Progressive Islamic Religious Education in the Family as a Means of Empowering Women

Suud Sarim Karimullah
Gumuşhane University, Turkiye
E-mail: suudsarimkarimullah@gmail.com

Abstract: This study explores and analyzes the critical role of progressive Islamic religious education in the family to empower women. This study adopts a literature study method with a systematic and integrated approach to literature analysis to obtain comprehensive results on the role of progressive Islamic religious education in the family as a means of empowering women. The study's results stated that advanced Islamic religious education in the family has great potential to empower women. In this context, progressive Islamic religious education provides a solid moral foundation for women, promotes gender equality, and provides a more inclusive view of women's societal role. In the process, progressive Islamic religious education enables women to develop a deeper understanding of spiritual teachings that is more inclusive and tolerant. Women educated in a family environment that implements advanced Islamic religious education can be active agents of societal change, promoting equality, justice, and empathy. However, challenges also exist, such as resistance to changes in religious views and pressure from perhaps more conservative environments. To overcome this challenge, there needs to be a strong commitment and deep awareness within the family and support from the community that supports a progressive approach to Islam.
Keywords: *Islamic Religious Education; Family; Women Empowerment.*

Abstrak: Kajian ini menggali dan menganalisis peran penting pendidikan agama Islam progresif dalam keluarga sebagai sarana pemberdayaan perempuan. Kajian ini mengadopsi metode studi pustaka dengan pendekatan analisis literatur secara sistematis dan terintegratif untuk memperoleh hasil kajian yang komprehensif tentang peran pendidikan agama Islam progresif dalam keluarga sebagai sarana pemberdayaan perempuan. Hasil kajian menyatakan bahwa pendidikan agama Islam progresif dalam Keluarga memiliki potensi besar sebagai sarana pemberdayaan perempuan. Dalam konteks ini, pendidikan agama Islam progresif memberikan landasan moral yang kuat bagi perempuan, mendorong kesetaraan gender, dan memberikan pandangan yang lebih inklusif tentang peran perempuan dalam masyarakat. Dalam prosesnya, pendidikan agama Islam progresif memungkinkan perempuan untuk mengembangkan pemahaman yang lebih mendalam tentang ajaran agama yang lebih inklusif dan toleran. Perempuan yang terdidik dalam lingkungan keluarga yang menerapkan pendidikan agama Islam progresif dapat menjadi agen perubahan yang aktif dalam masyarakat, mempromosikan nilai-nilai kesetaraan, keadilan, dan empati. Namun, tantangan juga ada, seperti perlawanan terhadap perubahan dalam pandangan agama dan tekanan dari lingkungan yang mungkin lebih konservatif. Untuk mengatasi tantangan ini, perlu ada komitmen yang kuat dan kesadaran yang mendalam dalam keluarga, serta dukungan dari komunitas yang mendukung pendekatan agama Islam yang progresif.
Kata Kunci: *Pendidikan Agama Islam; Keluarga; Pemberdayaan Perempuan.*

Introduction

Progressive Islamic religious education in the family is a topic that is increasingly gaining attention in religious and social studies. Religious education is not only concerned with understanding spiritual teachings alone but also significantly impacts women in society. In many cultures, women are often placed in conventional and limited roles, but progressive family education can change this paradigm. The importance of the part of the family in advanced Islamic religious education for women cannot be underestimated. The education received in the family often forms the basis of a person's understanding of religion. Therefore, the family has great potential to become an agent of change in introducing progressive Islamic religious teachings to women.[1] It involves a deep understanding of spiritual teachings and an advanced understanding of women's rights in Islam.

Progressive Islamic religious education in the family can help women understand and interpret spiritual teachings in a more inclusive and equitable modern context. This can help them understand that Islam provides ample space for women to participate in various aspects of life, including in the educational, occupational, and social spheres. With progressive Islamic religious education, women can internalize the values of equality and Justice contained in spiritual teachings. In addition, advanced Islamic religious education in the family can also help women develop the critical and analytical skills needed to understand and interpret religious texts. It allows women to actively participate in religious dialogue and contribute constructively to developing religious thought. In other words, progressive Islamic religious education can enable women to become agents of change in their societies.

In an increasingly open global context, where women are increasingly involved in various fields, progressive Islamic religious education in the family is more important

---

[1] Mieke T A Lopes Cardozo and Eka Srimulyani, "Analysing the Spectrum of Female Education Leaders' Agency in Islamic Boarding Schools in Post-Conflict Aceh, Indonesia," *Gender and Education* 33, no. 7 (2021): 847–63, doi:10.1080/09540253.2018.1544361; Kelsy C Burke, "Women's Agency in Gender-traditional Religions: A Review of Four Approaches," *Sociology Compass* 6, no. 2 (2012): 122–33, doi:10.1111/j.1751-9020.2011.00439.x.

than ever. Women are active members of society with diverse roles, from being mothers, workers, and leaders to contributing to social and economic development. Therefore, a progressive and inclusive understanding of religion is vital to ensuring that women can effectively assume their roles in various aspects of life. However, there are still many challenges in implementing progressive Islamic religious education in families. Some families may hold on to more conservative and traditional spiritual understandings, which can restrict women in many ways. Social and cultural issues also influence how religious education is applied in the family.[2] Therefore, it is necessary to make more significant efforts to support progressive Islamic religious education programs from religious institutions and the government.

