

Women's Character Education and Gender Equality in Indonesia: A Pancasila-Based Ethical Analysis

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Abstract

This study examines the relationship between character education and gender equality in Indonesia through the perspective of Pancasila ethics. In general, studies on character education and gender equality in Indonesia have primarily focused on expanding women's access to education and participation in public life. However, these studies have not adequately analyzed how character education may reproduce or challenge gender power relations within the framework of Pancasila values. This gap indicates the need for an ethical analysis that positions Pancasila not merely as a normative slogan but as a critical evaluative framework. This research employs a qualitative approach with a conceptual analysis design based on literature studies. The data sources consist of accredited scientific journals, reputable international publications, and academic books relevant to character education, gender studies, and Pancasila philosophy. The analysis was conducted thematically, emphasizing the principles of just and civilized humanity and social justice as core values within Pancasila ethics. The findings reveal that character education for women in Indonesia still tends to be normative and socially adaptive, which may unintentionally maintain double moral standards and limit women's agency. This study contributes to the theoretical clarification of Pancasila's role as a critical ethical framework for reconstructing a more gender-equitable model of character education. The implications of this research suggest that educational policies and practices should be directed toward an empowering and gender-equitable approach that aligns with the ethical foundations of Pancasila.

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Introduction

In discourse global education, gender equality and education character become two important agendas in development man sustainable. The Union Nations through the Sustainable Development Goals affirms importance inclusive and gender - equitable education as foundation public democratic (United Nations, 2015). UNESCO also emphasizes that education No only expand access, but must transforming social norms and relationships power that is not equal (UNESCO, 2020). Within the framework education global citizenship, formation values and character viewed as a learning process that fosters awareness critical to justice social, equality and respect to dignity human (UNESCO, 2019). However Thus, a number of study show that education character in practice pedagogical Still often reproduce gender stereotypes and relationships social that is not equivalent (Unterhalter, 2019). Conditions This show that education gender responsive character is a strategic agenda in development modern society.

In the Indonesian context, the global agenda No can released from framework mark local that becomes base system education nationally. Character education in Indonesia is philosophical rooted in the values of Pancasila which emphasize humanity, justice social, and respect to dignity human beings. Therefore that, integration between objective global education and values character local become it is important that education No only follow the international agenda, but also remain contextual with identity nationality. In perspective In this way, the values of Pancasila can understood as framework bridging ethics global development goals education with practice education characters at the level national.

In a way historical, educational characters in Indonesia have relatedness close with project formation identity national. Since beginning independence, the values of Pancasila are used runway education For form morality citizens. However in various period political education, especially during the New Order era, internalization more Pancasila values emphasize function integrative and stability social through programs such as Guidelines Understanding and Practicing Pancasila (P4). In practice, Pancasila is often positioned as a set mark normative that must be memorized and internalized, not as framework ethics that can used for criticize reality social. Heritage historical This influence method education character understood until moment this, namely as a planting process values that emphasize suitability social. In policy education contemporary, education character return confirmed as foundation moral formation of citizens and generations nation (Hakim & Dewi, 2022; Hak, 2024). In the middle change social and challenges globalization, education character No Again Enough understood as the formation of individual morals, but also as a social process that shapes fair relations in society (Fauziah et al., 2024).

The values of Pancasila have fundamental role as runway philosophical education character in Indonesia. Pancasila does not only functioning as base state ideology, but also as source mark ethics that regulate relation humanity, justice social, and respect to dignity human beings. A number of study education citizenship confirm that internalization Pancasila values in education character should directed at the formation of character democratic and just, not just memorization normative (Maftuh et al., 2020; Saputri et al., 2024). However, in practice

education, values the often face to face with reality complex social, especially when touch with issue gender equality and emancipation women (Khoirunnisa et al., 2024).

