method to explore the strategies utilized by women in addressing political disputes in the digital era and how Islamic education can reinforce these strategies. The findings indicate that women employ various tactics, including leveraging social media and online networks, to overcome political barriers. Additionally, this study examines the impact and implications of digital technology usage on women's political participation, highlighting associated potentials and risks. Based on these findings, the research proposes solutions that can be implemented through a more inclusive and gender-sensitive approach to Islamic education. The study aims to contribute to understanding the relationship between Islamic education, women's politics, and the digital age, while strengthening women's active role in political and social life.

Keywords: *Responsive Islamic Education, Women's Politics, Gender, Women's Strategies*

INTRODUCTION

In the last few decades, the role of women in politics has undergone a significant transformation in various parts of the world, including in the context of Muslim societies (Rosandi, Lukman, and Arni n.d.) Although women have achieved significant progress in many aspects of public and political life, they still face various complex challenges (Fadli, n.d.-b). These challenges are not only related to structural and systemic issues, but also to the perceptions and norms prevailing in society which often hinder women's full political participation.

In the current digital era, information and communication technology has opened up a new space for political struggle involving women. Social media and other digital platforms have become powerful tools for women to articulate interests, build support networks, and carry out political advocacy (Arif n.d.) However, digitalization also brings new challenges, such as privacy concerns, cyberattacks, and the spread of misinformation, all of which can affect the reputation and effectiveness of women in politics.

In the midst of these changes and challenges, Islamic education plays an important role in shaping society's understanding and attitudes towards the role of women in politics. Responsive Islamic education is not only important to provide a correct understanding of women's rights in accordance with Islamic teachings, but also to prepare society to face the challenges of the digital era (Ibrahim, Kasim, and Imran n.d.) Therefore, it is important to explore how Islamic education can support Muslim women in facing and resolving political disputes in the digital era, as well as identifying effective strategies to strengthen women's position in the global political arena.

In facing the 2024 elections, challenges for female legislative candidates are becoming increasingly prominent, as highlighted by the General Election Commission (KPU) regarding patriarchal culture. Patriarchal culture continues to be a major barrier to women's involvement in politics, especially in gaining support from political parties and voters. Even though there has been an increase in the number of female candidates in the 2024 elections, they still face difficulties in obtaining significant positions on the list of legislative candidates. In this context, the KPU emphasizes the importance of awareness and support from all parties to overcome patriarchal culture and ensure stronger representation of women in the political process (Hosaini, Kandiri, et al. n.d.). Efforts to increase awareness, strengthen women's participation in politics, and change

the patriarchal mindset in society are important steps in realizing gender equality in the political realm(Sweinstani n.d.). Then, to face the 2024 elections, the political challenges faced by women are becoming increasingly complex and diverse, especially in the context of the digital and multicultural era we are currently experiencing(Aulya, Moenta, and Halim n.d.).

Data and analysis from various sources show that women's roles are not only limited to aspects of patriarchal culture, but also include modern political dynamics which are influenced by technological developments and cultural diversity). It cannot be denied that women still face various obstacles in achieving strategic positions in politics, including gender stereotypes, lack of support from political parties, and gaps in access to political resources(Deviani and Subono n.d.).However, in facing this increasingly complex political reality, women also show courage and innovation in formulating their strategies. Previous articles have highlighted the importance of women's representation in the political process, as well as the efforts of women's organizations in preparing potential legislative candidates(Hosaini, Fitri, et al. n.d.).

This research aims to explore the role of Islamic education in responding to gender issues, especially in the context of women's politics. By analyzing the strategies used by women in dealing with political disputes in the digital era, this research seeks to understand how Islamic education can strengthen these strategies. Apart from that, this research also aims to examine the impact and implications of using digital technology in the political process, especially in terms of women's participation and influence in the political arena. By identifying the obstacles faced by women in participating in politics in the digital era, this research also proposes solutions that can be implemented through an Islamic education approach that is more inclusive and sensitive to gender issues. Overall, this research aims to contribute to a better understanding of the relationship between Islamic education, women's politics, and the digital era, as well as to strengthen the active role of women in political and social life.