This study explores various aspects related to progressive Islamic religious education in the family, including the role of the family in conveying spiritual teachings, its impact on women's understanding of religion, and the obstacles faced in implementing progressive religious education. The results of this study are expected to provide a better insight into how advanced Islamic religious education can help women's empowerment in society. A better understanding of the challenges and opportunities can create a more inclusive and equitable environment where women have a more vital role in the development of society and the maintenance of progressive religious values. A deeper understanding of the importance of advanced Islamic religious education in the family can open the door for women to participate in social change actively and contribute to realizing a society that is more just, inclusive, and based on progressive religious values. This study is expected to promote gender equality and women's empowerment in Islamic culture and society.

Progressive Islamic religious education in the family to empower women is a deep and complex topic that has attracted researchers' attention in various fields, such as spiritual science, gender, sociology, and education. Several previous studies have provided important insights into various aspects related to this topic. This literature review will review some relevant research to provide a foundation for this research.

---

[2] Tita Pertama Wati et al., "Consistency of Balinese Family Education in Forming a Love of Culture From an Early Childhood," *Devotion Journal of Community Service* 3, no. 11 (2022): 1–126, doi:10.36418/dev.v3i11.221.

Several previous studies have explored the role of religious education in the family in shaping women's understanding of religion, highlighting how religious education in the family can be a critical factor in shaping women's religious values and views.[3] These studies show that the family plays a significant role in conveying spiritual teachings and importance to women. However, it is also noted that there is potential to develop a more progressive religious education in the family.

Several other studies have also highlighted the importance of the family in women's empowerment, examining the role of the family in creating an environment that supports the development of women as strong and empowered individuals.[4] The results of these studies suggest that the family can be vital in empowering women, including through progressive religious education. Recent research has also been in-depth on the influence of technology and globalization on spiritual understanding in the family. For example, several studies explore how information technology and social media can be used to spread progressive spiritual knowledge within families.[5] These studies underscore the potential positives and risks associated with the influence of technology in the context of religious education in the family.

The results of previous studies provide valuable insights into various aspects related to progressive Islamic religious education in the family as a means of empowering women. However, many knowledge gaps must be explored, especially in

---

[3] Maria Jaschok and Hau Ming Vicky Chan, "Education, Gender and Islam in China: The Place of Religious Education in Challenging and Sustaining 'Undisputed Traditions' among Chinese Muslim Women," *International Journal of Educational Development* 29, no. 5 (2009): 487–94, doi:10.1016/j.ijedudev.2009.04.004; Annette Mahoney, "Religion in Families, 1999–2009: A Relational Spirituality Framework," *Journal of Marriage and Family* 72, no. 4 (2010): 805–27, doi:10.1111/j.1741-3737.2010.00732.x; Laura M Krull, Lisa D Pearce, and Elyse A Jennings, "How Religion, Social Class, and Race Intersect in the Shaping of Young Women's Understandings of Sex, Reproduction, and Contraception," *Religions* 12, no. 1 (2020): 5, doi:10.3390/rel12010005.

[4] B C Narasimha et al., "Role of Self Help Groups in Women Empowerment and Health," *International Journal of Community Medicine and Public Health* 3, no. 8 (2016): 2026–28, doi:10.18203/2394-6040.ijcmph20162210; Irshad Ahmad Reshi and T Sudha, "Women Empowerment: A Literature Review," *International Journal of Economic, Business, Accounting, Agriculture Management and Sharia Administration (IJEBAS)* 2, no. 6 (2022): 1353–59, doi:10.54443/ijebas.v2i6.753.

[5] Marcia J Bunge, "The Child, Religion, and the Academy: Developing Robust Theological and Religious Understandings of Children and Childhood," *The Journal of Religion* 86, no. 4 (2006): 549–79, doi:10.1086/505894; Sri Wahyuni and Sanchita Bhattacharya, "Strategy of Islamic Religious Education Teachers in Increasing Student Learning Motivation," *Tafkir: Interdisciplinary Journal of Islamic Education* 2, no. 2 (2021): 229–49, doi:10.31538/tijie.v2i2.22; Simone A De Roos, "Young Children's God Concepts: Influences of Attachment and Religious Socialization in a Family and School Context," *Religious Education* 101, no. 1 (2006): 84–103, doi:10.1080/00344080500460743.

cultural and social contexts. This study will seek to supplement existing knowledge with a focus on the role of the family and strategies to promote a more progressive Islamic religious education in the family in the hope of making a more significant contribution to women's empowerment in society.

Research Methods

This research adopts a literature study method with a systematic and integrated literature analysis approach. This approach is used to obtain the results of a comprehensive study of the role of progressive Islamic religious education in the family to empower women. In this method, the researcher carefully analyzes and synthesizes relevant literature from various sources, such as books, journal articles, theses, and other reliable sources of information. Applying this approach, the study has the advantage of summarizing the findings of various previous studies and detailing multiple aspects related to progressive Islamic religious education in the family. In addition, a systematic and integrated approach to literature analysis makes it possible to understand developments and trends in related literature and explore issues that are still relevant and need to be understood in greater depth. Through this literature study method, the research aims to present a comprehensive view of how progressive Islamic religious education in the family can empower women. We will summarize key findings from the literature, compare different perspectives, and present an in-depth understanding of the challenges and opportunities in achieving women's empowerment through progressive Islamic religious education.

