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Educational Management in Madrasah with Gender Perspective:
A Systematic Literature Review Study

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ABSTRACT

This study aims to systematically review the literature on educational management in madrasah through a gender perspective, in order to identify policy gaps, institutional practices, and the implementation of gender equality in achieving Sustainable Development Goals (SDGs) 4 and 5. Employing a Systematic Literature Review (SLR) approach following the PRISMA protocol, this review analyzed 38 articles published between 2013 and 2024 from reputable international and national databases, including Scopus, Web of Science, SINTA, and Google Scholar. The findings reveal three main patterns: (1) gender representation gaps in madrasah leadership positions remain significant, with women occupying only 23–31% of structural positions; (2) the curriculum and organizational culture of madrasah are predominantly androcentric, although several progressive madrasah have implemented gender-responsive policies; and (3) government policy support through Ministry of Religious Affairs regulations remains at the normative level and has not been fully translated into managerial practice. The novelty of this study lies in its cross-contextual synthesis that bridges Islamic educational management perspectives with global gender mainstreaming frameworks. The implications underscore the need for madrasah governance reform that explicitly integrates gender perspectives into institutional planning, organizing, and evaluation.

ABSTRAK

Penelitian ini bertujuan mengkaji secara sistematis literatur yang membahas manajemen pendidikan di madrasah melalui perspektif gender, guna mengidentifikasi kesenjangan kebijakan, praktik kelembagaan, dan implementasi kesetaraan gender dalam pencapaian Sustainable Development Goals (SDGs) ke-4 dan ke-5. Menggunakan pendekatan Systematic Literature Review (SLR) dengan protokol PRISMA, kajian ini menganalisis 38 artikel yang dipublikasikan antara tahun 2013–2024 dari berbagai basis data internasional dan nasional bereputasi, meliputi Scopus, Web of Science, SINTA, dan Google Scholar. Temuan menunjukkan tiga pola utama: (1) ketimpangan representasi gender dalam posisi kepemimpinan madrasah masih signifikan, di mana perempuan hanya menempati 23–31% jabatan struktural; (2) kurikulum dan budaya organisasi madrasah secara dominan masih bersifat androsentris, meskipun sejumlah madrasah progresif telah menerapkan kebijakan responsif gender; dan (3) dukungan kebijakan pemerintah melalui regulasi Kementerian Agama masih berada pada tataran normatif dan belum sepenuhnya diterjemahkan dalam praktik manajerial. Novelty penelitian ini terletak pada sintesis lintas-konteks yang menjembatani perspektif manajemen pendidikan Islam dengan kerangka gender mainstreaming global. Implikasi penelitian menegaskan perlunya reformasi tata kelola madrasah yang secara eksplisit mengintegrasikan perspektif gender dalam perencanaan, pengorganisasian, dan evaluasi kelembagaan.

PRELIMINARY

Madrasahs, as Islamic educational institutions in Indonesia, play a strategic role in developing a generation of Indonesians who possess not only religious competence but also adequate intellectual and social competence. In a global context, the inclusive education agenda outlined in the Sustainable Development Goals (SDGs), particularly Goal 4 on quality education and Goal 5 on gender equality, poses a serious challenge that must be faced by all educational institutions, including madrasahs (UNESCO, 2016; Sachs, 2015). However, a fundamental question that often escapes the attention of

researchers is: to what extent do educational management practices in madrasahs truly reflect the principles of gender equality and justice?

Ideally, gender-equitable educational management requires gender-responsive policies in every aspect of institutional management, from teacher recruitment and curriculum development to the distribution of leadership positions (Deem, 2003; Coleman, 2012; Lumby & Coleman, 2016). Gender-based management is not solely concerned with the number of women in an institution, but rather with how the institutional culture, structure, and processes provide equal space for all madrasah members without gender-based discrimination (Blackmore, 2010; Bush & Middlewood, 2013). This ideal condition aligns with the mandate of Law Number 20 of 2003 concerning the National Education System, which affirms the principles of justice, non-discrimination, and equality in the provision of education.

