




Gender equality in Catholic religious and character education: A multiculturalism perspective



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Dates:

Received: 05 Jan. 2022
 Accepted: 24 May 2022
 Published: 27 July 2022

How to cite this article:

Truna, D.S., Viktorahadi, R.F.B. & Haq, M.Z., 2022, 'Gender equality in Catholic religious and character education: A multiculturalism perspective', *HTS Teologiese Studies/Theological Studies* 78(4), a7317. <https://doi.org/10.4102/hts.v78i4.7317>

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Gender equality continues to be important because it strengthens society. One of the efforts to promote gender equality in Indonesia is gender equality education. For Catholics in Indonesia, the existence of the 2013 Curriculum Ethics and Catholic Education (PAK Kurtilas) had a strategic role in mainstreaming gender equality education. This research used library sources to research these textbooks with adequate ethical and multicultural analysis. Here, information was conveyed through a qualitative approach through annotations and descriptive data on the texts studied. According to this study, the curriculum offers instructional materials on the value of gender equality in intercultural education, which used the critical discourse analysis (CDA) technique. The textbook analysis also recommended using gender-responsive learning approaches and methods so that students could comprehensively understand the material on gender equality.

Contribution: This article uses a textual analysis with a religious socio-ethical viewpoint. This study could help to solve social problems through theological education.

Keywords: learning approaches; religious education; religious pluralism; social communication; textual analysis.

Introduction

Gender equality in society is to strengthen the community itself (Agarwal 2018; Heymann et al. 2019). One of the efforts to support gender equality is women's empowerment (Glas, Spierings & Scheepers 2018; Sen 2019). However, women's empowerment is not a stand-alone goal (Topal 2019). Apart from being an integral part of the religious visions (Graff, Kapur & Walters 2019), empowerment is an effort to eradicate extreme poverty and hunger (Tang 2022), achieve universal primary education (Masuda & Yamauchi 2020), reduce child and maternal mortality (Santoso et al. 2019), and maintain public health (O'Hara & Clement 2018). In addition, women's empowerment is also a driving force for sound environmental management (Doss et al. 2018) and world order (Eichenberg 2019).

Empowering women through gender equality education, thus, continues to be necessary (Perempuan & Tahunan 2020; Psaki, McCarthy & Mensch 2018). Because the awareness to develop all sections of society must be instilled from an early age (Heath, Sommerfield & Von Ungern-Sternberg 2020; Wulansari 2017), at the school level, the students will later be the ones who build the community itself (Fiock 2020). From within their teachings, religions in Indonesia have responded to this phenomenon (Dadi 2021), including Islam, Christianity, Hinduism, Buddhism, and Confucianism (Prihatini 2020; Pasaribu 2021). Catholic teaching itself views developing a gender-just society (Davis 2019). Therefore, in Indonesia, the religious leaders recommend that the instructions of these religions be included in the National Curriculum. In this case, Catholic leaders in Indonesia conceptualised Catholic Education and Ethics Curriculum 2013 (*PAK Kurtilas*).

Gender is a concept that examines the differences between men and women due to the formation of personalities from society (prevailing social conditions, customs, and culture). In this sense, gender is a form of social engineering. Gender is not something natural (Roded 2015:61). The term 'gender' was first introduced by Stoller (1964:4) to separate human characteristics based on definitions, both socio-cultural and those derived from biological, and physical attributes.

Regarding the content of multicultural values that will be analysed from the *PAK Kurtilas* textbook as an object of research, Ameny-Dixon (2004:1–12) outlines the position of texts in the frame of the concept of global ideas about multicultural values. Ameny-Dixon states that textbook analysis in

research falls into the worldwide idea of multiculturalism, particularly in 'detecting bias in texts and media'. In other words, this global frame map of multiculturalism provides a place for textbook analysis in his research. The study shows the actual condition of the text and the message it conveys. This analysis reveals several things that need to be completed as recommendations so that *PAK Kurtilas'* role becomes more strategic in mainstreaming gender equality.

Research methods and design

This study uses critical discourse analysis (CDA) (Fairclough 2003). This strategy was chosen with the notion that each communication from the text as the object of study is contextual. Here, at one stage of analysis, the concerns expressed by the text become related discourses and have the potential to have implicit relationships with other discourses (Fairclough 2003:11). These discourses are also related to specific constructions of global and national space-time, which can be seen from the same perspective. Halliday (1975:18) explains that text is an example of linguistic interaction where people use language, whatever is said or written. In other words, the text is related to what is done, interpreted, and told by the community in real situations.

Text analysis is the initial stage in understanding the use of language in the text. The use of language is closely related to the context of the situation. Fairclough (2003) explained that this context is included in the production process and interpretation of the text. Furthermore, the cultural context becomes the socio-cultural practice of the discourse. The final stage explains the form of a message called the interrelationship between text and context. This research uses this analysis flow. This type of research is qualitative research with data collected in qualitative data, namely data presented in spoken words instead of numbers (Muhadjir 1996:196). The analysis used is critical discourse analysis. The following is the data analysed to converge into the study results.

Results

This section will discuss the following issues: gender mainstreaming in education, the 2013 Curriculum, and gender equality in the school curriculum.