Results and Discussion

Understanding the Concept of Progressive Islamic Religious Education in the Family

Progressive Islamic religious education in the family is a concept that has been the focus of attention in various discussions about Islam, education, and women. The idea reflects efforts to develop a more inclusive and modern understanding of the teachings of the Islamic religion, which can help move women toward empowerment in society. Religious education in the family context is fundamental, given that the family is the first place where individuals, especially women, are introduced to spiritual

teachings. Therefore, understanding the concept of progressive Islamic religious education in the family is very important to know how spiritual teachings can empower women.

Understanding this concept emphasizes the importance of a progressive understanding of the teachings of Islam. It includes a deep understanding of the values of gender equality, justice, and human rights embodied in Islam. A progressive approach highlights that the teachings of Islam provide a space for women to participate in various aspects of life without discrimination. This involves understanding that Islam provides the right to education, work, and participation in social and political life and that women have an equally important role as men in society. In addition, the understanding of this concept also includes the part of the family in spreading the knowledge of the progressive religion of Islam. The family is central in shaping an individual's religious experience, especially in the early stages of development.[6] Therefore, families need to be agents of change that promote progressive spiritual knowledge to children and other family members. It includes an introduction to equality, justice, and women's rights in Islam and how to apply these teachings in everyday life.

Understanding this concept involves continuing and structured religious education within the family. It includes the use of literature, dialogue, discussion, and spiritual practices that support progressive understanding. Teaching is not only about understanding concepts but also about internalizing these values in everyday life. In this regard, advanced Islamic religious education in the family should provide practical guidance and concrete examples of how spiritual teachings can be applied in an inclusive and progressive context. Understanding this concept should also be viewed in a global context. In the digital age and globalization, the teachings of Islam can be accessed through various media, including the internet and diverse sources of information. This opens up new opportunities for spreading progressive religious understanding more widely. However, there are also risks, such as the influence of

---

[6] Suud Sarim Karimullah, "Konsep Keluarga Smart (Bahagia) Perspektif Khoiruddin Nasution," *Tafhim Al-'Ilmi* 13, no. 1 (2021): 75–88; Suud Sarim Karimullah, "Urgensi Pendidikan Pra Nikah Dalam Membangun Keluarga Sejahtera Perspektif Khoiruddin Nasution," *Jurnal Kariman* 9, no. 2 (2021): 229–46.

social media, that might reinforce conservative learning. Therefore, knowledge of this concept also includes how technology and globalization affect religious education in the family.

Understanding the concept of progressive Islamic religious education in the family also illustrates that religious education must be inclusive. This means all family members, including women and children, should have equal opportunities to learn and understand spiritual teachings. Inclusive religious education avoids discrimination based on sex or age and provides an understanding of religion relevant to each individual's life experience. In addition, understanding this concept recognizes that religious education in the family should be contextual. Religious education must relate to the situations and challenges families and individuals face in their social and cultural context. This ensures that understanding the progressive Islamic religion taught in the family becomes an abstract concept and relevant in everyday life.

In addition to understanding the concept, explaining how progressive Islamic religious education in the family can bring about broader societal changes is essential. This approach can create a domino effect in society, where a more developed understanding of religion within the family can influence religious views and practices within the larger community. This can happen in several ways. First, families that implement progressive Islamic Religious Education will create a younger generation that is more understanding and inclusive and tends to support gender equality. Children raised in this environment will be agents of change in society and can influence the views of peers and their own families.

Second, progressive Islamic religious education in the family can motivate women to take a more active role in society. When women feel they have a spiritual understanding that supports their rights, they are more likely to participate in various aspects of life, including work, politics, and social activities. Third, families that implement progressive Islamic religious education can be the center of spreading this understanding to other families and communities. They can serve as a vivid example of how the teachings of the Islamic religion can be interpreted progressively and inclusively. By doing this, they can help extend a more inclusive understanding to the broader community.

In understanding the concept of progressive Islamic religious education in the family, it is essential to consider some critical elements underpinning this approach. One of them is access to advanced religious literature. In this context, religious interpretations that promote gender equality, justice, and women's rights in Islam have a vital role.[7] This literature provides a theoretical basis for a more inclusive and progressive understanding of religion. In addition to literature, the role of parents and family members in delivering advanced Islamic religious education cannot be ignored. Parents and other family members are the most influential in shaping an individual's spiritual understanding. Therefore, they have a great responsibility to ensure that the religious education they provide reflects the values of gender equality and justice. Open discussion and mutual understanding between family members are vital in spreading progressive spiritual knowledge.

A more inclusive approach also requires educational institutions and religious leaders to support progressive Islamic religious education in families. These institutions can provide guidance, resources, and a more inclusive approach to delivering religious education. Religious figures greatly influence the understanding as role models significantly influence experience. It is important to remember that advanced Islamic religious education in the family does not have to conflict with existing spiritual teachings. Instead, it attempts to interpret holy instructions more inclusively and progressively, focusing on Islam's equality, justice, and human rights principles. It is an approach that mixes religious traditions with the demands of modern society.

