RESEARCH ARTICLE

Gender-Based Role Transformation in Contemporary Muslim Families: A Comparative Study of Indonesia, Egypt, and Iran

Mufid Arsyad,[1*] Habib Ismail,[2] Linda Firdawaty,[3]
[1,2] *Universitas Ma'arif Lampung, Indonesia*
[3] *Universitas Islam Negeri Raden Intan Lampung, Indonesia*

*Corresponding author:
Mufid Arsyad
E-mail:
mufidarsyadd@gmail.com

Abstract

The transformation of gender roles in Muslim countries shows diverse dynamics due to the influence of religious interpretations, political systems, and social structures in each country. This study examines the transformation of gender roles in Muslim families in Indonesia, Egypt, and Iran through a descriptive-comparative approach. Data were collected from policy documents and relevant literature. The results show that the transformation of gender roles in Muslim families cannot be separated from the interaction between religion, state, and society. In Indonesia, cultural pluralism and an open legal system support women's involvement in the public sphere. In Egypt, change is hampered by conservative norms despite a strong feminist heritage. Meanwhile, in Iran, women face institutionalized restrictions but show resistance through social movements and education. This research emphasizes the importance of cross-border dialogue among Muslim countries in promoting contextual, equitable gender transformation that is in line with local values.
Keywords: *Gender Role Transformation, Muslim Country Families, State Policies, Islamic Feminism, Religious Norms.*

Abstrak

*Transformasi peran berdasarkan gender di negara muslim menunjukkan dinamika yang beragam berbeda karena dipengaruhi oleh interpretasi agama, sistem politik, dan struktur sosial masing-masing negara. Penelitian ini mengkaji transformasi peran gender dalam keluarga Muslim di Indonesia, Mesir, dan Iran melalui pendekatan deskriptif-komparatif. Data dikumpulkan dari dokumen kebijakan dan literatur yang relevan. Hasil penelitian menunjukkan bahwa transformasi peran gender dalam keluarga Muslim tidak dapat dilepaskan dari interaksi antara agama, negara, dan masyarakat. Di Indonesia, pluralisme budaya dan sistem hukum yang terbuka mendukung keterlibatan perempuan di ranah publik. Di Mesir, perubahan terhambat oleh kekuatan norma konservatif meskipun ada warisan feminisme kuat. Sementara itu, di Iran, perempuan menghadapi pembatasan yang dilembagakan meski menunjukkan resistensi melalui gerakan sosial dan pendidikan. Penelitian ini menegaskan pentingnya dialog lintas negara Muslim dalam mendorong transformasi gender yang kontekstual, adil, dan sejalan dengan nilai-nilai lokal.
Kata kunci: Transformasi Peran Gender, Keluarga Negara Muslim, Kebijakan Negara, Feminisme Islam, Norma Agama.*

Introduction

Amidst a wave of global change that is redefining the roles of individuals in society, the question of how Muslim families navigate the changing roles of men and women has become increasingly relevant. The family, as the most basic social unit, is not only the foundation of society but also the first arena in which values, norms, and identities are formed and passed on (Arliman et al., 2022). In the Muslim world, the family holds a special position—not merely as a place for fulfilling biological and economic needs but as a spiritual and cultural institution that instills religious values and traditions. However, modernization, urbanization, and political-economic shifts have shaken this structure and dynamic, giving rise to significant transformations in gender-based role divisions in Muslim households (Lailata & Ibrahim, 2014). This phenomenon raises an important question: To what extent do local contexts in various Muslim countries reshape the roles of men and women in contemporary families?

Although Indonesia, Egypt, and Iran are all based on Islamic teachings in their family life, the transformation of gender roles in these three countries shows different dynamics because they are influenced by their respective religious interpretations, political systems, and social structures. Indonesia tends to be more moderate and pluralistic, with more flexible negotiations of male and female roles, mainly due to the strong influence of non-state religious organizations and a relatively open democratic system. In Egypt, although women are increasingly involved in education and the workforce, patriarchal norms remain dominant, and gender change is slow due to a semi-authoritarian system that tends to maintain conservative and religious symbolism. Meanwhile, Iran shows more complex dynamics; as a country with a Shiite theocracy, the state actively regulates gender roles through strict family laws, but on the other hand, Iranian women also show strong resistance and actively fight for their rights through legal channels, education, and public spaces. All three countries share similarities in facing tensions between traditional values and the demands of modernization, but the local context and the role of the state determine the direction and intensity of the transformation of male and female roles in contemporary Muslim families (Zulkarnen, 2017).