Gender mainstreaming to education

Since 2008, the Indonesian government has formulated a Gender Mainstreaming policy in education (Permendiknas No. 84 of 2008) (Dewi 2017:17). Efforts to mainstream gender continue to receive attention. In 2013, a study on *One Decade of Gender Mainstreaming in the Education Sector* was carried out (Pendidikan & Kebudayaan 2013). The result is three recommendations for developing gender mainstreaming (Manusia 2007:5). First, the Ministry of Education and Culture and Religious Affairs Regulations oblige all Directorates-General to mainstream gender equality in education at all school levels. Second, the Minister of Home

Affairs Regulation obliges all local governments and parliaments to mainstream gender equality in education. Third, the Regulation of the Minister of Religion obliges all Regional Offices and Offices of the Ministry of Religion District-City to mainstream gender equality in education at any school level.

Gender mainstreaming is a national and international commitment intended to achieve gender equality and justice (Nurhaeni 2011:25). The gender mainstreaming strategy is implemented in the education sector to ensure that all citizens, both men, and women, can develop their potential by being provided with a positive picture of gender. In addition, human enlightenment, both male and female, is through education (Lailisna 2015:116). More specifically, this gender mainstreaming strategy can be implemented in multicultural education. One of the goals of multicultural education is to help students build cross-cultural dependence and give them a positive picture of group differences, including gender differences (Banks 2013:54).

Schools can integrate multicultural education into their institution, especially civic education and Social Studies subjects, language, and the like (Wihardit 2010:99). Every subject teacher can integrate multicultural teaching into the subjects they teach (Rohman & Mukhibat 2017:31-56). The possible way to organise multicultural insights in Indonesia is through religious education (Abdullah 2005:2). Religious education with a multicultural perspective is aimed at meeting people's needs for education on an ongoing basis while at the same time presenting the face of religion and culture and its relationships with equality and harmony. Thus, religious education emphasises that multiculturalism is an opportunity and possibility to learn from each other about preparing and celebrating a plurality of religions, ethnicity, and culture through the world of education (Baidhawiy 2005:86).

In Indonesia, one form of religious education is Catholic Religious Education and Ethics 2013 Curriculum or *PAK Kurtilas (Pendidikan Agama Katolik dan Etika Kurikulum Tiga Belas)*. The 2013 curriculum is revised based on the ideas in the Competency-Based Curriculum Pioneer (KBK) of 2004. However, these efforts have not been resolved due to the pressure to implement the 2006 Education Unit Level Curriculum (KTSP). The 2013 curriculum itself is a curriculum that prioritises understanding, skills, and character education. This curriculum requires students to understand the material, be active in discussions and presentations, and have courtesy and high discipline (Hadi et al. 2017:7).

PAK Kurtilas is the primary basis for the moral development of students in schools, although the role of parents as the first and foremost educators cannot be replaced by schools (*Gravissimum Educationis* No. 3). In the context of Indonesia, *PAK* is an effort that is carried out in a planned and sustainable manner to develop the ability of students to strengthen their faith and devotion to God Almighty,

following the teachings of the Catholics. These efforts are carried out while still paying attention to respect for other religions to create harmony between religious communities to realise national unity (Setyawan 2014:2). In particular, the Catechetical Commission of the Indonesian Bishops' Conference (Komkat KWI) as the party responsible for implementing *PAK* in Indonesia stipulates that *PAK* should be directed to educate hearts and minds in human and religious values, by educating them for dialogue, for peace and personal relationships based on teachings of the Church (Dokumentasi & Penerangan 1999:21).

Concerning multicultural education, *PAK Kurtilas* contains materials on understanding gender equality. This study aims to demonstrate the strategic role of *PAK Kurtilas* in mainstreaming gender equality. This study places the *PAK Kurtilas* textbook (class I–XII) as the research object. Textbooks are tools for students to understand and learn about the world outside themselves reading. Textbooks can be viewed as a store of knowledge about various aspects of life. Because it has been prepared in terms of completeness and presentation, the textbook provides independent study activities about the substance and the strategy. The use of textbooks is part of the book culture, one of the signs of a developed society (Chambliss & Calfee 1998:48). The object of this research is mainly material that contains gender equality.

2013 curriculum

Like other lessons, *PAK Kurtilas* positions textbooks as the primary means of delivering teaching materials. The identity of *PAK Kurtilas* is described in Table 1.

The *PAK Kurtilas* textbook, arranged by the Ministry of Education and Culture of the Republic of Indonesia, contains teaching materials for one year. Students receive the teaching materials in a year in two semesters, namely Semester 1 and Semester 2. According to the Secretary of the Catechetical Commission of the Indonesian Bishops' Conference (Komkat KWI) for the 2012–2018 period, Father Leo Sugiyono MSC (KWI 2019:6), the *PAK Kurtilas* textbook is prepared for Class I–XII consisting of teacher books and student books, with

TABLE 1: Identity of the *PAK Kurtilas* textbooks.