A progressive approach to Islamic religious education in the family offers excellent potential to create a more inclusive, equitable, and gender-equal society. However, to achieve this goal, it is necessary to identify and overcome several challenges that may arise in implementing progressive Islamic religious education in the family. One of the main challenges is resistance to change. Some families and

---

[7] Suud Sarim Karimullah, "Reinterpretasi Terhadap Kedudukan Perempuan Dalam Islam Melalui Takwil Gender KH. Husein Muhammad," *ARJIS (Abdurrauf Journal of Islamic Studies)* 1, no. 2 (2022): 115–33; Arif Sugitanata and Suud Sarim Karimullah, "Implementasi Hukum Keluarga Islam Pada Undang-Undang Perkawinan Di Indonesia Mengenai Hak Memilih Pasangan Bagi Perempuan," *SETARA: Jurnal Studi Gender Dan Anak* 5, no. 1 (2023): 1–14, doi:10.32332/jsga.v5i01.6536.

individuals may still hold conservative views about the role of women in Islam. They may feel comfortable with an idea that has existed for years and feel reluctant to adopt a more progressive understanding. Therefore, a careful and sensitive approach must be applied to ensure that advanced religious education is not seen as a threat to existing beliefs but as an evolution that enriches spiritual understanding.

Understanding the concept of progressive Islamic religious education in the family needs to be applied holistically. This includes a deep understanding of progressive religious values, the role of the family in supporting religious education, and how this understanding can inspire more significant social change. First, a version of this concept needs to incorporate the values of gender equality, justice, and human rights embedded in the teachings of the Islamic religion. It involves understanding women's rights in Islam and how these values align with the teachings of the faith. This is a crucial step to avoid distortions in religious experience that could hinder women's empowerment efforts.

Secondly, this approach should understand the role of the family as an agent of change. The family is the first environment in which individuals receive religious education. Therefore, families are essential in shaping their children's spiritual understanding. Parents and other family members should be empowered to act as educators who understand the concept of progressive Islamic religious education. This approach should include open discussions, concrete examples, and supportive policies. Third, understanding this concept must recognize that advanced Islamic religious education in the family can create a chain effect in society. Families that practice this approach make the younger generation more understanding and inclusive. Children raised in this environment will be agents of change in society and can influence the views of their peers.

It is also essential to recognize that this approach is not just about individual or family changes. This is part of a broader effort to create a more inclusive and just society. Therefore, understanding this concept should include collective efforts involving communities, educational institutions, women's organizations, and religious leaders. Strong collaboration between different parties will be vital to achieving this goal. In a global context, understanding this concept should also consider the impact

of globalization and technology on religious education in the family. Widespread access to a wide range of religious views through the internet and social media allows for disseminating progressive spiritual understanding. However, there is also a risk of exposure to conservative ideas. Therefore, there needs to be closer monitoring and supervision of content that is spread online. By applying a holistic approach that includes an understanding of religious values, the role of the family, more significant social change, and the impact of globalization and technology, we can get closer to realizing a vision of a more inclusive society and broader empowerment of women.

The Role of Progressive Islamic Religious Education in Women's Empowerment

In various cultures and social contexts, the religion of Islam often plays a significant role in shaping social norms and daily life. Therefore, understanding the role of progressive Islamic religious education in moving women towards empowerment is very important. This approach includes a more inclusive understanding of spiritual teachings, the part of the family, and a more significant impact on society. Progressive Islamic religious education gives women a deeper understanding of Islamic teachings advocating gender equality and justice. This is an essential step in overcoming gender bias that may arise in interpreting religious teachings. With a more inclusive understanding, women can feel more recognized in spiritual teachings and think they have an essential place in Muslim society.

Progressive Islamic religious education also plays a vital role in changing the part of the family in promoting women's empowerment. The family is the first place individuals are introduced to religious teachings and social values.[8] Therefore, the family is central in shaping spiritual understanding and attitudes towards women. By implementing progressive Islamic religious education, families can become agents of change who shape their children's view of women in Islam. Advanced Islamic religious education in women's empowerment also creates broader societal changes. Women

---

[8] Elisabeth Arweck and Eleanor Nesbitt, "Young People's Identity Formation in Mixed-Faith Families: Continuity or Discontinuity of Religious Traditions?," *Journal of Contemporary Religion* 25, no. 1 (2010): 67–87, doi:10.1080/13537900903416820; Robert Jackson, "A Retrospective Introduction to Religious Education: An Interpretive Approach," *Discourse and Communication for Sustainable Education* 7, no. 1 (2016): 149–60, doi:10.1515/dcse-2016-0011.

with a more developed understanding of the Islamic religion tend to be more active in various aspects of life, including work, politics, and social activities. They can also advocate for societal change, fighting for women's rights and gender equality.

In a global context, the role of progressive Islamic religious education in women's empowerment can inspire more significant change in the Islamic world. As technology advances and globalization advances, access to refined spiritual understanding can spread more widely. It enables women in different countries and cultures to support each other and share experiences in their efforts to achieve empowerment. However, the role of progressive Islamic religious education in women's empowerment is also faced with various challenges. Resistance to changes in interpreting spiritual teachings and existing social norms is still extreme in some societies. It requires joint efforts and patience to change existing views. Media and technology also significantly impact how Islam is understood and spread. Therefore, tighter controls over content disseminated through the media and the internet must be implemented to ensure that progressive religious understanding gets the attention it deserves.

Discussing the role of progressive Islamic religious education in women's empowerment also requires a deeper understanding of how spiritual teachings can support women's rights. Advanced Islamic religious education should emphasize the principles of equality, justice, and human rights embodied in the religion. It involves understanding how Islam's teachings align with women's rights to education, employment, and participation in community life. In addition to theoretical account, the role of progressive Islamic religious education in women's empowerment must also penetrate practical aspects of everyday life. This includes promoting skills and knowledge that enable women to take a more active role in society. More inclusive education in the Islamic religion should also have an understanding of women's legal rights and how to protect themselves from discrimination and violence.