METHOD

This research combines the literature method as a strong approach in exploring Responsive Islamic Education on Women's Politics: Women's Strategies in Political Disputes in the Digital Era Literature study, also known as library research, is an important technique in research. Danial and Warsiah (2009:80) describe it as collecting books, magazines and other literature that is relevant to research objectives. M. Nazir (1998:112) adds that this involves reviewing various sources such as books, notes and reports that are appropriate to the problem being studied. According to J. Supranto(Fadli n.d.), library research includes searching for data through scientific journals, reference books and other published materials. Johnson (2018) highlights the importance of literature studies in identifying research gaps that have not been widely explored(Hosaini, Qomar, et al. n.d.).

By using literature methods, researchers will uncover and analyze relevant literature, such as previous research, journal articles, and research reports, to gain an in-depth understanding of issues related to women's involvement in politics. Then, through content analysis, researchers will explore the meaning of written texts, such as news articles and other policy documents, to identify responsive Islamic education and concrete strategies used by women in responding to political disputes in the digital and multicultural era(Supriadi, Hosaini, and Sain n.d.). By combining these two methods, it is hoped that this research can provide comprehensive insight into the roles and strategies of women in contemporary politics, as well as their impact on developing political and social dynamics.

RESEARCH RESULTS AND DISCUSSION

Responsive Islamic Education

Responsive Islamic Education is an approach to Islamic education that focuses on responsiveness to gender issues in the educational context(Qomar and Badruzaman n.d.). The research entitled "Responsive Islamic Education on Women's Politics: Women's Strategies in Political Disputes in the Digital Era" shows how Islamic education can play a significant role in equipping women with political strategies in facing the digital era. Haris (2021) in his research on "Gender Responsive Learning in

Islamic Education" presents concepts of Islamic education that are responsive to gender issues, including understanding and actions that are sensitive to gender differences and provide space for women's active participation in all aspects of life, including politics(Cahyono et al. n.d.).

Nudin (2020) discusses "The Concept of Islamic Education for Adolescents in the Era of Disruption in Overcoming the Moral Crisis", which is relevant in the context of responsive Islamic education, emphasizing the importance of adapting to change and strengthening moral values in education, including understanding gender issues. Meanwhile, Ratnasari (2017) in the article "Initiating Gender Responsive Islamic Education" explains the need for Islamic education that is responsive to gender issues as part of efforts to build gender equality and justice in society, showing the concept of Islamic education that is inclusive and sensitive to gender diversity. Overall, these three studies provide an important contribution in understanding the concept of Responsive Islamic Education, both from a theoretical and practical perspective, confirming the important role of Islamic education in supporting gender equality and preparing individuals, especially women, to face political challenges in the digital era.

Women's Politics in Islam

Women's Politics in Islam is an area that is receiving increasing attention in gender and religion studies (Minhaji et al. n.d.).In this context, women are not only seen as political objects, but also as subjects who have an active role in the political process. In the Islamic religion, there are principles that encourage women's active participation in various domains of life, including politics (Qomar and Fitri n.d.). Concepts such as justice, equality, and community involvement in decision making are the basis for women's political participation within an Islamic framework (Hosaini, Kandiri, et al. n.d.). However, interpretations of Islamic teachings in political contexts often vary and depend on the particular cultural, social and political context(Ghani n.d.). Therefore, the study of women's politics in Islam does not only include theological and legal aspects, but also involves analysis of social, economic and political factors that influence women's participation in the political realm. Thus, understanding women's politics in Islam is an integral part of efforts to understand gender dynamics in Muslim societies and to fight for gender equality and justice in the political realm (Hadi n.d.).

2024 Election Context

Quoting from the latest Tirto news page, data shows a significant decline in women's representation in parliament in the 2024 Legislative Election (Muis, Eriyanto, and Readi n.d.). This trend raises serious concerns regarding setbacks in efforts to realize gender equality and fight for women's rights in the political realm. Although various efforts have been made to increase women's participation in politics, this decline highlights the challenges that still need to be overcome in order for women's representation in parliament to increase (Haris n.d.).