No.	Criteria	Explanation
1.	Book title	Catholic Religious and Character Education (PAK)
2.	Authors	A team from the Catechetical Commission of the Indonesian Church Bishops' Conference (Komkat KWI)
3.	Reviewers	Team from Komkat KWI
4.	<i>Nihil Obstat</i>	Secretary of the Komkat KWI
5.	<i>Imprimatur</i>	Chairperson of the Komkat KWI
6.	Publishing city	Yogyakarta
7.	Publisher	PT. Kanisius Yogyakarta
8.	Year of publication	2017
9.	Number of printing	Second Printing of 2017
10.	Serial number	ISBN 978-979-21-5238-0 ISBN 978-979-21-5241-0
11.	Target of users	Students of Class I–XII
12.	Copyrights	Ministry of Education and Culture of the Republic of Indonesia

subtitles for Elementary School level 'Learning to Know Jesus', for Junior High School 'Learning to Follow Jesus', and for Senior High School 'Sent as Disciples of Jesus'. This subtitle is chosen based on the development of the student's faith, starting from habituation or recognition of faith, then the steps of understanding marked by the student's character. At the high school level, students may already have the ability to live up to and even become witnesses of their faith.

The process of compiling such is in line with the research of Truna (2017:97–98). At the elementary school level, students get an introduction to pictures of places of worship, religious leadership structures, various local traditional clothes, regional languages, and religious festivals attended by students from different socio-cultural and religious backgrounds. Students get several concepts related to the teachings of religions and religious tolerance at the secondary school and tertiary education levels. This textbook also contains various kinds of color illustrations. The illustrations mainly serve to complement the narrative of the biblical texts and stimulate the students' imagination. In addition, this textbook also contains several song texts. Among other things, 'God creates' (KWI 2019:53) and 'God's eyes see' (KWI 2019:8). These song texts facilitate a motoric activity for the students, in motion and play.

PAK Kurtilas Class I–XII textbooks contain a foreword from the Indonesian Bishops' Conference (Komkat KWI). The preface emphasizes that this textbook is prepared based on the 2013 Curriculum. Religious learning increases spiritual insight, hones religious skills, and creates a complete and balanced religious attitude of students, including the relationship between human beings and their Creator, fellow humans, and humans with their environment (KWI 2019: 5–6). Gender equality materials have a position in a whole and balanced relationship between humans and their Creator and their fellow humans.

Following the 2013 Curriculum, *PAK Kurtilas* contains two competencies, namely Core Competencies and Basic Competencies. Core Competencies bind all Basic Competencies that must be produced by studying each subject. Through Core Competencies, vertical integration of all Basic Competencies in different classes can be maintained. Meanwhile, Basic Competence is the competence of each subject for each class derived from Core Competencies. Essential Competencies consist of attitudes, knowledge, and cognitive and psychomotor skills derived from Core Competencies that students must master. For the record, attitude is a content mastery ability that is more difficult to develop and requires an indirect educational process. Knowledge is content that is complete (mastery). Cognitive and psychomotor skills are the abilities to master content that can be trained. These competencies are developed by paying attention to the characteristics of students, initial skills, and attributes of a subject, considering that the competency standards of graduates must be achieved at the end of each education level (Pendidikan & Kebudayaan 2013:13).

PAK Kurtilas contains 400 Basic Competencies from Grade I (Sekolah Dasar – SD, Elementary School) to class XII (Sekolah Menengah Atas – SMA, Senior High School). A total of 400 Basic Competencies underwent an analysis process to determine the percentage content of their multicultural values. This study uses four core multicultural values as its indicators. All forms of multicultural education must always contain their four core values. *First*, an appreciation of the cultural diversity found in people's lives. *Second*, recognition of equal dignity and human rights. *Third*, instilling a sense of human responsibility for cultural diversity in the world community. *Fourth*, is the development of human responsibility for planet earth (Truna 2017:31).

The analysis process found 159 Basic Competencies, or 39.7% of the total number of *PAK* Basic Competencies that contained multicultural values with different percentage distributions.

Gender equality in school curriculum

In its textbook, *PAK Kurtilas* describes Basic Competencies into themes. The use of learning pieces (as a subject) can integrate several Basic Competencies at once. The integration carried out includes two things: *First*, integrating attitudes, skills, and knowledge in learning. *Second* is integrating various related basic concepts (Daryanto 2014:81). Citing the Thematic Learning Guidelines published by the Ministry of National Education's Curriculum R & D Center, Mujimin (2006:34–35) explains that learning themes can provide many advantages in learning practices.

Based on Mujimin WM's opinion, the discussion using the themes in the *PAK Kurtilas* textbook becomes a way for students to achieve Basic Competencies containing multicultural values described in Table 2 with multicultural (core) values as an indicator. The following is the distribution of multicultural themes contained in *PAK Kurtilas*.

The *PAK Kurtilas* textbook has 48 sections containing multicultural values according to its indicators, namely four core multicultural values. The most varied themes of the four multicultural core values cultivate a sense of responsibility for cultural diversity in the world community with eight themes. Based on the themes of teaching materials, Table 2 shows that the theme of 'equality of men and women' and the theme of 'the integrity of the environment created by God' appeared the most. The theme of 'equality of men and women' was discussed in Class I, Class IV, Class V, Class VII, and Class X. The theme 'the integrity of the environment created by God' was discussed in Class I, Class III, Class V, Class IX, and Class XII. With few themes amid many themes, gender awareness in these school books does not talk much about different types of gender. So, gender here is only the traditional two gender, namely male and female only. Follow-up discussions do not appear to be taught in Catholic schools in Indonesia.