The role of progressive Islamic religious education in women's empowerment also has significant implications for solving social problems involving women. In many societies, women are often victims of gender inequality, sexual abuse, and domestic violence. Progressive religious education can give women a more robust

understanding of their rights and provide moral and spiritual support to address such issues. In addition, the role of progressive Islamic religious education in women's empowerment can provide a solid ethical foundation for advocacy of more significant social change. Women empowered through advanced religious education tend to be leaders in addressing gender inequality, discrimination, and social justice. They can mobilize communities to support broader social reforms, including women's rights.

It is essential to recognize that the role of progressive Islamic religious education in women's empowerment also contributes significantly to efforts to create a more stable and peaceful society. Research has shown that organizations that give women a more active role in social and economic development tend to be more durable and sustainable. This is because women with a progressive understanding of religion tend to be more assertive in addressing inequality, conflict, and violence. Thus, progressive Islamic Religious Education can reduce social instability and conflict in society. This approach can also help address women's health issues, including reproductive health and reproductive rights. With a progressive understanding of religion, women can be more empowered to make decisions about their health. They can also support broader reproductive health efforts and address issues such as female genital mutilation and child marriage.

The role of progressive Islamic religious education in women's empowerment also includes efforts to address social issues related to women, such as child marriage, domestic violence, and sexual abuse. Progressive religious education can provide a better understanding of women's rights and moral and spiritual support to women facing difficult situations. It helps women feel more robust and confident to fight social issues threatening their rights.

The role of progressive Islamic religious education also allows women to be leaders in various aspects of life, including politics, business, and education. When women have a more inclusive understanding of the Islamic religion, they tend to be more active in various fields, which positively impacts the development of society as a whole. In addition, progressive Islamic religious education can help address women's health issues, including reproductive health and reproductive rights. Women with a more developed understanding of the Islamic religion tend to be more empowered in

making decisions about their health, including access to essential reproductive health services.

The role of progressive Islamic religious education in empowering women also contributes to economic development. Women with a more inclusive understanding of spiritual teachings tend to be more active in the workforce. They can be a significant contributor to economic growth through involvement in various sectors of the economy. In a global context, progressive Islamic religious education can serve as a tool to defuse conflict, address intercultural polarization, and promote peace. With a more inclusive understanding of religion, women can mediate disputes and promote better intercultural dialogue. However, to achieve all these positive potentials, an ongoing effort must be made to encourage progressive Islamic religious education and mitigate resistance to change. It involves cooperation with educational institutions, women's organizations, and religious institutions. In addition, monitoring and oversight of content disseminated through the media and the internet also needs to be increased to ensure progressive spiritual understanding gets the spotlight it deserves.

It is essential to recognize that the role of progressive Islamic religious education in women's empowerment also significantly addresses global challenges involving women's rights. One of the main challenges is human trafficking, especially the trafficking of women and children. With a progressive understanding of religion, women can be more vigilant against unethical human trafficking practices and play a role in efforts to prevent and release victims of human trafficking. In addition, progressive Islamic religious education in women's empowerment may also contribute to efforts to address child marriage. Child marriage is a serious issue affecting young women's rights, including their right to education and healthy development.[9] With a progressive understanding of religion, women can play a role in combating the practice of child marriage and support campaigns to increase the legal age of marriage.

---

[9] Sherene H Razack, "Imperilled Muslim Women, Dangerous Muslim Men and Civilised Europeans: Legal and Social Responses to Forced Marriages," *Feminist Legal Studies* 12 (2004): 129–74, doi:10.1023/B:FEST.0000043305.66172.92; Esther Miedema, Winny Koster, and Nicky Pouw, "Taking Choice Seriously: Emic Understandings of Decision-Making about Child Marriage," *Progress in Development Studies* 20, no. 4 (2020): 261–69, doi:10.1177/1464993420965315.

Progressive Islamic religious education can also provide a solid foundation for women's rights advocacy in the context of human rights. A more inclusive and advanced understanding of religion aligns with fundamental human rights principles, such as the right to live free from discrimination and violence. It provides a solid moral and ethical foundation to support women in the fight for their rights. In addition, the role of progressive Islamic religious education in women's empowerment has a long-term impact on building a more inclusive society. Women empowered through advanced religious education tend to be agents of change in society. They can influence broader social and cultural norms, positively changing society's view of women in Islam. However, efforts to implement progressive Islamic religious education in women's empowerment face various challenges. One is resistance to changes in the interpretation of conservative spiritual teachings. In addition, various cultural and social factors and pressure from extremist groups can hinder women's empowerment efforts. With the proper education, women can play a more significant role in fighting for their rights and building a better and safer society.