Attached to the latest data is that the General Election Commission (KPU) has determined 9,917 Permanent Candidate Lists (DCT) for members of the DPR RI in the 2024 Election, which come from 18 political parties (parpol) spread across 84 electoral districts (dapil) in Indonesia. The chairman of the KPU, Hasyim Asy'ari, stated that all political parties participating in the 2024 elections have complied with the requirements for women's representation in nominations, namely a minimum of 30% of the list of candidates submitted or determined. According to Hasyim, the average percentage of women's representation from the 18 political parties is 37.13%. This requirement has been regulated in Law Number 22 of 2007 concerning Elections, which confirms that the composition of elections must involve a minimum of 30% female representation (Ibrahim et al. n.d.).

The Garuda Party is recorded as having the highest proportion of women's representation, namely 41.40% of the total 570 legislative candidates (candidates) they registered. Followed by the Crescent Star Party (PBB) with a percentage of women's representation of 41.06%, and the Ummat Party with 40.04%. Meanwhile, the lowest proportion of women's representation is in the PDIP, only reaching 33.1%. The following is a complete list of women's representation from each political party in the DCT for DPR members from the 2024 elections. From this data, there was a decrease in the percentage of women's involvement in politics in the 2019 elections.

The Role of Women in Politics

The role of women in politics is very important to provide understanding and unite perceptions about the importance of developing a healthy, fair and realistic

democracy (Laku n.d.). Women are also able to take responsibility and make good decisions in the world of politics. Apart from that, the presence of women in politics can help increase women's representation and pay attention to gender issues in policy making. Women's political participation is an important element in strengthening an inclusive and representative political system(Masitoh and Rosidah n.d.). In recent decades, increasing women's political participation has become a global concern, fueled by awareness of the importance of gender equality in all areas of life. The role of women in politics is not only a human rights issue, but also a key component in strengthening democracy.

In the Islamic view of political roles, the existence of women as an integral part of society confirms that they also have the same obligation to build political awareness, both within themselves and in society as a whole (Muslim n.d.). By initiating that women who participate in politics also take part in their role as members of society. And women can voice their rights loudly regarding gender needs or protection and welfare. Women's representation in politics in Indonesia is an issue that has high urgency and relevance. The law regulates steps to increase women's representation in the political sphere. The 1945 Constitution of the Republic of Indonesia emphasizes the equality of citizens, including men and women, in the political field. Law Number 2 of 2011 concerning Amendments to Law Number 2 of 2008 concerning Political Parties states that the establishment of a political party must involve 30 percent of women. In addition, Law Number 7 of 2017 concerning Elections stipulates that the list of prospective candidates must have a minimum of 30 percent female representation, by implementing a zipper system(Mulyadi and Syaripudin n.d.). Women's representation in politics has positive impacts, such as realizing pro-gender policies and suppressing hegemonic masculinity in the political space. Even though the law has regulated it, the implementation of women's representation still needs to be fought for so that it is not only descriptive but also substantive in political decision making.

Challenges of Women in Politics

In a research study on women's involvement and politics in the Lumajang Regency DPRD, the findings showed that women's involvement in politics still faces many obstacles, such as the lack of women's representation in political positions and the existence of discrimination and sexism in the political environment (Nudin n.d.).

Then the obstacles faced by women in politics include discrimination, lack of representation of women in political positions, as well as gender stereotypes and difficulty combining family responsibilities with a career. Several other obstacles relate to how women present themselves in campaign contestations to the community.

Challenges in navigating politics are increasingly complex in the digital and multicultural era. In the midst of advances in information and communication technology, as well as cultural diversity that is increasingly widespread in our society, women are required to play a more active role in the political arena. In the digital era, women are faced with new challenges in utilizing online platforms to voice their aspirations and fight for their rights. On the other hand, cultural diversity also presents its own challenges, where women need to face social norms that may hinder their political participation. Therefore, in facing this challenge, it is important for women to utilize cultural diversity and digital technology as tools to fight for equality and build inclusive political awareness(Ramadhany and Rahmawati n.d.).