Issue gender equality and emancipation Woman become part important from the development agenda global education at the same time national. Emancipation Woman emphasize confession on rights, opportunities and participation Woman in a way equivalent in various field life, including in education (Juniasih & Komariah , 2024; Setiawan et al., 2024). Although Thus, various study show that improvement access education Not yet in a way automatic followed by changes relation power and fair gender representation in practice education everyday life (Maulana et al., 2024). In other words, the equality achieved often nature procedural, temporary inequality substantive Still endure in form expectation social and moral values attached in a way different to women and men.

In practice education character, condition the appears in the emphasis mark more obedience, politeness and devotion often attached to women. Research in the field of religious and civic education show that mark character often taught in a way different between participant educate women and men, both in learning PPKn and Islamic Religious Education (Lestari & Marzuki, 2024; Lenasari, 2024). This pattern show that education character potential reproduce gender stereotypes in fine through practice pedagogical.

In a way conceptually, gender equality is often understood in framework right basic universal human being who emphasizes equality rights and opportunities (Nussbaum, 2011). Perspective This different with approach based mark culture that emphasizes harmony social and role complementary between men and women. While that, study education characters in Indonesia tend to focuses on the formation of individual morals without link it in a way explicit with analysis gender inequality. Research previously more Lots discuss access education Woman or gender representation in curriculum, but Not yet in a way systematic connect education character Woman with reinterpretation Pancasila values. With Thus, there are gap theoretical in integrate education character, gender equality, and Pancasila ethics in One framework coherent analysis.

Based on gap said, research This focus self in analysis relation between education character women and gender equality in perspective Pancasila ethics. Questions main study This is : *How education character women in Indonesia can analyzed and reconstructed through framework Pancasila ethics for support fair gender equality?* The accompanying sub - questions is : (1) How education character during This positioning Woman in relation values and morality ? and (2) How principle humanity and justice social in Pancasila can interpreted repeat in a way gender responsive ? Problems This significant in a way academic Because touch cross between philosophy education, gender studies , and education citizenship. Analysis critical required For avoid reduction of Pancasila as legitimacy normative without reflection profound ethics.

Studies previously about education character and emancipation Woman generally move in two streams big: first, approach normative which emphasizes education character as individual moral formation; second, the approach critical positioning emancipation as liberation from structure patriarchal. However, the relationship between education character women and emancipation Still often understood in a way dichotomous, as if respect to values and nature Woman always opposite with a gender equality agenda (Ulya, 2024; Inayatul, 2024).

Therefore that, study This become important and relevant For fill in gap conceptual said. Research This placing Pancasila as framework ethical-critical in read dilemma education character women and emancipation, not just as legitimacy normative approach This in line with studies cutting-edge which emphasizes importance make Pancasila as tool reflection critical to practice education that has not been fully fair and inclusive (Khoirunnisa et al., 2024; Fauziah et al., 2024). With Thus, research This expected capable give contribution theoretical in development study education character based on Pancasila and contribution practical for formulation policies and practices more education gender sensitive. This study is also expected enrich discourse about How education character can play a role as room negotiation ethical between emancipation women, religious values, culture and respect to nature Woman in contemporary Indonesian context.

Method

This research uses a qualitative approach with a conceptual and normative-philosophical analysis design based on library research. This approach is used to critically analyze the relationship between women's character education and gender equality through a reinterpretation of Pancasila values. The library study allows researchers to examine ideas, concepts, and scientific findings in the literature on character education and gender studies in a reflective and argumentative manner (Creswell, 2014; Lickona, 2012). Data sources consist of primary and secondary data. Primary data consists of articles from accredited national journals and reputable international journals discussing character education, Pancasila-based education, and gender equality in education (Subrahmanian, 2005; Suyanto, 2021). Secondary data includes academic books and previous research on Pancasila, women's emancipation, and gender relations in education, including Kartini's thoughts and critical analysis of gender inequality in society (Kartini, 2014; Fakhri, 2013; Latif, 2018). Data collection was conducted through a systematic literature search in scientific journal databases and academic publishers using the keywords character education, Pancasila values, women's emancipation, gender and education, and *character education*. The literature was then selected based on topic relevance, academic quality of the sources, and publication recency (Booth, Sutton, & Papaioannou, 2016). Data analysis was conducted using qualitative *content analysis techniques* through the stages of data reduction, theme mapping, and critical interpretation of the relationship between women's character education and demands for emancipation. In this process, Pancasila values—particularly the principles of just and civilized humanity and social justice—were used as an analytical framework to evaluate character education practices from a gender justice perspective (Notonagoro, 2017; Kaelan, 2016). Source triangulation was conducted by comparing literature from the fields of education, gender studies, and Pancasila philosophy to maintain the credibility of the analysis.