Challenges and Opportunities of Implementation of Progressive Islamic Religious Education in the Family

The challenges and opportunities of implementing progressive Islamic religious education in the family are essential aspects that need to be considered to improve the understanding of Islamic teachings that are more inclusive and sustainable. The family was the first institution where individuals were introduced to religious values, beliefs, and practices. Therefore, the implementation of progressive Islamic religious education in the family environment significantly impacts the understanding of religion and values that will be passed on from one generation to the next. One of the main challenges in implementing progressive Islamic religious education in the family is resistance to changes in the interpretation of existing spiritual teachings. Many traditions and beliefs have become deeply entrenched in society, and changes in spiritual understanding are often perceived as a threat to established values.[10]

---

[10] Peter C Hill et al., "Conceptualizing Religion and Spirituality: Points of Commonality, Points of Departure," *Journal for the Theory of Social Behaviour* 30, no. 1 (2000): 51–77, doi:10.1111/1468-

Therefore, dealing with this resistance with a wise and educational approach is essential.

Another challenge is the lack of access to resources and education that support a more progressive approach to Islam. Many families may not have access to literature or instructors who can provide a more inclusive understanding of the Islamic religion.[11] This requires efforts to ensure that relevant educational resources are available and accessible to all walks of life. In addition, the role of the individual in the family can also be a challenge. Sometimes, more conservative or traditional family members may oppose efforts to introduce a more progressive understanding of religion. This can create tension in the family, and there needs to be careful dialogue and learning to overcome differences in views.

Although there are challenges that need to be overcome, implementing progressive Islamic religious education in the family also brings many significant opportunities. One of them is the mother's role as the family's first educator. Mothers have a powerful influence in shaping their children's understanding of religion. With a more progressive version of religion, mothers can introduce the values of equality, justice, and inclusiveness to their children, creating a solid foundation for a more inclusive learning of religion in future generations. Then, progressive Islamic religious education in the family also creates opportunities to strengthen family relationships. Discussion and dialogue about advanced spiritual teachings can be a focal point for talking and sharing views between family members. This can strengthen family ties and create an environment where equality, justice, and compassion are emphasized. In addition, the implementation of progressive Islamic religious education in the family also contributes to a more inclusive society. The family is the basic unit of society, and a more inclusive understanding of religion in the family creates a stronger foundation

---

5914.00119; Suud Sarim Karimullah, Mu'adil Faizin, and Aufa Islami, "Internalization of Islamic Moderation Values in Building a Civilization of Love and Tolerance," *Al-Insyiroh: Jurnal Studi Keislaman* 9, no. 1 (2023): 94–125, doi:https://doi.org/10.35309/alinsyiroh.v9i1.6345.

[11] Symeon Dagkas, Tansin Benn, and Haifaa Jawad, "Multiple Voices: Improving Participation of Muslim Girls in Physical Education and School Sport," *Sport, Education and Society* 16, no. 2 (2011): 223–39, doi:10.1080/13573322.2011.540427; Marsha T Carolan et al., "Contemporary Muslim Families: Research and Practice," *Contemporary Family Therapy* 22 (2000): 67–79, doi:10.1023/A:1007770532624.

for an organization that respects diversity and human rights.

Another opportunity for implementing progressive Islamic religious education in the family is using technology and media. Families can use various digital resources like websites, social media platforms, and progressive religious education apps. Thus, they can access information, articles, videos, and literature that support a more inclusive understanding of religion. Technology also allows families to engage in online discussions, webinars, and forums that promote dialogue about progressive religious teachings. Furthermore, significant opportunities also lie in cooperation with educational institutions and religious organizations that support a progressive Islamic spiritual approach. Families can get involved in educational programs organized by these institutions and attend workshops, seminars, or courses that help a more inclusive understanding of religion. It provides an opportunity to deepen understanding and exchange views with communities that share similar interests.

It is also essential to realize the father's role in the family in implementing progressive Islamic religious education. In many families, fathers have a strong influence in terms of spiritual values and understanding. Therefore, involving fathers in dialogue and advanced religious education is essential. This can create consistency in the family's approach to a more inclusive learning of religion. However, remember that in taking this opportunity, families must also understand the diversity of religious views and experiences. There are diverse interpretations of Islam, and in the spirit of inclusiveness, it is important to respect differences of opinion and open up space for productive dialogue. This will help reduce conflicts in the family and promote harmony.

One of the critical opportunities in implementing progressive Islamic religious education in the family is an approach focused on forming positive values. Families can use the advanced teachings of Islam as a foundation to educate children about equality, justice, tolerance, compassion, and peace. This education can help shape children's character and provide a solid moral foundation for facing challenges.[12] The

---

[12] Suud Sarim Karimullah, Moh Amin, and Ummu Diana Munawwarah, "Strengthening Spiritual Education Based on the Qur'ān in Building Character in the Digital Age," *Devotion Journal of Community Service* 3, no. 14 (2022): 2785–94, doi:10.36418/dev.v3i14.316.

use of an inclusive approach is also a significant opportunity. Families can encourage family members to learn and understand different religious and cultural views. It helps develop a broader understanding of diversity and promotes tolerance and intercultural cooperation. Thus, families can play a role in creating a more inclusive and harmonious society.

Another opportunity is to integrate progressive Islamic religious education into the family's daily life. For example, families can discuss the religious values they learn daily at dinner together. It helps family members apply spiritual understanding in their actions and reinforces their knowledge. However, the family must overcome some challenges to take this opportunity. One of the challenges is the possibly limited awareness of progressive Islamic religious education. Many families may not have access to educational resources that support this approach, and awareness of the possibility of a more inclusive understanding of religion needs to be increased.