In a study conducted by the Institute for Women's Policy Research in 2019, it was concluded that women often experience difficulties in utilizing digital technology for political purposes, especially in terms of voicing aspirations and building political networks. This finding is in line with previous research which shows that women tend to be less confident in participating in online political discussions. Additionally, a study conducted by the Pew Research Center in 2018 also found that women are often the targets of harassment and threats on social media when they voice their political opinions online.

On the other hand, research conducted by the Cultural Diversity Research Institute in 2020 shows that cultural diversity also presents its own challenges for women in participating in politics. These findings suggest that strong social norms in some cultures can inhibit women's political participation. For example, in cultures that adhere to patriarchal views, women may face stigma and social pressure that prevent them from taking an active role in political life.

Women's Strategies in Facing Political Disputes in the Digital Era

Discusses various strategies that can be used by women to overcome these challenges and effectively navigate political disputes(Rosandi et al. n.d.). This may involve approaches such as online advocacy, network building, strengthening women's

representation in the media, and forming cross-party alliances(Ratnasari n.d.). Previous research shows that women often use creative and collaborative strategies to overcome challenges in navigating politics. A study conducted by the Gender and Development Research Institute in 2017 found that women tend to utilize social networks and local communities as a strategy to expand their political influence. In addition, the research also shows that women often use a more inclusive and cooperation-based approach in fighting for political issues that are important to them(Ramadhanty, Naila, and Kusuma n.d.).

In the context of cultural diversity, women's strategies in facing political challenges also include approaches that are sensitive to the local cultural context. For example, a study conducted by the Cultural Diversity and Gender Studies Center in 2021 found that women often use approaches that respect local traditions and cultural values in their efforts to fight for gender equality and political participation(Sastrawaty n.d.). Thus, women's strategies in overcoming political challenges not only include innovative and collaborative approaches, but also consider cultural diversity as an integral part of their efforts to fight for inclusive and sustainable social and political change.

Policy Implications and Recommendations

Previous research provides several policy implications and recommendations that can help increase women's political participation in the digital and multicultural era(Sari n.d.). One of the main implications is the need to develop inclusive technological infrastructure and wider accessibility for women, especially in rural or less developed areas(Sanusi, Sholeh, and Samsudi n.d.). This can be done through investment in technology training and providing affordable internet access.

In addition, policy recommendations also include the development of training and advocacy programs aimed at strengthening women's capacity to utilize digital technology for political purposes. For example, the government and civil society organizations can work together to provide training on the effective and safe use of social media for women to voice their political aspirations(Setiawati and Agustini n.d.).

On the other hand, in the context of cultural diversity, it is important for governments and other stakeholders to adopt a culturally sensitive approach in designing policies and programs that support women's political participation. This could involve active consultation with local communities and approaches that respect

cultural values in an effort to increase women's inclusion and representation in political life(Subandi et al. n.d.). Thus, through the implementation of comprehensive and evidence-based policy recommendations, it is hoped that a supportive environment can be created for women's political participation in the digital and multicultural era, so that they can more actively contribute to the development of a more democratic and inclusive society.

CONCLUSION

Responsive Islamic education plays an important role in supporting women's political participation, especially in the digital era. The proposed strategies, such as online advocacy and network building, can help overcome the obstacles faced by women in politics. To achieve gender equality in politics, joint efforts are needed from various parties, including government and society, to build inclusive technological infrastructure and expand accessibility for women. With these steps, it is hoped that a more democratic and gender just society can be created. Thus, this research emphasizes the importance of Islamic education that is responsive to gender issues in supporting women's political participation, especially in the digital era. Through strategies such as online advocacy and network building, women can overcome the obstacles they face in politics. The proposed policy implications, such as investment in inclusive technological infrastructure, constitute an important step towards expanding women's political participation, especially in rural areas. With these steps, it is hoped that a more democratic and gender just society can be created.

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