However, the reality on the ground paints a very different picture. Various empirical studies reveal that madrasahs in Indonesia still face serious gender inequality, both at the leadership level, in the curriculum, and in institutional culture (Muhaimin, 2015; Azra, 2017; Ainiyah, 2018; Hidayat, et al., 2025). Data from the Ministry of Religious Affairs of the Republic of Indonesia (2022) shows that of the total number of heads of junior and senior high schools (tsanawiyah) across Indonesia, only around 24.7% are women. This disparity is even starker in madrasah aliyah educational units, where women only hold 18.3% of madrasah principal positions (Amini & Abdulkadir, 2025). This situation indicates systemic barriers rooted in cultural constructs, religious interpretations, and bureaucratic structures that do not fully support gender equality.

This gap between ideals and reality presents a significant research gap. First, although studies on gender in Islamic education have developed considerably, most research remains partial, focusing on a single aspect, such as women's leadership or gender-based curriculum, without viewing it holistically within an educational management framework (Hasyim, 2016; Nurmila, 2018; Subhan, 2020). Second, cross-study syntheses that systematically capture the landscape of madrasah education management research from a gender perspective over the past decade are virtually unavailable in Indonesian academic literature. Third, most existing studies still dominate the normative descriptive analysis level without a solid theoretical framework from a contemporary educational management perspective.

The novelty of this research lies in three fundamental aspects. First, this study is one of the first attempts to explicitly integrate a contemporary educational management framework with a gender mainstreaming perspective in the madrasah context through a systematic literature review. Second, this study not only captures existing gaps but also identifies enabling and barrier factors in the implementation of gender-responsive educational management in madrasahs. Third, this study contributes to the development of a conceptual model for gender-sensitive madrasah education management as an evidence-based policy recommendation. Therefore, this article is expected to fill a gap in the Indonesian Islamic education literature while providing theoretical and practical contributions to madrasah education stakeholders.

METHOD

This study uses a Systematic Literature Review (SLR) approach, a structured, transparent, and reproducible research synthesis method to answer specific research questions (Tranfield, Denyer, & Smart, 2003; Kitchenham, 2004). Unlike conventional literature reviews, which are narrative and subjective, SLRs follow a strict protocol, minimizing selection bias and increasing the validity of the findings (Okoli & Schabram, 2010). This approach was chosen because of its relevance in mapping the complex research landscape and identifying patterns and gaps in the existing literature (Grant & Booth, 2009).

Protocol and Registration

This study followed the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) guidelines as developed by Moher et al. (2009) and updated by Page et al. (2021). The SLR protocol was developed prior to the search process and consistently adhered to throughout the research process. The research questions were formulated using an adapted PICO framework: Population (madrasahs in Indonesia), Intervention/Issue (educational management with a gender perspective), Comparison (different approaches and contexts), and Outcome (findings related to gender equality in madrasah management).

Data Sources and Search Strategy

The literature search was conducted on four main databases: (a) Scopus, (b) Web of Science (WoS), (c) SINTA (Science and Technology Index) for reputable national journals, and (d) Google Scholar as a complementary database. The search used a combination of structured keywords in Indonesian and English, including: ("educational management" OR "educational management" OR "school management") AND ("madrasah" OR "Islamic school") AND ("gender" OR "gender equality" OR "gender equality" OR "gender mainstreaming"). Additional searches were conducted using the snowballing method, namely tracing references from articles that met the inclusion criteria (Wohlin, 2014).

Inclusion and Exclusion Criteria

The inclusion criteria were: (a) articles published between 2013 and 2024; (b) written in Indonesian or English; (c) using a clear research method (qualitative, quantitative, or mixed); (d) focusing on madrasah education management or its aspects such as leadership, curriculum, and governance; (e) explicitly containing a gender perspective; and (f) published in a peer-reviewed scientific journal. Exclusion criteria included: (a) articles that did not contain a clear methodology; (b) opinion pieces, editorials, or proceedings without a rigorous review process; (c) research that was not specific to the context of madrasahs or Islamic education; and (d) duplicate publications.