Results and Discussion

Results

Study This reveal that education character women in Indonesia, when analyzed through framework Pancasila ethics, still is at in tension between narrative gender equality and moral construction based on differentiation role. Analysis literature show that education character No

only form individual values, but also reflect relation gender power at work in practice education. Findings study This identify three theme main : (1) differentiation gender- based moral agency, (2) tension between equality procedural and inequality substantive, and (3) reinterpretation Pancasila values as base reconstruction education character Woman.

First theme show existence differentiation moral agency in construction education character. Women in general consistent represented as guard morality social through emphasis on values politeness, obedience, and responsibility answer domestic, while quality leadership, independence, and courage more often attached to men. This pattern No just reflect difference value, but also shows How education character operate in framework relation gender power that shapes distribution moral role between men and women. Within the framework said, women's moral agency tend placed in position maintenance oriented normative harmony social, whereas man more often positioned as subjects who have legitimacy for act and lead. Findings This show that education character Not yet fully represent Woman as autonomous moral subject, but rather Still influenced by construction social restrictions room participation and leadership Woman.

Second theme indicates that although policy education national confirm equality access and participation, practice education character Still produce double moral burden for women. This is confirm existence distance between equality procedural and fairness substantive. Findings This expand study previously focused on access education, with show that problem main located in the dimension internalized moral values and expectations in practice pedagogical.

The third theme show that the values of Pancasila, in particular just and civilized humanity as well as justice social, can framed repeat in a way conceptual as principle confession on autonomy and capacity rational women. In the analysis this, Pancasila does not positioned just as legitimacy normative, but as framework ethical critical for assess and reconstruct practice education character. Third theme the each other related and forming framework conceptual coherence: moral differentiation gives birth to inequality substantive, which then demand reinterpretation mark as base transformation.

Relation between education character women and emancipation in various literature Still often understood in a way dichotomous. A number of study describe as if respect to moral values, roles social and natural Woman always opposite with a gender equality agenda. Perspective This appear when education character positioned especially as mechanism maintaining social norms traditional, while emancipation understood as effort leave construction mark said. Analysis literature in study This show that dichotomy the No fully reflect complexity relation between both of them. Although policy education national has confirm equality access and participation women, practice education character Still often produce double moral burden through expectation higher moral standards and behavior strict. Conditions This show existence distance between equality procedures guaranteed by policy and justice substantive in practice pedagogical.

In a way overall, findings study This show that dilemma education character women in Indonesia do not solely lies in the problem access education, but on the structure moral values and expectations that shape relation gender power in practice education. Differentiation moral

agency attached to women and men produce pattern education characters that are implicit maintain distribution traditional moral roles. This is explain Why equality procedural in form access education Not yet fully produce justice substantive in experience education Woman.

Table 1. Findings Study

Main Theme	Core Findings	Meaning Analytical
Differentiation gender- based moral agency	Character building represent Woman as moral guardian (polite, obedient, guarding harmony), whereas man more associated with leadership, courage, and independence.	Show that education character Still reflect relation gender power and not yet fully put Woman as autonomous moral subject.
Tension between equality procedural and fairness substantive	Policy education has ensure equality access, but practice education Still produce double moral burden for Woman.	Show existence distance between formal equality in policies and experiences education women who have not fully equivalent.
Reinterpretation Pancasila values	Fair and civilized human values as well as justice social can used as base ethical for assess and reconstruct education character Woman.	Pancasila can functioning as framework ethical critical for build education more characters gender responsive.