The transformation of gender roles in Muslim families cannot be separated from the context of broader social changes. In Indonesia, Egypt, and Iran, gender roles in the family have undergone progressive and regressive changes due to various factors such as modernization, globalization, education, and changes in state policy (Musa, 2014). Indonesia has a legal system that is relatively more open to religious and cultural pluralism than other countries (Siswanto & Fakhruddin, 2022). In Muslim families in Indonesia, despite the dominant patriarchal structure, women's roles in the public sphere are becoming more visible, along with increased

access to education and participation in the workforce (Anto et al., 2023). Egypt, a country with a Sunni Muslim majority, has a strong patriarchal tradition but has also been influenced by the feminist movement that emerged in the early 20th century (Hermanto & Ismail, 2020). Despite efforts to change traditional gender roles, tensions between modernity and religious tradition continue to create obstacles to further social transformation. Iran, with its Islamic political system implemented since the 1979 revolution, has stricter policies for regulating gender roles, especially those related to women (Santi, 2018). Nevertheless, in recent decades, Iranian women have gained broader social and economic rights, although they remain restricted by conservative Sharia law.

This study aims to examine the various efforts of Muslim-majority countries, influenced by religion, culture, and social dynamics, in determining gender roles. Theoretically and methodologically, this research seeks to understand the transformation of gender roles in contemporary Muslim families in a contextual and comparative way. This study examines the dynamics of male and female roles in the family based on religious and cultural norms and integrates sociological and gender approaches that emphasize the interaction between social structures, religious ideology, and social change. In addition, this study focuses more on the analysis of macro-level policies and the role of the state than on the micro-level. Thus, this research offers a unique contribution to understanding how gender role changes occur in real life in Muslim families through a comparative and interdisciplinary lens.

Literature Review

Various studies have examined the transformed role of gender. Syaputeriani (2022) discusses the development and dynamics of thinking about gender equality in Islam, particularly in relation to the Islamic feminist movement. In this study, Syaputeriani reveals the important role of Islamic feminism as a movement that seeks to rearticulate Islamic teachings from a more inclusive and gender-equal perspective. Furthermore, Kadriyah (2024) offers an in-depth analysis of the challenges and dynamics of gender politics in three major countries in the Islamic world: Egypt, Turkey, and Saudi Arabia. She analyzes how gender roles, especially women's roles, are influenced by political, social, and religious factors in these three countries by comparing policies, ideologies, and social movements related to gender. However, this research has not yet been comprehensively examined in cross-country studies. This study compares Indonesia, Egypt, and Iran in their efforts to transform gender roles in contemporary Muslim families.

Method

This research uses a qualitative approach with a descriptive comparative type of research to examine gender role transformation in contemporary Muslim families in Indonesia, Egypt, and Iran. This approach was chosen because the purpose of the research is to understand the social dynamics, state policies, and changes in gender roles within families in these three predominantly Muslim countries, despite their different social, cultural and political backgrounds. This study compares the conditions of gender roles in each country by examining how state policies, religious norms, and social dynamics influence family structures.

This research relies on data collected from various sources, including the Internet, books, and relevant academic journals. Online sources will be used to find the latest data, including reports from international institutions, news articles, and policy analyses available on the websites of government and non-governmental organizations (NGOs) working in the field of women's rights and gender equality. Books examining gender roles in the context of Muslim families and socio-political studies in Indonesia, Egypt, and Iran will also be important references for developing the theoretical background and analysis. In addition, academic journals discussing topics related to state policy, the feminist movement, and social changes in family structures in the three countries will be used to gain a more in-depth and up-to-date understanding of the topic.