Selection Process and Quality Assessment

The selection process was conducted in four stages according to the PRISMA process. The first stage was identification: 847 potential articles were obtained from the entire database. The second stage was title and abstract screening: after removing duplicates (n=198), 649 articles remained, which were screened based on title and abstract relevance, resulting in 124 articles passing the initial selection. The third stage was eligibility: 124 articles were read in full (full-text screening), and 86 articles were excluded for not meeting the inclusion criteria. The fourth stage was final inclusion: 38 articles were selected as the corpus for this study's analysis. Methodological quality assessment was conducted using an adaptation of the Mixed Methods Appraisal Tool (MMAT) version 2018 (Hong et al., 2018), which considers the clarity of the research question, the appropriateness of the methods, and the quality of the reporting of the findings.

Data Extraction and Synthesis

Data were extracted using a standardized form, covering: author and year of publication, research objectives, methods, context/location, key findings related to gender, and policy implications. Data were synthesized using a thematic synthesis approach (Thomas & Harden, 2008), which involved three stages: (a) inductive coding of findings from each primary study, (b) development of descriptive themes, and (c) development of analytical themes that extended beyond the content of the primary studies. This process was conducted by two researchers independently, with inter-coder reliability measured using Cohen's Kappa ($\kappa = 0.81$), indicating excellent agreement (Landis & Koch, 1977).

FINDINGS AND DISCUSSION

Based on an analysis of 38 articles that met the inclusion criteria, three main themes were found that consistently emerged in the literature on madrasah education management from a gender perspective. These three themes are: (1) inequality in gender representation in madrasah leadership and management; (2) gender construction in madrasah curriculum and organizational culture; and (3) policies and structural factors that influence the implementation of gender equality. The following presents an elaboration of each theme.

Gender Representation Inequality in Madrasah Leadership

Of the 38 articles reviewed, 29 (76.3%) explicitly addressed the issue of gender representation in leadership and decision-making positions in madrasahs. In aggregate, the findings from these studies illustrate a consistent pattern: women remain disproportionately represented in managerial leadership positions in madrasahs. Marhumah (2019), in her study of 120 madrasahs in Central Java and the Special Region of Yogyakarta, found that only 27.5% of madrasah principals were women, despite the overall female teaching staff making up 58.4%. This finding is reinforced by Baroroh (2020), who reported that of

85 junior and senior high madrasas in East Java, women held only 21.2% of madrasa principal positions and 19.8% of administrative head positions.

A study conducted by Anisah and Hasanah (2021) using an intersectional approach found that the barriers for women advancing to madrasa leadership positions are multi-layered. The first barrier is cultural, namely the perception based on religious interpretation that leadership is a male domain (*qanwamah*). The second barrier is structural, namely the absence of affirmative action policies ensuring women's representation in structural positions. The third barrier is psychological, namely the internalization of gender roles that lead some women to view leadership as "not their domain." These three layers of barriers create a strong glass ceiling effect in the madrasa environment.

A comparative study conducted by Fauzi, Ulum, and Chusna (2022) compared state madrasas (MIN/MTsN/MAN) with private madrasas and found significant differences. In state madrasas, the representation of female leadership was slightly higher (30.1%) than in private madrasas (19.4%), likely due to the more standardized and competency-based selection regulations for state madrasa principals. However, both figures are still far from proportional representation. Data from the Directorate General of Islamic Education, Ministry of Religious Affairs of the Republic of Indonesia, cited by Masruroh (2023), shows that nationally, of the 49,529 madrasa principals at all levels, only 12,213, or 24.7%, were held by women in 2022.

Interestingly, several studies have also found that female-led madrasas tend to perform no less well, and in some cases even outperform male-led madrasas. Wardani and Machali (2023) found in their research in West Java Province that female leadership was positively correlated with a more inclusive school climate ($r=0.67$, $p<0.01$) and higher parental involvement. This finding aligns with the transformational leadership theory developed by Bass and Riggio (2006), stating that the transformational leadership characteristics typically manifested by female leaders are highly relevant in the context of modern madrasa management.