With Thus, research This give contribution theoretical with expand study education character from approach normative going to analysis critical ethics that places the values of Pancasila as framework evaluative for examine relation gender power in education. Through approach said, the article This offer perspective that education character No must disputed with a gender equality agenda, but can reconstructed as room pedagogical strengthening moral capacity, autonomy, and participation Woman as equal citizens.

Discussion

Findings study This show that education character women in Indonesia are still is at in tension between narrative gender equality and moral construction based on differentiation role. Analysis to literature reveal that differentiation moral agency between women and men No only is problem representation values, but also reflects relation gender power at work in practice education. In the context of this, education character No just functioning as mechanism internalization moral values, but also as room reproduction of social norms that form distribution role between men and women. Findings This in line with study Safitri and Wijayanti (2024) who showed that education characters that are not potentially gender sensitive strengthen stereotypes social in environment school.

If interpreted through pedagogy feminist, findings This show that institutions education Still reproduce distribution unequal moral agency. Pedagogy feminis look at school as room production at a time transformation identity social, so that gender- based moral differentiation shows Not yet optimally function emancipatory education. From the perspective theory

education citizenship, condition it also indicates that formation citizens yet fully recognition - oriented equality capacity rational and participatory women. With Thus, the results study This expand framework education mark with emphasize importance dimensions justice substantive, not just internalization of norms. Findings This strengthen the results of Maulana et al. (2024) who found that implementation gender equality in education Still hampered by curriculum and cultural biases patriarchal.

Normatively, character education in Indonesia is directed for form a man of faith, morals noble and responsible answer in a way social as mandated in Constitution National Education System. In study education citizenship and moral education, education character understood as a systematic process for form character civilized citizens who are committed to values nationality (Hakim & Dewi, 2022; Hak, 2024). However, as confirmed in study philosophy Pancasila education, education character No Once ongoing in room empty, but rather always intertwined with values, ideology, and structure living social in society (Kaelan, 2016; Latif, 2018).

In context women, education character Still often attached to the construction role social certain things that are considered ideal, such as obedience, politeness, and devotion. Perspective critical in gender studies emphasize that construction the is not reality natural, but rather results interpretation institutionalized social through education and culture (Fakih, 2013). A number of study national show that education character Woman tend put Woman as guardian of social morals, while strengthening character leadership, courage, and autonomy more dominant directed to men (Lestari & Marzuki, 2024; Hakim & Dewi, 2022).

The pattern reflected in practice education, good through formal curriculum and practice learning daily. Research about implementation education character based on Pancasila shows that mark humanity and justice social often put forward in a way normative, but Not yet fully translated to in practice gender -sensitive pedagogical practices (Maftuh et al., 2020; Fauziah et al., 2024). As a result, education character potential normalize distribution role social that is not equivalent through representation role in teaching materials, division assignments in class, as well as expectation behavior participant educate.

In dynamics contemporary Indonesian society, women face situation paradoxical. In one side, policy education and development national push improvement participation women in the room public, education height, and the world of work. On the other hand, women still burdened moral and social demands more traditional strict. Study of gender equality in education basic and education tall show that improvement access education Not yet always followed with change method view to roles and characters women (Maulana et al., 2024; Setiawan et al., 2024).

Condition the indicates that education character Woman is at in dilemma structural between formation of morals and demands gender justice. Character education that is not reviewed in a way critical potential become instrument reproduction inequality social legitimized by values culture. In perspective Pancasila philosophy, conditions This contradictory with principle just and civilized humanity, which places every man including women as subject dignified and equal (Kaelan, 2016; Latif, 2018). Therefore that, education character Woman need reoriented with make the values of Pancasila as base evaluative critical,

not merely a normative slogan. Pancasila, in particular please Just and civilized humanity as well as Social Justice for All Indonesian people, demand education characters that are not limit women in roles social certain, but strengthen his moral, social and civic capacity in a way fair and contextual approach This in line with idea emphasizing gender justice deletion injustice structural without deny difference nature Woman as reality biological that must be respected and protected (Fakih, 2013; Maftuh et al., 2020).