By combining these various data sources, this study aims to obtain a more comprehensive picture of how state policy, religious norms, and social dynamics influence changes in gender roles in Muslim families in Indonesia, Egypt, and Iran. The data analysis technique used is thematic content analysis, which allows researchers to identify patterns, main themes, and differences and similarities in the construction of gender roles based on the socio-political and religious contexts in each country.

Result

Indonesia: Gender Role Transformation in Contemporary Muslim Families

Indonesia, the country with the largest Muslim population in the world, is undergoing a major transformation in gender roles, especially in the context of the family (Ali & Puspita, 2023). One of the main factors driving this change is the increasing access to education for women (Ismail et al., 2021). According to data from the Central Statistics Agency (BPS), the level of female participation in education has continued to increase. For example, in 2022, the School Participation Rate (APS) for women aged 19–24 reached 20.98%, an increase compared with previous years. In addition, the proportion of women continuing their education at the university level also shows an upward trend. Based on the National Socioeconomic Survey (Susenas), the

percentage of women aged 15 years and above who completed higher education increased from 9.81% in 2019 to 11.52% in 2022.

This data reflects a significant shift in Indonesia's educational landscape, which has also influenced the role of women in the family and society at large. The Indonesian government has paid great attention to equal access to education since the New Order era, and this continues to this day (Datumula, 2020). The increase in women's education levels not only improves their quality of life but also opens up career opportunities in various sectors (Huraerah 2008). With higher education, women now have a stronger position in decision-making within the family and have begun to contribute to the family's income. This has also changed the division of domestic tasks, with women becoming more involved in the economic sector without neglecting their household roles (Indarti, 2019).

In addition to education, women's participation in the economy has been an important factor in changing gender roles in Indonesia (Aliyah, 2022). Data from the Ministry of Manpower show that more and more women are working in both the formal and informal sectors, with sectors such as education, health, and the creative industry becoming fields of employment that are mostly entered by women. In 2023, approximately 50.3% of the workforce in Indonesia will be women (Putra et al., 2023). This shows that women now play a role not only in the domestic sphere but also contribute to the family income and the country's economy. The division of responsibilities in the household is also beginning to change, with many couples sharing the roles of housework and working outside the home. This change illustrates the increasing number of women sharing financial responsibilities with their husbands (Widyasari & Suyanto, 2023).

Modernization through globalization and technological advances has also played a role in accelerating changes in Indonesia's social structure, including views on gender equality (Anzalman et al., 2024). In this digital age, social media and women's rights campaigns have helped change public perceptions of women's roles in families and society. The increasingly widespread campaigns for gender equality at the national and global levels have also influenced the mindset of Indonesian society (Dahyoko et al., 2024). In big cities such as Jakarta and Surabaya, changes in gender equality are more visible, with women gaining greater access to important positions in the public and private sectors (Mufid and Si, 2010). However, in rural areas and regions with lower levels of education, traditional norms that place women in the domestic sphere remain dominant. This creates tension between tradition and modernity in determining gender roles (Huda and Dodi, 2020).

Strong religious and cultural norms continue to play an important role in shaping gender roles in Indonesia, even though the country is known as a relatively moderate Muslim-majority country. Interpretations of religious

teachings, especially in the context of Islam, often influence society's views on the position of women in the family (Andriyati & Sugandi, 2022). In some Muslim communities, there is a tendency to maintain the traditional role of women as housewives and companions to their husbands. However, some groups are beginning to promote more contemporary thinking and greater support for gender equality (Jennah et al., 2021). For example, several women's organizations, such as Komnas Perempuan, and religious institutions have been active in campaigning for a more equal role for women in the family and society.

The Indonesian government also plays an important role in women's empowerment through various policies and programs, such as the women's Empowerment Movement and Gender Equality Policy. One important policy is Law No. 21 of 1999 on the Elimination of Domestic Violence, which aims to protect women from domestic violence and provide them with more space to develop (Ningrumsari et al., 2022). The government has also implemented affirmative action policies in education and employment to increase female participation. However, despite these policies, field implementation still faces major challenges. Weak law enforcement and cultural inequalities, deeply rooted in the social structure, often hinder efforts to empower women. Social, economic, and cultural differences between urban and rural areas mean that these changes in gender roles have not been fully realized throughout Indonesia.