The analysis reveals that the theme of equality of men and women (gender equality) is essential in the *PAK Kurtilas*. Five classes from three levels of education provide understanding to students according to their age development needs. This theme is contained in the *PAK* textbooks for Class I, Class IV, Class V, and Class VII. Class I *PAK* textbook puts this theme in the subject of 'God created man'. The Class IV of the *PAK* textbook emphasizes equality of men and women in Chapter I, entitled 'Personal and my environment'. The Class V of the *PAK* textbook explains that the more a child develops according to the traditions or customs he/she lives, the more diverse his/her duties and responsibilities become. The Class VII of the *PAK* textbook discusses the theme of equality of men and women in a separate chapter entitled 'I am proud as a woman or man' (KWI 2019:40–58).

In particular, the *PAK* Class IV textbook discusses the theme of men and women being treated equally in the subtitle, 'The environment helps develop myself as a woman or a man'. The sub-title explains that everyone lives in an environment. The environment in question can be in the form of a natural environment or community environment. The natural and community settings influence each person's formation and personal development. There is a good influence. There are also bad influences. In particular, the community or socio-cultural environment, such as customs, participates in developing one's identity as a woman or a man (KWI 2019:15).

By carrying out duties and responsibilities, a person can further build his character as a man or woman. In society, it can be seen that men and women have different duties or

TABLE 2: *PAK Kurtilas'* multicultural themes.

Multicultural aspects		Class
Multicultural values	Multicultural themes	
Appreciation of cultural diversity.	Diversity as the original reality of human life	III, VI, IX, XII
	The uniqueness of religions in Indonesia	IX, XII
	Dialogue between religions and other beliefs	XII
Recognition of equal dignity and human rights.	Human rights in the light of the Scriptures and Church teachings	V, IX, XI
	Abortion	XI
	Capital punishment	XI
	Equality of men and women	I, IV, V, VII, X
Cultivating a sense of responsibility for cultural diversity in the world community.	Justice	V, VI, XII
	Truth	XII
	Honesty	V, VI, XII
	Rights and obligations as citizens	VI, VII
	Building true brotherhood through cooperation between people of religions and other faiths	VII, VIII, IX, XII
	Striving for peace and national unity	II, IV, XI, XII
	Being critical of ideologies and lifestyles that are developing today	III, X
	Church as an open community	IV, VII, IX, XI
Development of human responsibility for planet earth.	The integrity of the environment created by God	I, III, V, IX, XII
	Problems facing the world	VI, XI
	Social teachings of the Church	XI

Source: KWI, 2019, *Konferensi Waligereja Indonesia, Dokumen tentang Persaudaraan Manusia untuk Perdamaian Dunia dan Hidup Beragama*, Departemen Dokumentasi dan Penerangan, Jakarta

jobs. Physical conditions very much influence the duties and employment of men and women. Because of their physical condition, men tend to choose jobs and roles that are somewhat hard and require physical labor. On the other hand, due to their delicate, gentle, and graceful physique, women often choose the more refined types of work.

With the times and the equality of men and women (gender), there are jobs and roles that men and women also like. For example, women become bus or truck drivers, masons, and construction workers. Likewise, men become nurses, cooks, laundrymen, and babysitters (KWI 2019:15). The Class V of the PAK textbook explains that adult society views men and women with the same dignity and degree. Men and women have the same rights and opportunities to achieve their dreams and develop their abilities. Therefore, men and women might engage in similar behaviors and activities and be natural. For example, they play soccer, serve in the army, work as a bus driver, or work as mechanics. So, occupation or activity is no longer solely a man's domain. On the other hand, men can also care for babies, cook, wash clothes, sew clothes, etc. The choice of teenage girls to become members of the cheerleading team and boys as soccer players is more due to social perceptions than internal desires (Harrison & Lynch 2005:227–36).

This phenomenon shows that men and women have the same degree, even though some activities cannot be changed, namely practices and actions related to being male or female. In breastfeeding a baby, for example, only women can do this. Men cannot do this (KWI 2019:20). On the other hand, men can fertilize eggs, while women cannot. This description received confirmation from Mosse (1993:2). The difference between sex and gender can be described in the Table 3.

Here, being male or female is a gift. However, the path that makes humans' social role of being masculine or feminine is a combination of basic biological structures and biological interpretations formed from culture. Natural things for women and men are not biologically interchangeable.

TABLE 3: Differences between sex and gender.

No.	Characteristics	Sex	Gender
1.	Distinguishing source	God	Habit
2.	Vision and mission	Equality	Habit
3.	Distinguishing element	Biological (reproductive organs)	Culture (behaviour)
4.	Nature	Nature, certain, not interchangeable	Dignity can be exchanged
5.	Impact	The creation of the values of perfection, enjoyment, peace, and others so that it benefits both parties	The creation of norms or provisions regarding 'appropriate' or 'inappropriate': men deserve to be leaders, women deserve to be led, etc. Often harms one party who is usually a woman or a man
6.	Applicability	All the time – everywhere	Can change

Source: Mosse, J.C., 1993, *Half the world half a chance: An introduction to gender and development*, Oxfam GB, Oxford; Rahman, M.T., 2018, *Pengantar filsafat sosial.*; Huriani and Annibras (2019)

Whereas in social position, everything can be exchanged according to the community's needs (Rahman 2018:58).