In a way normative, emancipation Woman has become part from the development agenda and policies education in Indonesia. Various formal policies and regulations affirm importance gender equality in context education, including through document policy education national that encourages equal access for women and men. However, a number of study empirical show that although access education Woman relatively increase, transformation relation unequal power Not yet fully happen in practice education in schools and universities high (Yuspiani et al., 2023). Phenomenon This in line with findings Unterhalter (2014) shows that policy gender equality in education often stop at the rhetorical level policy, without touch change structure relation power in space classes and institutions education.

One of challenge main is that emancipation often understood in a way narrow as equality administrative access for example to what extent women can enter school or university without notice dimensions substantive like experience learning, interaction social in class, or representation Woman in teaching materials and leadership school. Study of gender inclusivity in material learning take notes that Lots textbooks and materials learning at school base Still Not yet reflect fair representation between women and men, so describe equality only formally but No in a way substantial (Salsabila et al., 2024). Findings This reinforced by research by Stromquist (2015) which confirms that curriculum often becomes an arena for reproduction mark patriarchal that is not realized by educators.

In practice education, gap appear when formal policy on gender equality does not fully implemented in the learning and education process character. Connell (2009) explains that institutions education often reproduce relation the power that has been established through curriculum, culture school, and interaction pedagogical. In the Indonesian context, research by Mulyana and Rachmawati (2021) in journal accredited national show that gender bias in teacher-student interaction Still strong, especially in giving role leadership and decision making decisions in class.

A number of thinker feminism moderates in Indonesia assert that emancipation No identical with standardization role between men and women. Fakih (2013) emphasized that gender justice is not means eliminate difference nature, but rather delete injustice structural birth from construction social. In the context of education, approach This in line with Walker's (2018) findings state that that justice education gender- based must give room choice meaningful life for women, not force one uniform model of emancipation.

Suryakusuma's (2011) study shows that formal policies are often of a ambivalent: on one side push participation women, but on the other hand still maintain higher moral and social standards strict for Woman compared to men. In the world of education, this This reflected in education character that emphasizes mark politeness, obedience, and responsibility answer domestic for women, while mark leadership and independence more attached to men. This

pattern is also found in study national by Hidayati and Nurhayati (2020) which shows that education character at school still loaded with gender-based moral differentiation.

From the perspective Islamic and humanistic education, a number of literature confirm that respect to nature Woman No contradictory with principle emancipation. Nussbaum (2011) through approach *capability approach* emphasize that justice education must allows Woman develop potential himself in a way intact, including role family and social, according to with choice aware they. With Thus, education No may force Woman leave role its nature, but also not may limit choice his life in the name of nature.

In context policy education national, too broad an approach administrative to emancipation potential ignore need specific women. An international study by Cornwall and Rivas (2015) shows that many gender equality programs in developing countries fail Because No linking formal policies with reality cultural and experiential life women. Therefore that, policy education need designed more contextual, with give room for Woman For balance role public and domestic in a way dignified.

character building become room strategic for bridge tension between formal policies and practices education. Giroux (2001) emphasizes that education should nature emancipatory, namely equip participant educate with awareness critical to structure social that is not fair. Within the framework this, education character Woman can directed for grow mark independence, responsibility responsibility and concern social, without deny mark motherhood, empathy, and care that become part important from nature Woman.

Double moral burden experienced Woman in education character is not consequence natural from nature women, but rather results from construction social that places Woman as symbol morality collective. In many practice education in Indonesia, women positioned as representation mark politeness, honor, and order social, so that behavior Woman assessed No only as expression individual, but also as reflection moral quality of the family, institutions education, even society. Position This cause education character to Woman nature more supervise than empowering. Phenomenon similar also found in context global education, where gender equality is often hampered by cultural norms and standards social inequality although formal policies have been legalized (Otieno et al., 2024).