Table 1. Gender Representation in Madrasah Leadership in Indonesia Based on Literature Review (2013-2024)

Researcher (Year) / Region	% of Female Madrasah Principals	% of Female Educators	Types of Madrasah	Key Findings
Marhumah (2019) / Central Java & DIY	27,5%	58,4%	State & Private	The large gap between the number of female teachers and the position of madrasah principal
Baroroh (2020) / East Java	21,2%	n.a.	MTs & MA	Women make up only 19.8% of the head of administration positions.
Fauzi, Ulum & Chusna (2022) / National	30,1% (State) / 19,4% (Private)	n.a.	State & Private	State madrasas are better; competency-based selection is an explanatory factor
Masruroh (2023) / National	24,7%	n.a.	All Levels	12,213 of 49,529 madrasah principals are women (Ministry of Religion data 2022)
Wardani & Machali (2023) / West Java	–	–	All Levels	Female leadership is positively correlated with inclusive school climate ($r=0.67$, $p<0.01$)

Source: Processed from various literature studies (Marhumah, 2019; Baroroh, 2020; Fauzi et al., 2022; Masruroh, 2023; Wardani & Machali, 2023).

Table 1 above clearly demonstrates the cross-regional and cross-level disparities in gender representation in madrasah leadership in Indonesia. Figures from various studies, ranging from 19.4% to 30.1% of female madrasah principals, confirm that, despite variations based on madrasah type (public versus private) and geographic context, the unequal representation is a systemic phenomenon and not simply a local anomaly. Most indicative of structural barriers is the striking gap between the proportion of female educators, which reaches 58.4% (Marhumah, 2019), and the proportion of female madrasah

principals, which is only half that, or even less. This situation confirms the existence of a strong "glass ceiling" effect, where women are present in large numbers at the operational level, but are prevented by cultural and structural barriers from advancing to managerial positions. Wardani and Machali's (2023) data, which shows a positive correlation between female leadership and an inclusive school climate, further strengthens the urgency of encouraging female representation in the position of madrasah principal, not only as a demand for gender justice, but also as an investment in the quality of madrasah governance as a whole.

Gender Construction in Madrasah Curriculum and Organizational Culture

The second theme that emerged dominantly in the literature was the issue of gender construction in the madrasah curriculum and organizational culture. Of the 38 articles reviewed, 31 (81.6%) addressed this dimension from various perspectives. Overall, the findings indicate that gender bias in the madrasah curriculum is hidden but has a broad impact on shaping students' gender perceptions and behaviors.

Subhan's (2020) study, which analyzed Islamic religious education textbooks in elementary madrasas in 12 provinces in Indonesia, found that of 1,247 illustrations or narratives related to social roles, 67.3% depicted men in leadership roles, public activities, and professional careers, while women were predominantly depicted in domestic roles. Similar findings were expressed by Faqih and Muqoyyidin (2019), who showed that fiqh teaching materials used in junior high madrasas still contain narratives that place women in subordinate positions regarding inheritance rights, testimony, and public leadership, without critical contextualization.

In terms of organizational culture, Hidayati's (2021) study used an ethnographic approach to observe institutional practices at three Islamic high schools in South Kalimantan for six months. Findings indicate that the division of tasks between male and female teachers still reflects gender stereotypes; female teachers tend to be assigned additional, typically "feminine" tasks such as cafeteria management, cooking guidance, and student counseling, while male teachers are more involved in strategic decision-making and external institutional representation (Syafrizal, et. al., 2025). This pattern, according to Hidayati (2021), is a manifestation of what Acker (1990) calls "gendered organizations," where institutions inherently produce and reproduce gender inequality.

However, several studies have also identified positive practices in madrasas that have internalized gender equality values. Nafisah and Murtadho (2022) examined three madrasas that were pilot projects for the Ministry of Religious Affairs' gender-responsive madrasa program and found that interventions such as gender training for madrasah principals and teachers, revisions to teaching materials, and the establishment of gender units had measurable impacts: a 34% reduction in early marriage rates among female students in three years, and a 47% increase in female participation in student leadership activities. These data indicate that structural and cultural change in madrasas is possible with strong institutional commitment.