To help understand the equality of men and women, the Class I of the PAK textbook provides materials with invitations to show prayers and sing songs. The prayers and songs are filled with gratitude because God has created humans as women and men and made them live in harmony and respect for each other (KWI 2019:52–53) (see Figure 1 and Figure 2).

The teacher leads the students to summarize this topic (KWI 2019:58). (1) The first human beings on earth were Adam and Eve. (2) God created Adam from a formed lump of earth. (3) Eve was created from a rib from Adam. (4) Adam and Eve lived in the garden of Eden. (5) Adam and Eve were in charge of caring for all of God's creations. (6) We thank God who created Adam and Eve and all of us. The analysis of the terms women and men complements and confirms the equality of women and men mentioned in the same book in the previous section. The last section is a narrative episode on the text of Genesis 1:26–31. This episode is the narrative of the creation of the first version. The creation of man is introduced more impressively than any preceding work by the announcement of a divine resolution, 'Let us make a man'. God participates more intimately and intensively in this than in the earlier works of creation. Therefore, the Hebrew word 'ādām ('man')

B. Allah Menciptakan Manusia

Terima kasih Tuhan,
Engkau ciptakan
laki-laki dan perempuan.
Dan membuat mereka bahagia.
Ajari kami Tuhan,
untuk berteman
dan hidup rukun
dengan semua orang.
Amin

Meaning:
B. God Created Humans
Thank you Lord,
You created
male and female.
And make them happy.
Teach us Lord,
to make friends
and live in harmony
with everyone.
Amen

Source: KWI, 2019, *Konferensi Waligereja Indonesia, Dokumen tentang Persaudaraan Manusia untuk Perdamaian Dunia dan Hidup Beragama*, Departemen Dokumentasi dan Penerangan, Jakarta

FIGURE 1: Thank God Prayer.

Mari, Menyanyi

Tuhan Mencipta

1 2 3 4 / 5 4 3 / 2 3 4 / 6 • /
Tuhan mencip- ta anak la ki la ki
1 2 3 4 / 5 4 3 / 2 3 3 / 1 • /
juga mencip- ta a- nak pe- rempu- an
5 3 / 4 2 / 3 3 1 1 / 2 • /
Pu ji, pu ji, pu ji lah Tuhan
5 3 / 6 6 5 / 6 5 2 3 / 1 • / • 0 //
Pu- ji, puji- lah, puji Tu han ku

Meaning:
**Let's Sing
God Creates**
God created a boy
also created a daughter
Praise, praise, praise God
Praise, praise, praise my Lord

Source: KWI, 2019, *Konferensi Waligereja Indonesia, Dokumen tentang Persaudaraan Manusia untuk Perdamaian Dunia dan Hidup Beragama*, Departemen Dokumentasi dan Penerangan, Jakarta

FIGURE 2: The song 'God creates'.

is a collective and is never used in the plural. It literally means both man and woman. So, it is clear that since the first narrative episode of the creation story in Genesis, man and woman is said together as creations that have the same position.

But, maybe that meaning is not clear enough to explain the togetherness. So, the narrative episode opens itself to self-criticism or God's evaluation of His work (Gn 1:27). The subject of criticism is humans. In this narrative episode of the creation of man in the Priesterkodex Tradition, God calls the man a creation in His image. Furthermore, the closing of the narrative episode (Gn 1:31) affirms that humans are the perfect creation among other creatures, God expresses His satisfaction. The expression of God's satisfaction can be seen from the expression that everything He made was perfect on that day. The two verses reveal and, simultaneously, emphasize that humans are the most excellent as God's creation. That perfection includes both females and males as creations. Here, equality between women and men is evident (Bhanu Viktorahadi 2022:108–109).

The description of the theme of equality between men and women in the *PAK Kurtilas* textbook is summarized in the following matrix Table 4.

The description of the theme of equality of men and women was deepened with explanations. The Class VII *PAK* textbook uses four articles from the Catechism of the Catholic Church (CCC) to explain that the Catholic Church pays considerable attention to fighting for equality between men and women. The four articles from the CCC are article 369, article 371, article 372, and article 2335 (Church 1994):

Man and woman have been *created*, which is to say, *willed* by God: on the one hand, in perfect equality as human persons; on the other, in their respective beings as man and woman. 'Being man' or 'being woman' is a reality which is good and willed by God: man and woman possess an inalienable dignity which comes to them immediately from God their Creator. Man and woman are both with one and the same dignity 'in the image of God'. In their 'being-man' and 'being-woman', they reflect the Creator's wisdom and goodness. (CCC 369:84)

God created man and woman *together* and willed each *for* the other. The Word of God gives us to understand this through various features of the sacred text. 'It is not good that the man should be alone. I will make him a helper fit for him'. None of the animals can be man's partner. The woman God 'fashions' from the man's rib and brings to him elicits on the man's part a cry of

wonder, an exclamation of love and communion: 'This at last is bone of my bones and flesh of my flesh'. Man discovers woman as another 'I', sharing the same humanity. (CCC 371:85)