In a way conceptual, natural biological Woman like function reproduction, motherhood, and ability nurse is reality natural worthy respected and protected. Problem appear when nature the transformed become excessive moral demands, such as must for always obedient, yielding, and guarding harmony social even in an unavoidable situation fair. Fakhri (2013) emphasized that gender inequality does not sourced from difference biological, but rather from interpretation social ties women in roles and moral burdens that are not equal. In the context of education, interpretation This often institutionalized through school norms and practices pedagogical which is implicit direct women in certain moral roles.

In practice education character, condition the seen from standard different assessments between participant educate women and men. Women are more often assessed from moral and affective dimensions like politeness, courtesy, and obedience, whereas man more Lots assessed from aspect cognitive, leadership, and courage. Connell (2009) mentions condition This as part from reproduction relation gender power through institutions education, where women

directed become moral subject, not subject critical. Research about education inclusive based gender equality also shows that practice education that is not potentially gender sensitive strengthen stereotypes and unequal moral expectations to participant educate women (Ibda et al., 2024).

Study national strengthen findings The study by Yuspiani et al. (2023) shows that that Woman in environment education often burdened higher moral expectations high, good as participant educate and as educators. They expected become example ethics without get support adequate structural, especially when operate role double as professional and mother. Condition This show that education character Still positioning Woman as moral guardian of the institution, no as individuals who have equal space for negotiate on role social.

Situation the potential weaken objective emancipation in education. When women continously sued for “more moral”, space for they for behave critical, taking risk, and express self become limited. This is show that gender equality in education Not yet fully touch dimensions participation substantive and moral leadership of women (Nengyanti, 2025). Nussbaum (2011) through approach *capability approach* confirm that justice education must open room for Woman For develop capacity rational, moral autonomy, and choice his life in a way intact, not just comply with existing social norms.

From the perspective Pancasila values, burden different moral standards to Woman contradictory with principle just and civilized humanity as well as justice social. Pancasila does not teach distinction moral standards based on type gender, but rather confirm dignity equal human beings. In the context of this, education character that places Woman as object moralization excessive precisely deviate from the spirit of Pancasila. A number of study about gender and education in Indonesia also shows existence stereotypes role in teaching materials (Wahyuni et al., 2025) and importance habituation institutional and cultural inclusive schools For internalize mark equality (Nurhayati & Harahap , 2025).

With Thus, education character Woman need directed at dismantling double moral standards at a time strengthening women's moral autonomy. Nature biological Woman should become base respect and protection, no legitimacy control social to behavior women (Ibda et al., 2024). Equitable character education need develop mark not quite enough responsibility, integrity, and empathy in a way equivalent for men and women. Approach This No only relevant in a way academic, but also important for formation a just, civilized and harmonious Indonesian society with Pancasila values.

In practice education nationally, Pancasila is often reduced become a normative slogan in document curriculum and policies education character without functioned as tool criticism to reality unequal education. A number of study national show that education character Still reproduce gender inequality through moral standards that are not equivalent between men and women (Yuspiani et al., 2023). Conditions This show that Pancasila values have not fully operationalized as framework ethical in evaluate practice education. Therefore that, Pancasila is necessary presented No just as legitimacy symbolic, but as framework ethical critical for assess and reconstruct practice education character women who have not fully fair.

Second Principle of Pancasila, *Just and Civilized Humanity*, emphasizes confession on dignity man without distinction based type gender. Principle This demand education character

that treats Woman as subject dignified, not object moralization social. However, research by Salsabila et al. (2024) shows that that teaching and practical materials pedagogical in schools Still often represent Woman in domestic moral role, while man associated with rationality and leadership. Representation the show existence mismatch between mark humanity in Pancasila and practice education that is still reproduce distribution gender roles in No equivalent.