Policies, Regulations, and Structural Factors Affecting Gender Equality

The third theme identified in the literature concerns the policy dimensions and structural factors that influence, either supporting or hindering, the implementation of gender equality in madrasah management. Of the 38 articles, 25 (65.8%) addressed this policy dimension, from the perspective of policy analysis, policy implementation, or policy advocacy.

Regarding regulations, Muqoyyidin (2014) conducted an in-depth analysis of various relevant regulations, starting from the Regulation of the Minister of Religious Affairs (PMA) on madrasah management, Presidential Instruction Number 9 of 2000 on Gender Mainstreaming (PUG) in National Development, to the Regulation of the Minister of Women's Empowerment and Child Protection. The findings show that although the PUG regulation formally requires all ministries, including the Ministry of Religious Affairs, to integrate a gender perspective in planning and budgeting, its implementation in the context of madrasah management is still very limited and sporadic.

Nurmila's (2018) research, which involved in-depth interviews with 45 Ministry of Religious Affairs officials at the central, provincial, and district levels, found that the obstacles to implementing gender mainstreaming in the madrasah system are multidimensional. At the central level, there is a lack of budget allocated specifically for gender programs in madrasahs. At the provincial level, the capacity of officials to carry out gender-responsive planning and budgeting remains low. At the district and madrasah

levels, cultural resistance and a lack of understanding of gender concepts are major obstacles. Nur (2019) further found that of the total budget of the Directorate General of Islamic Education for 2017–2019, the allocation specifically for gender equality programs did not exceed 0.3%.

However, there are also a number of policy initiatives that show progress. The "Child-Friendly and Gender-Responsive Madrasah" program, launched as a pilot by the Indonesian Ministry of Religious Affairs in 2018, was evaluated by Ismail and Ainiyah (2022), who found that participating madrasahs showed significant improvements in: (a) the availability of anti-gender-based violence policy documents; (b) adequate and separate sanitation facilities; (c) student-friendly complaint mechanisms; and (d) the integration of a gender perspective into the Madrasah Work Plan and Budget (RKAM). The results of this evaluation, while still partial, provide empirical evidence that structured policy interventions can produce measurable changes in madrasah governance.

Table 2. Mapping of Policies, Obstacles, and Achievements of the Gender Equality Program in Madrasah Management

Policy Dimensions	Regulation / Initiative	Implementation Barriers	Measurable Achievements / Impact
National PUG Regulation	Presidential Instruction No. 9/2000 concerning Gender Mainstreaming; PMA concerning madrasah management	Limited and sporadic implementation; not yet translated to the madrasah level (Muqoyyidin, 2014)	Only at the normative level; "symbolic compliance" is still dominant
Institutional Capacity	Interview with 45 Ministry of Religion officials (central, provincial, district) (Nurmila, 2018)	Minimal budget; low PPRG capacity in the province; cultural resistance at the madrasah level	Barriers are multidimensional; improvement is slow without structured interventions.
Gender Budget Allocation	Analysis of the 2017–2019 State Budget of the Directorate General of Islamic Education (Nur, 2019)	Gender program allocation <0.3% of total budget; no specific post for gender equality	"Symbolic compliance" indicator; there was no measurable structural change during the period.
Ministry of Religion Pilot Program (2018)	"Child-Friendly and Gender-Responsive Madrasah"; evaluation by Ismail & Ainiyah (2022)	Limited coverage (pilot); not yet replicated nationally	Anti-KBG policy; separate sanitation; complaint mechanism; gender integration into RKAM
Gender Training Intervention	3 pilot madrasahs (Nafisah & Murtadho, 2022); gender training for madrasa principals and teachers; revision of teaching materials; gender unit	Requires strong leadership commitment and a sustainable budget	Early marriages fell 34% (3 years); female leadership participation rose 47%

Source: Adapted from Muqoyyidin (2014), Nurmila (2018), Nur (2019), Nafisah & Murtadho (2022), and Ismail & Ainiyah (2022).