Man and woman were made 'for each other' – not that God left them half-made and incomplete: he created them to be a communion of persons, in which each can be 'helpmate' to the other, for they are equal as persons ('bone of my bones...') and complementary as masculine and feminine. In marriage God unites them in such a way that, by forming 'one flesh', they can transmit human life: 'Be fruitful and multiply, and fill the earth'. By transmitting human life to their descendants, man and woman as spouses and parents cooperate in a unique way in the Creator's work. (CCC 372:85)

Each of the two sexes in an image of the power and tenderness of God, with equal dignity though in a different way. The *union of man and woman* in marriage is a way of imitating in the flesh the Creator's generosity and fecundity: 'Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh'. All human generations proceed from this union. (CCC 2335:475–476)

As a conclusion to the discussion of this theme, the textbook *PAK Class VII* provides a summary of the explanation of the equality of men and women (KWI 2019:51): (1) The superiority of human dignity is not determined by a person's sexual, whether male or female. Men and women are God's glorious creation. Therefore, insulting a person is the same as insulting his/her Creator. (2) Men and women are equal. Both respect each other and do not consider the opposite sex a rival. (3) God created mankind, both female and male, in His image. Therefore, the call for human beings to develop themselves, whether as women or men, is mainly so that human beings can display and radiate the image of God.

Meanwhile, to explain the characteristics of women and men from the point of view of the scripture, the *PAK* textbook Classes I, IV, and V uses the text of the Book of Genesis (Gn 2):

[T]he Lord God said, 'It is not good that the man should be alone. I will make a helper for him, a match for him'. And out of the ground the Lord God formed every beast of the field, and every fowl of the air. He brought it all to the man to see how he named it, and as the name that man gives to every creature the living, that is the name of the creature. The man gave names to all the livestock, to the birds of the air and to all the animals of the forest, but for himself he could not find a helper to match him. Then the Lord God caused a deep sleep to fall upon the man; while he slept, the Lord God took one of his ribs and covered it with flesh. And He created a woman out of the rib that the Lord God had taken from man, and brought her to the man. Then the man said: 'Here she is, bone of my bones and flesh of my flesh. She will be called Woman, because she was taken out of Man'. (vv. 18–23)

This text is the narrative of the creation of man and woman. The narrative explains two meanings of the story of human creation. The first meaning presents human as the final creation of the creation of the universe. There is no hierarchy or inequality between the sexes that human beings possess in that creation.

TABLE 4: Male and female equality matrix.

Theme	Finding
Equality of men and women	The students should be grateful to God who has created Adam and Eve, and all people (PAK Class I). The social or cultural environment, such as customs, develops a person's identity as a woman or a man (PAK Class IV). Men and women have the same rights and opportunities to achieve their goals and develop their abilities (PAK Class V). The nobility of human dignity is not determined by a person's identity, whether male or female. Men and women are creations of God with high dignity. Therefore, insulting humans is the same as insulting their Creator (PAK Class VII and PAK Class X).

This assumption that there is a hierarchy gives rise to gender inequality. Gender differences have given rise to patterns of injustice. The pattern emerges in marginalization, subordination, stereotyping, negative labeling, violence, and a more significant workload (Mustam 2015:137). The existence of injustice against women appears in the marginalization and stereotyping of society toward women. For example, the perception that women should perform sexual attraction should be willing to experience sexual harassment and be aware of men's aggressive behavior. All the images are in the mass media coverage (Dawson & Chivers 2014:212). This erroneous view breeds subordination, double burden, and violence against women.

The second meaning of the creation story illustrates that women were created from men. In this sense, God assigns different roles between men and women. The narrative explicitly states that the part of women is as helpers of men (Gomola 2014:78). The role of this helper also shows that the degree of women is equal to that of men.

The first part of the text of Genesis 2:18 reveals God's self-criticism of the human beings He has created.

Bibelgesellschaft (1967):

Wayyōmer Yahweh 'ēlōhim lō-tōb hēyōt hā'ādām l'ḥaddō' e-ēseh lō 'ezer k'neḡdō.

[God said, 'It is not good that the man should be alone. I will make him a help for him 'meet']. (Gn 2:18)

The autocritical explains that solitude is not good (*lō-tōb hēyōt*). God created humans to live together to socialize. God saw that it would be beneficial if other created beings could be helpers to free a human from loneliness. Therefore, God planned to make a 'helper for him' (*k'neḡdō*). The word *k'neḡdō* can mean 'suitable or fitting for him'. This word expresses the meaning of similarity or alignment. The term also simultaneously contains the meaning of supplementation or addition to be complete. In other words, this helper is a parallel creation that provides completeness and physical and mental support (Von Rad 1961:82).

Furthermore, God formed (also) from the ground all kinds of land animals and birds in the air to find helpers for human beings. God provided all that to be a helper for man. However, this time God's creation did not succeed. Other creatures in the existence of animals do help humans. However, they are not suitable helpers for human beings. God formed the helper not from the ground like the animals but the man himself to match and align. God made the helper from one of man's ribs when man slept soundly (Gn 2:22). Here a woman is also a helper (*ezer*) to the man. To this, the position of helper does not infer inferiority. So, woman and man are equal.