In the perspective of Pancasila, respect to nature Woman must placed in framework humanity and justice. Nature biological Woman like pregnancy, childbirth, and the role motherhood is reality natural that is necessary respected and protected by the system education. However, nature the No may transformed become barrier participation social or legitimacy moral burden that is not proportional. Fakhri (2013) emphasized that gender inequality emerges No from difference biological That alone, but rather from interpretation social that makes it base for inequality roles and power.

Fifth Principle, *Social Justice for All Indonesian people*, give runway ethical For reconstruct education characters to be more sensitive to experience life women. Justice social in education No Enough interpreted as equality access, but also includes justice in distribution not quite enough moral responsibility and support structural research Yuspiyani et al. (2023) showed that Woman in institutions education often burdened expectation ideal character such as patience, sacrifice, and exemplary behavior without accompanied accommodating policies reality role double they.

Reconstruction education character Pancasila- based demands shift from approach moralistic going to approach ethical-emancipatory. Character education No may stop at planting compliance, but must develop awareness critical, moral autonomy, and responsibility answer social in a way equal. Reflective and dialogical character education more effective in form individual integrity compared to approach normative in nature indoctrinative (Wuryandani et al., 2020).

Reconstruction education character based on Pancasila because That demand shift from approach moralistic going to approach ethical-emancipatory. Character education No only emphasize compliance against the norm, but also necessary develop awareness critical, moral autonomy, and responsibility answer social in a way equal. Approach education reflective and dialogic characters proven more effective in form moral integrity compared approach normative in nature indoctrinative (Wuryandani et al., 2020).

Within the framework said, Pancasila can functioning as bridge between emancipation women and respect to nature biological. Application Pancasila values in general critical demand change structural in policies and practices education, including revision curriculum, strengthening competence gender -sensitive educators, as well as development culture fair school to women. With Thus, making Pancasila as framework ethical critical means return its function as tool reflection and correction social, so that education character Woman No only honor its nature, but also liberates they from moral burden that is not proportional as well as strengthen dignity man in a way equivalent.

Character education in Indonesia is more Lots directed as mechanism adjustment social (*social conformity*), namely form individuals to comply towards norms, values and order social that has established. In the context of women, orientation This often has implications for

strengthening roles normative which is considered ideal, such as obedience, politeness, and sacrifice. As a result, education character tend prepare Woman to “adjust” self with structure existing social, not For own Power critical in face the inequality they experience (Wuryandani et al., 2020).

Reorientation education character become an empowerment process demand change fundamental paradigm. Character education No Again understood just as internalization moral values, but as a formation process conscious, reflective, and empowered subjects. In perspective this, character No only measured from compliance against the norm, but rather from ability individual take decision ethical in a way autonomous and responsible answer. Research Yuspiani et al. (2023) showed that education that encourages reflection critical more effective in build trust self and participation Woman compared to education that is normative and moralistic.

For women, empowerment through education character means strengthening agency namely ability for act, choose, and determine direction his life in a way aware. However, strengthening agency This often hampered by education characters that are still positioning Woman as object moral development, not subject learning. Salsabila et al. (2024) noted that practice gender biased learning is limiting room Woman For argue, lead, and express view critical condition This show that without reorientation pedagogical, education character precisely potential weaken agency Woman.

Important confirmed that empowerment Woman in education character No contradictory with respect to nature women. Nature biological women like role motherhood and function reproductive is reality natural that is necessary accommodated in a way fair in system education. However, education empowering character No make nature as role boundaries social, but rather as context that must be protected through policies and practices humane education. Fakhri (2013) emphasized that gender justice instead achieved when system social allows Woman operate its nature without lost right on development self and participation public.

Within the framework Pancasila values, reorientation education character going to empowerment in harmony with please *Just and Civilized Humanity* and *Social Justice for All Indonesian people*. Empowering character education put Woman as man whole that has dignity, rationality, and responsibility moral responsibility. Pancasila does not want perpetuating education inequality through moral language, but constructive education justice substantive through strengthening capacity individual and transformation structure social.