Table 2 above presents a comprehensive mapping of the gender equality policy landscape in madrasah management, from national regulations to institutional intervention practices. The most striking finding in this table is the stark contrast between the existing normative regulatory framework, such as Presidential Instruction Number 9 of 2000 concerning Gender Mainstreaming, and the reality of its still very weak implementation, reflected in the gender budget allocation of less than 0.3% of the total budget of the Directorate General of Islamic Education (Nur, 2019). This contrast is a strong indication of the widespread phenomenon of "symbolic compliance": regulations are formally fulfilled on paper, but not accompanied by adequate budget commitments and institutional capacity to drive real change. Conversely, the fifth row of the table shows that when interventions are implemented in a structured manner and accompanied by strong leadership commitment, as in the three pilot madrasahs studied by Nafisah and Murtadho (2022), the results are tangible and measurable: a 34% reduction in early marriage and a 47% increase in women's participation in student leadership. This comparison strengthens the argument that the success of gender equality policies in madrasahs is not determined by the presence or absence of regulations, but rather by the extent to which these regulations are accompanied by institutional capacity, proportional budget allocation, and leadership that actively encourages transformation.

Discussion

The findings obtained from this systematic literature review provide a strong foundation for conducting a critical dialogue between educational management theory and empirical reality in the field, while also providing a deeper interpretation of gender dynamics in madrasah management in Indonesia.

First, findings on gender disparity in madrasa leadership need to be analyzed within the broader framework of gender and organizational theory. The concept of the glass ceiling, developed by Morrison, White, and Van Velsor (1987) and later refined by Eagly and Carli (2007) into the concept of the 'labyrinth', which describes the multiple, multi-layered obstacles women face on their path to leadership positions, is highly relevant to understanding conditions in madrasas. Findings from Anisah and Hasanah (2021) and Fauzi et al. (2022) consistently confirm the existence of this labyrinth in the context of Indonesian madrasas, which is even more complex due to its intertwined religious dimensions. Traditionally restrictive interpretations of Islamic jurisprudence (fiqh) on female leadership, although widely debated by progressive Muslim scholars such as Nasaruddin Umar (2001) and Siti Musdah Mulia (2004), continue to serve as cultural references that hinder women's advancement into structural positions in madrasas.

However, Wardani and Machali's (2023) findings of a positive correlation between female leadership and an inclusive school climate provide a strong empirical argument against this bias. This aligns with the propositions of gender-based leadership theory (Eagly & Johnson, 1990; Rosener, 1990), which states that women tend to adopt participatory and transformational leadership styles, which have been shown to be more effective in educational contexts. Bush and Middlewood (2013) assert that effective educational management requires distributive and inclusive leadership, rather than one centered on a particular, historically masculinized leadership model.

Second, findings on gender construction in curriculum and organizational culture confirm the relevance of Bourdieu's (1977) theory of 'social reproduction' in the madrasah context. Madrasahs, like educational institutions in general, function not only as vehicles for transmitting knowledge but also as arenas for the reproduction of social structures, including unequal gender structures. The hidden curriculum discovered by Subhan (2020) and Faqih and Muqoyyidin (2019) is a manifestation of what Giroux (1983) calls 'ideological apparatuses' that operate subtly but effectively in shaping students' gender habitus. In the context of Islamic education, this is exacerbated by the authority of religious texts, which, without critical and contextual interpretation, can legitimize existing gender hierarchies.

Hidayati's (2021) findings on gender-based task distribution in madrasas reinforce the argument that gender inequality is not simply a matter of formal policy but also a deeply embedded institutional culture. Acker (1990) argues that organizations are never truly gender-neutral; every aspect of the organization, from the division of labor and hierarchy to symbols and daily interactions, is an expression of a particular gender logic. Therefore, gender-responsive madrasah management reform cannot be achieved solely through formal policy changes; it must also address the cultural and symbolic layers of the madrasah organization.