Furthermore, Genesis 2:23 from the Biblia Hebraica Stuttgartensia describes how God made a suitable helper for humanity.

Biblia Hebraica Stuttgartensia (1967):

Wayyōmer hā'ādām zōt happa'am 'ešem me'āšāmay ūḥāsar mibb'sāri' l'zōt yiqārē 'iššāh kī me'is luqōhāh-zōt

[Then the man said: 'Here he is, bone of my bones and flesh of my flesh. She will be called Woman, because she was taken out of Man]. (Gn 2:23)

God has provided a helper himself and a match for him (*k'neḡdō*). The text reveals that man directly responds to God's creation for himself in the form of a corresponding helper. The response also indicates an inter-gender interest that directs the two's permanent relationship to God-ordained maintenance (Davies 1998; Whybray 1995:38). The human answer is to give a name to the helper. Here it appears that naming is an authentic expression of appreciation worthy of human's enthusiasm, thanks to his alignment with the helper (Von Rad 1961:82). The text uses the Hebrew word '*iššāh* to name' the corresponding helper'. This word can mean 'wife'. The word comes from the root word '*iš*'. The word '*iš*' means 'husband'. Both words can also mean 'son' (*'iš*) and 'daughter' (*'iššāh*). These two words are very similar in both form and sound. Here there seems to be a linguistic harmony, both the form and the sound. This alignment also indicates the existence of alignment. This narrative and linguistic realities reveal the meaning that human beings in the description of creation are two (man and woman). This reality shows that the two are parallel (LaCocque & Ricoeur 2003:41; Ricoeur 2013).

The analysis of the terms women and men complements and confirms the equality of women and men mentioned in the same book in the previous section. The last section is a narrative episode on the text of Genesis 1:27–31. This episode is the narrative of the creation of the first version. The narrative episode opens itself up to a kind of self-criticism or God's evaluation of his own work (Gn 1:27). The subject of criticism is humans. In this episode of the narrative of the creation of man in the Priesterkodex Tradition, God calls man a creation in his image.

Furthermore, the closing of the narrative episode (Gn 1:31) affirms that humans are the perfect creation among other creatures, God expresses His satisfaction. The expression of God's satisfaction can be seen from the expression that everything He made was perfect on that day. The two verses reveal and, simultaneously, emphasize that humans are the most excellent as God's creation. That perfection includes both females and males as creations. Here, the degree of equality between women and men is obvious (Bhanu Viktorahadi 2022).

Apart from that theoretical and interpretive explanation, students and teachers have experienced the parallels between these women and men in their daily life experiences, whether at home, at school, or in other public places. In other words, the interpretation of the text repeats several details of those human experiences. The relationship between human experience and the text or interpretation is formulated in the

keyword *mimesis* (Ijsseling 1990:9). Ricoeur translates the keyword as 'creative imitation'. This creative imitation transforms the human experience that occurs thanks to the influence of the text or interpretation on the text that is read or heard (Ricoeur 1981:52–87). Thus, the explanation and interpretation of the text of the book of Genesis (Gn 2: 18–23) is not just cognitive information but also from the student's own life experience. Furthermore, the explanation receives compliments or enhances the lives of students when they meet or interact with individuals outside of themselves, both women and men, with a transformed understanding.

The discussion on equality between men and women in the *PAK Kurtilas* textbook is summarized in the following matrix in Table 5.

The description and discussion of gender equality in *PAK Kurtilas* include two aspects, namely normative and historical. It is in line with the opinion of Mulia (2019). According to her, gender in Indonesia's education world touches on two aspects. *First*, normatively. Several texts govern the existence, function, and relationship of men and women, both domestic and public. *Second*, historically (Enginer 1994:55). What is meant is that the texts are understood, interpreted, and practiced in various lives in a non-monolithic socio-cultural setting. Historically, there has been male dominance in all walks of life, where women were considered inferior to men. From here, the doctrine of inequality between men and women emerged.

Furthermore, what must be paid attention to is the extent to which the material on gender equality in the frame of multicultural education presented by *PAK Kurtilas* is in line

TABLE 5: Discussion matrix equality of men and women.

Theme	Finding
Equality of men and women	<p>The narrative explicitly states that the role of women is to help men. The role of this helper at the same time shows that the degree of women is equal to that of men (Gn 2:18–23)</p> <p>Tradition fulfills the identity of a boy who grows up responsibly as an adult man with all his responsibilities (Lk 2:41–52)</p> <p>The Catholic Church pays considerable attention to fighting for equality between women and men (CCC article 369, article 371, article 372, and article 2335)</p>

Source: Komisi Kateketik, K.W.I., 2017, *Pendidikan Agama Katolik dan Budi Pekerti: Belajar Mengikuti Yesus untuk SMP Kelas VII*; KWI, 2018, *Konferensi Waligereja Indonesia, Nota Pastoral KWI 2018. Panggilan Hidup Menggereja dalam Hidup Berbangsa. Menjadi Gereja yang Relevan dan Signifikan*, Penerbit Obor, Jakarta; KWI, 2019, *Konferensi Waligereja Indonesia, Dokumen tentang Persaudaraan Manusia untuk Perdamaian Dunia dan Hidup Beragama*, Departemen Dokumentasi dan Penerangan, Jakarta

TABLE 6: Content standards for gender-responsive school indicators.