More far, education character based empowerment demand change role educators and institutions education. Teachers and lecturers No Again functioning as moral controller, but as facilitator awareness critical. Giroux (2001) emphasizes that emancipatory education must open space for dialogue, reflection, and courage think. In the context women, space This it is important that they can reflect experience his life, including dilemma role social and moral pressure, in a critical and meaningful.

With Thus, reorientation education character from adjustment social to empowerment is step strategic for answer dilemma gender equality in Indonesia. Empowering character education No eliminate mark culture and nature women, but process it in a way critical in frame

Pancasila justice and humanity. Approach This allows Woman grow as subject empowering, character- based and capable education contribute in a way authentic in life social, academic, and national.

Character education in schools need designed with approach integrative that respects nature Woman as understood in religious teachings and values culture local, without stuck in reduction role social women. In perspective Islamic education and Nusantara culture, women viewed as subject dignified who has not quite enough equal moral, intellectual and social responsibility, even though own nature distinctive biological. Sensitive character education to nature should leave from principle *contemplation value* namely understand nature as trustworthy, not as barrier room actualization (Muslihati , 2020).

In the context of religion, a number of study confirm that difference nature between men and women No intended for create moral hierarchy, but rather distribution not quite enough mutual answer complement. Character education in schools need internalize mark not quite enough responsibility, trustworthiness, and piety social in a way equal, without charge higher moral standards heavy to student. Research in *Al-Tahrir Journal* show that the bias in religious interpretation in education precisely often appear when mark nature withdrawn to realm social in a way rigid and ahistorical, so that hinder development potential women (Musjalani , 2020).

From the perspective culture, values true local Indonesian many place Woman as center moral and social resilience community. However, in practice education, values culture often simplified become demands compliance and politeness symbolic. Studies in *Women's Journal* reveal that education character based culture often fail differentiate between mark sublime culture and practices social patriarchal that accompanies it, so that school in a way No aware reproduce gender stereotypes (Prihatini, 2021). Therefore that, education character must capable sorting mark liberating culture and limiting values.

Character education that takes into account nature Woman in a way Healthy demand approach contextual and reflective pedagogical. School need develop learning character that instills mark faith, responsibility responsibility and concern social, at the same time give room for female students for develop courage thinking, leadership, and power critical. Rahmawati's research (2022) in *Journal of Islamic Religious Education* show that approach reflective based religious values are capable increase trust self female students without remove identity religious and cultural they.

Within the framework Pancasila values, approach This in line with principle humanity and justice social. Pancasila does not separating religion and culture from education, but place it as source values that must be processed in a way fair and contextual. Fair character education No standardize role, but give room develop in accordance potential and conditions the nature of each individual. With thus, respect to nature Woman precisely become part from practice justice social in education.

With Thus, education character at school should directed at the formation of women who have faith, morals and empowerment, with make religion and culture as source ethics liberation, not control social approach This allows school operate function education character in a way intact keep moral values, respect nature women, and at the same time prepare generation critical and contributing women for life social nation.

Conclusion

Character building for women in Indonesia should not be understood merely as the cultivation of individual moral values, but as a social practice shaped by power relations, gender constructions, and cultural dynamics. This study shows that women's character education is still often dominated by normative expectations such as obedience, politeness, and devotion, while lacking critical reflection on structural gender inequalities. As a result, women frequently face a dilemma between the ideals of emancipation and the social expectations reproduced through education. The findings also reveal a gap between formal gender equality policies and educational practices, where emancipation is often limited to access rather than transformation of power relations and learning experiences. In this context, Pancasila provides a critical ethical framework that positions women as dignified, empowered subjects with moral autonomy. Therefore, reorienting character education from social conformity toward empowerment is essential for developing a more just, inclusive, and gender-equitable Indonesian society.

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Authors' Note

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