It is important to note that progressive Islamic religious education in the family also allows for closer ties between generations. When families engage in dialogue and shared learning about religious values that are more inclusive, it creates an opportunity to bridge the gap between ages that may have different understandings of religion. The family can be a place where knowledge and experience are shared, allowing younger and older generations to learn from each other and grow together. Furthermore, implementing progressive Islamic religious education in the family also contributes to creating a more open society to social and cultural change. When families embrace a more inclusive understanding of religion, this also makes the basis for more inclusive social norms. The family can be an agent of change in society by changing attitudes and behaviors that favor inequality, discrimination, and intolerance.

It is essential to emphasize the importance of education and awareness of these opportunities. Families must actively seek educational, literary, and community resources supporting a progressive approach to Islam. They must keep up with the latest developments and research in inclusive religious understanding. In this process, families can also benefit from the support of religious and educational institutions committed to supporting a more progressive version of religion. However, challenges

still exist in implementing advanced Islamic religious education in the family. Changes in spiritual experience can be met with resistance, and families may face pressure from more conservative environments. Therefore, a wise approach, open dialogue, and in-depth education are essential in addressing these challenges.

Challenges and opportunities in implementing progressive Islamic religious education in the family also involve a broader social dimension. Families who practice advanced Islamic religious education can serve as social models that influence spiritual understanding in their communities. The most significant opportunity is the positive impact that society can generate more broadly. One of the main opportunities is that families applying progressive Islamic religious education can be pioneers of social change in their communities. They can motivate others to be open to a more inclusive understanding of religion and empathize with different views. By being good role models, they can help create more inclusive social norms in society.

Progressive Islamic religious education in the family creates opportunities to build supportive community networks. Families can join communities and organizations that share similar views, creating supportive environments and facilitating more progressive religious education. It also creates opportunities to share experiences, learn together, and strengthen their efforts. However, the challenge to be overcome is that there may be resistance and conflict within communities that may be more conservative in religious interpretation. Families who take a progressive approach may face criticism and pressure from an environment of differing views. In the face of these challenges, families need to have the courage and patience to maintain their understanding and seek to establish a constructive dialogue.

Another opportunity is the ability of families to shape more inclusive religious views for future generations. By implementing progressive Islamic religious education, families can avoid the decline in understanding that may occur if the younger generation is only exposed to more conservative views. This creates opportunities to create young leaders and thinkers who have a more inclusive and progressive vision. However, some challenges must be overcome. One challenge is resistance to changes in religious views, especially in societies that may be more conservative in spiritual interpretation. The family may face criticism or opposition from the surrounding

environment. Therefore, they must have courage and a solid commitment to defend their views.

Another challenge is to ensure that progressive Islamic religious education in the family is genuinely inclusive and leaves no one behind. All family members, including children, must be allowed to participate in this education and have the space to ask questions, share views, and contribute. Families need to commit to continuous learning and growth to seize these opportunities. They can seek educational resources that support a more inclusive understanding of religion and engage in dialogue and discussion that deepens their understanding. They can also seek support from academic institutions and organizations that promote a progressive Islamic religious approach. With commitment, awareness, and cooperation, families can be significant agents of change in supporting a more inclusive spiritual understanding and creating a more just and harmonious society.

Conclusion

Progressive Islamic religious education in the family has great potential to empower women. In this context, progressive Islamic Religious Education provides a solid moral foundation for women, promotes gender equality, and provides a more inclusive view of women's societal role. In the process, progressive Islamic religious education enables women to develop a deeper understanding of spiritual teachings that is more inclusive and tolerant. Women educated in a family environment that implements advanced Islamic religious education can be active agents of societal change, promoting equality, justice, and empathy. However, challenges also exist, such as resistance to changes in religious views and pressure from perhaps more conservative environments. To overcome this challenge, there needs to be a strong commitment and deep awareness within the family and support from the community that supports a progressive approach to Islam. Thus, advanced Islamic religious education in the family has excellent potential to strengthen the role of women, forming a more inclusive generation and creating a more inclusive, just, and harmonious society.

References

Arweck, Elisabeth, and Eleanor Nesbitt. "Young People's Identity Formation in Mixed-Faith Families: Continuity or Discontinuity of Religious Traditions?" *Journal of Contemporary Religion* 25, no. 1 (2010): 67–87. doi:10.1080/13537900903416820.

Bunge, Marcia J. "The Child, Religion, and the Academy: Developing Robust Theological and Religious Understandings of Children and Childhood." *The Journal of Religion* 86, no. 4 (2006): 549–79. doi:10.1086/505894.

Burke, Kelsy C. "Women's Agency in Gender-traditional Religions: A Review of Four Approaches." *Sociology Compass* 6, no. 2 (2012): 122–33. doi:10.1111/j.1751-9020.2011.00439.x.

Carolan, Marsha T, Guiti Bagherinia, Rumaya Juhari, Jackie Himelright, and Monica Mouton-Sanders. "Contemporary Muslim Families: Research and Practice." *Contemporary Family Therapy* 22 (2000): 67–79. doi:10.1023/A:1007770532624.

Dagkas, Symeon, Tansin Benn, and Haifaa Jawad. "Multiple Voices: Improving Participation of Muslim Girls in Physical Education and School Sport." *Sport, Education and Society* 16, no. 2 (2011): 223–39. doi:10.1080/13573322.2011.540427.