No.	Component/Standard	Indicator	Descriptor	Explanation
1	Content	<p>1.1. Gender integration in syllabus and lesson plans</p> <p>1.2. Gender integration in teaching materials</p> <p>1.3. Gender integration in learning media</p>	<p>1.1. Gender material is integrated into the learning components of the syllabus and lesson plans</p> <p>1.2. Teaching materials are designed to contain material that integrates gender and is relevant to the subject</p> <p>1.4. Learning media is designed to contain material that integrates gender and is relevant to the subject</p>	<p>Gender can be integrated into:</p> <ol style="list-style-type: none"> 1. Description of indicators 2. Purpose 3. Teaching materials <p>Gender can be substantively integrated in subjects such as:</p> <ol style="list-style-type: none"> 1. Civics 2. Social Sciences 3. Natural Sciences 4. Indonesian 5. Etc. <p>1.4.1. The teacher selects and determines the media that can help students internalize the values that encourage the development of the potential of all students optimally</p>

Source: Kemdikbud, 2014, *Kurikulum 2013*, Kementerian Pendidikan dan Kebudayaan, Jakarta

with the established indicators. In this case, the Government of Indonesia, through the Ministry of Education and Culture (MOEC) has established indicators of gender equality education, especially the standard content of the material in Table 6.

Referring to these indicators, the analysis shows that the *PAK Kurtilas* textbook contains and applies these indicators in the material on gender equality quite comprehensively. Gender equality materials have been integrated into the learning components and materials.

For students to understand gender equality well, schools, especially teachers, must find appropriate approaches and methods. To provide gender justice in education, Indonesia's Analytical and Capacity Development Partnership (ACPD) has provided references (ACDP, 2013). According to Indonesia's ACDP, the learning approach must be gender-responsive. The teaching approach and methods used in teaching, assessing, and interacting with students must find and observe the psychological tendencies. Female pupils, for example, quickly lose motivation when they are underperforming.

In contrast, male students did not experience similar conditions. A sense of failure can drive male students to achieve better (Vollmer & Almas 1974:312). On the other hand, female students are more concerned with pleasing others, such as parents and teachers (Alper 1977:295; Wong et al. 2005). As a result, they tend to be more accepted by adults because they are more obedient. Proximity to educators is cited as one of the keys to motivation in achieving high values (Steinmayr & Spinath 2008:187).

Conclusion

Understanding gender equality is essential for students. The urgency in providing comprehensive education on formal gender equality is so that there is awareness to strengthen the community. Regarding this phenomenon, *PAK Kurtilas* (Catholic Education and Ethics Curriculum 2013) shows its strategic role as a guide to the values of gender equality in educating multiculturalism. The material presented in the curriculum requires students to be grateful to God who created humans, and so that everyone, by

recognizing the social or socio-cultural environment, can develop themselves in their identity as women or men, also realizing that men and women have equal rights and opportunities to achieve their goals and develop their capacities.

PAK Kurtilas is based on official teachings, namely the holy book (Bible) and Church traditions (Catechism of the Catholic Church). These teaching sources emphasize the three consciousnesses. First, the narrative explicitly states that the role of women is as male assistants. This helper role also shows that women are equal to men (Gn 2:18–23). Second, the Church's tradition completes the identity of a boy who matures into a fully responsible adult man with all of his duties (Lk 2:41–52). Third, the Catholic Church pays excellent attention to fighting for equality between women and men (CCC article 369, article 371, article 372, and article 2335). The gender equality material in the multicultural education framework delivered by *PAK Kurtilas* aligns with the gender equality education indicators issued by the Ministry of Education and Culture of the Republic of Indonesia.

To understand gender equality well, schools, especially teachers, must find the right approach and method. The teaching approaches and techniques used in teaching, assessing, and interacting with students must discover and observe the psychological tendencies of those around them. This research can be continued by exploring the effect of teaching gender equality in schools on students' behavior.

Acknowledgements

The authors would like to express their gratitude to Catholic School administrators of Bandung City, for their willingness to participate in this research. Also, the authors would like to thank the volunteers who answered their questions.

Competing interests

The authors declare that they have no financial or personal relationships that may have inappropriately influenced them in writing this article.

Authors' contributions

D.S.T. researched the field and formed the research format. R.F.B.V. helped D.S.T. in the area and in conducting data analysis. M.Z.H. helped formulate research, helped conduct interviews, analysed, and wrote down the data.

Ethical considerations

This article followed all ethical standards for research without direct contact with human or animal subjects.

Funding information

This research received no specific grant from any funding agency in the public, commercial or not-for-profit sectors.

Data availability

Data sharing is not applicable to this article as no new data were created or analysed in this study.

Disclaimer

The views and opinions expressed in this article are those of the authors and do not necessarily reflect the official policy or position of any affiliated agency of the authors.

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