Third, analysis of the policy and structural dimensions presents nuanced interpretations. The findings of Muqoyyidin (2014) and Nurmila (2018) regarding the gap between PUG regulations and their implementation in the field reflect a phenomenon known in policy implementation studies as the 'implementation gap' or even the 'policy-practice divide' (Lipsky, 1980; Pressman & Wildavsky, 1984). When gender equality policies exist only as regulatory texts without accompanying institutional capacity, adequate budget allocation, and leadership commitment, they will experience 'symbolic compliance', being fulfilled formally but not substantively. Nur's (2019) finding that the gender budget allocation is only 0.3% of the total budget of the Directorate General of Islamic Education is a very strong indicator of this symbolic compliance.

In contrast, the findings of Nafisah and Murtadho (2022) and Ismail and Ainiyah (2022) on the effectiveness of structured policy interventions offer a more optimistic perspective. This reinforces Unterhalter's (2007) argument that the SDGs, particularly the goal of gender equality, can be achieved in the educational context if interventions are implemented holistically, addressing the dimensions of access, process, and outcome. The Gender Responsive Madrasah Program, which has been shown to reduce early marriage rates for female students and increase women's leadership participation, is a concrete example of how planned gender-based interventions can change dynamics at the madrasah level.

Overall, the interpretive synthesis of these findings leads to one important conclusion: gender-equitable madrasah education management requires a multi-level, transformative approach, encompassing the regulatory and policy levels, the institutional and organizational culture levels, and the individual and professional levels of educators. This management model, which can be called 'Gender-Transformative Madrasah Management' (GTMM), integrates the following elements: (a) representative and inclusive leadership; (b) gender-critical curriculum and pedagogy; (c) egalitarian organizational culture; and (d) gender-responsive and measurable institutional policies. This model goes beyond the 'add women and stir' approach of simply placing women in existing positions, toward a more fundamental structural transformation.

CONCLUSION

This study has conducted a systematic literature review of 38 scientific articles on madrasah education management with a gender perspective published between 2013 and 2024. Through a rigorous selection process using the PRISMA protocol and systematic thematic analysis, this study produced a number of significant findings that have broad theoretical and practical implications.

A unique finding of this research is the identification of the phenomenon of the 'triple burden of gender inequality' in madrasahs, namely inequality that operates simultaneously at three levels: representation (who leads), curriculum (what is taught), and culture (how the organization operates). This uniqueness lies in the finding that these three levels of inequality support each other in a self-reinforcing system, so that partial intervention at one level alone will not produce sustainable change. A second unique finding is the existence of 'positive deviance' in a number of madrasahs that have succeeded in breaking out of the general pattern of gender inequality, where the key factors that distinguish them are the commitment of top leadership and the availability of ongoing gender training programs.

The theoretical implication of this research is the urgency of developing a 'Gender-Transformative Madrasah Management' (GTMM) framework as a new analytical perspective that integrates Islamic educational management theory with gender mainstreaming. This framework offers a more comprehensive and contextual perspective than previous approaches, which tended to be partial.

The practical implications of this research include several policy recommendations. First, the Indonesian Ministry of Religious Affairs needs to strengthen regulations that explicitly mandate gender representation quotas in madrasah leadership positions, with measurable targets and clear accountability mechanisms. Second, a comprehensive revision of madrasah textbooks and teaching materials is needed to eliminate content that implicitly or explicitly reinforces harmful gender stereotypes. Third, gender-responsive management training programs for madrasah principals and supervisors need to be institutionalized as a mandatory component of the professional competency development system. Fourth, the budget allocation for gender programs within the Directorate General of Islamic Education needs to be significantly increased, with a target of at least 2–3% of the total program budget, accompanied by a standardized gender-responsive planning and budgeting (PPRG) mechanism. Fifth, longitudinal research that specifically measures the impact of gender-responsive management interventions on achieving the SDGs in madrasahs needs to be prioritized in the national Islamic education research agenda.

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