Hill, Peter C, Kenneth I I Pargament, Ralph W Hood, Jr McCullough Michael E, James P Swyers, David B Larson, and Brian J Zinnbauer. "Conceptualizing Religion and Spirituality: Points of Commonality, Points of Departure." *Journal for the Theory of Social Behaviour* 30, no. 1 (2000): 51–77. doi:10.1111/1468-5914.00119.

Jackson, Robert. "A Retrospective Introduction to Religious Education: An Interpretive Approach." *Discourse and Communication for Sustainable Education* 7, no. 1 (2016): 149–60. doi:10.1515/dcse-2016-0011.

Jaschok, Maria, and Hau Ming Vicky Chan. "Education, Gender and Islam in China: The Place of Religious Education in Challenging and Sustaining 'Undisputed Traditions' among Chinese Muslim Women." *International Journal of Educational Development* 29, no. 5 (2009): 487–94. doi:10.1016/j.ijedudev.2009.04.004.

Karimullah, Suud Sarim. "Konsep Keluarga Smart (Bahagia) Perspektif Khoiruddin Nasution." *Tafhim Al-'Ilmi* 13, no. 1 (2021): 75–88.

———. "Reinterpretasi Terhadap Kedudukan Perempuan Dalam Islam Melalui Takwil Gender KH. Husein Muhammad." *ARJIS (Abdurrauf Journal of Islamic Studies)* 1, no. 2 (2022): 115–33.

———. "Urgensi Pendidikan Pra Nikah Dalam Membangun Keluarga Sejahtera Perspektif Khoiruddin Nasution." *Jurnal Kariman* 9, no. 2 (2021): 229–46.

Karimullah, Suud Sarim, Moh Amin, and Ummu Diana Munawwarah. "Strengthening Spiritual Education Based on the Qur'ān in Building Character in the Digital Age." *Devotion Journal of Community Service* 3, no. 14 (2022): 2785–94. doi:10.36418/dev.v3i14.316.

Karimullah, Suud Sarim, Mu'adil Faizin, and Aufa Islami. "Internalization of Islamic Moderation Values in Building a Civilization of Love and Tolerance." *Al-Insyiroh: Jurnal Studi Keislaman* 9, no. 1 (2023): 94–125. doi:https://doi.org/10.35309/alinsyiroh.v9i1.6345.

Krull, Laura M, Lisa D Pearce, and Elyse A Jennings. "How Religion, Social Class, and Race Intersect in the Shaping of Young Women's Understandings of Sex, Reproduction, and Contraception." *Religions* 12, no. 1 (2020): 5. doi:10.3390/rel12010005.

Lopes Cardozo, Mieke T A, and Eka Srimulyani. "Analysing the Spectrum of Female Education Leaders' Agency in Islamic Boarding Schools in Post-Conflict Aceh, Indonesia." *Gender and Education* 33, no. 7 (2021): 847–63. doi:10.1080/09540253.2018.1544361.

Mahoney, Annette. "Religion in Families, 1999–2009: A Relational Spirituality Framework." *Journal of Marriage and Family* 72, no. 4 (2010): 805–27. doi:10.1111/j.1741-3737.2010.00732.x.

Miedema, Esther, Winny Koster, and Nicky Pouw. "Taking Choice Seriously: Emic Understandings of Decision-Making about Child Marriage." *Progress in Development Studies* 20, no. 4 (2020): 261–69. doi:10.1177/1464993420965315.

Narasimha, B C, P Anand, K S Ravish, S S Navya, and T S Ranganath. "Role of Self Help Groups in Women Empowerment and Health." *International Journal of*

Community Medicine and Public Health 3, no. 8 (2016): 2026–28. doi:10.18203/2394-6040.ijcmph20162210.

Razack, Sherene H. "Imperilled Muslim Women, Dangerous Muslim Men and Civilised Europeans: Legal and Social Responses to Forced Marriages." *Feminist Legal Studies* 12 (2004): 129–74. doi:10.1023/B:FEST.0000043305.66172.92.

Reshi, Irshad Ahmad, and T Sudha. "Women Empowerment: A Literature Review." *International Journal of Economic, Business, Accounting, Agriculture Management and Sharia Administration (IJEBAS)* 2, no. 6 (2022): 1353–59. doi:10.54443/ijebas.v2i6.753.

Roos, Simone A De. "Young Children's God Concepts: Influences of Attachment and Religious Socialization in a Family and School Context." *Religious Education* 101, no. 1 (2006): 84–103. doi:10.1080/00344080500460743.

Sugitanata, Arif, and Suud Sarim Karimullah. "Implementasi Hukum Keluarga Islam Pada Undang-Undang Perkawinan Di Indonesia Mengenai Hak Memilih Pasangan Bagi Perempuan." *SETARA: Jurnal Studi Gender Dan Anak* 5, no. 1 (2023): 1–14. doi:10.32332/jsga.v5i01.6536.

Wahyuni, Sri, and Sanchita Bhattacharya. "Strategy of Islamic Religious Education Teachers in Increasing Student Learning Motivation." *Tafkir: Interdisciplinary Journal of Islamic Education* 2, no. 2 (2021): 229–49. doi:10.31538/tijie.v2i2.22.

Wati, Tita Pertama, Naimah Naimah, Suud Sarim Karimullah, and Indah Sri Anggita. "Consistency of Balinese Family Education in Forming a Love of Culture From an Early Childhood." *Devotion Journal of Community Service* 3, no. 11 (2022): 1–126. doi:10.36418/dev.v3i11.221.