The transformation of gender roles in Indonesia cannot be separated from advances in education, urbanization, and broader social changes (Raharjo and Ningrum, 2024). In recent decades, Muslim women in Indonesia have gained increased access to formal education and workforce participation. This has directly impacted the changing dynamics within families, where women are no longer positioned solely as homemakers but also as breadwinners and decision-makers (Harahap & Jailani, 2024). For example, an increasing number of Muslim women are involved in family decision-making, such as finances, children's education, and long-term household planning. This phenomenon shows a shift from a patriarchal family structure to an egalitarian model.

In addition, social media and increased gender awareness have strengthened women's voices in public and domestic spaces. The role of Muslim women figures, whether from academia, activism, or public life, has inspired a change in the perception of traditional gender roles. Islamic women's organizations, such as Aisyiyah and Muslimat NU, also play a strategic role in shaping an inclusive and progressive Islamic narrative on gender equality (Affiah, 2017). Amidst a strong religious context, this transformation has been gradual but consistent, reflecting how Islamic values

and the principle of gender equality can coexist in contemporary Muslim families in Indonesia today.

Gender Role Transformation in Egypt: Dynamics Between Feminism, Tradition, and the Role of the State

Egypt, one of the countries with the largest Muslim populations in the world, has unique dynamics in gender role transformation, especially in the context of the family. These changes are influenced by the interaction between feminism, religious tradition, and state policies, which are often caught in the tension between modernity and conservatism. (Tanjung, 2024) The feminist movement in Egypt has a long history dating back to the early 20th century, with important figures such as Huda Sha'arawi. She founded the Egyptian Women's League in 1923 and is known as a pioneer of the movement to liberate women from strict social restrictions in Egypt. Her act of removing her veil in public became a symbol of resistance against strong patriarchal domination. In the second half of the 20th century, Egyptian feminism was strengthened by Nawal El Saadawi, a writer and activist who vocally challenged patriarchal structures through her progressive work on sexual freedom and women's rights (Ummah, n.d.). Women activists in Egypt continue to fight for basic rights, such as the right to work, obtain an education equal to that of men, and freedom in choosing a life partner.

However, tensions between religious tradition and modernity greatly influence gender roles in Egypt (Mufauwiq, 2023). Islam, which is the dominant religion in this country, has a major influence on determining women's roles in the family, where conservative interpretations often place women in the role of homemakers and mothers. Nevertheless, Egyptian women are becoming more involved in education and employment, particularly in sectors such as education and health care. The influence of globalization and modernization has also brought ideas of gender equality, which are increasingly disseminated through social media and education, giving young women the opportunity to access information about their rights. Globalization has introduced new ideas that challenge traditional norms and provide women with greater freedom in their personal and social lives (Sakup et al., 2025).

Along with developments in education and social awareness, young women in Egypt are becoming more courageous in their demands for gender equality. Improving education opens up opportunities for women to access their rights in various sectors, including employment and education. In addition, awareness of women's rights is increasing, with many young women demanding freedom in choosing a life partner without social or legal restrictions. Women activists are becoming increasingly involved in politics and social issues, despite facing significant challenges. Some are fighting for legislative changes that better support women's rights, such as family rights,

equality in the workplace, and protection against domestic violence. Protests and demonstrations led by women often create tension with the government and conservative groups that oppose such changes.

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Egypt faces considerable tension between strong religious traditions and the pressure of modernization in determining gender roles. Although the feminist movement and social change are growing, the implementation of policies that support gender equality in this country still faces many obstacles. This is evident in the gap between theory and practice in government policy, which is often caught between maintaining conservative values and accepting progressive reforms. Despite its many challenges, Egypt shows great potential for changes in gender roles in the future.

Iran: Gender Role Transformation and the Impact of State Policy after the 1979 Revolution

Iran offers a very different example of gender role transformation due to the highly centralized and controlled role of the state in regulating family life (Hamdi, 2017). Since the 1979 Islamic Revolution, led by Ayatollah Khomeini, gender roles in Iran have become an integral part of state policy, influenced by conservative interpretations of Sharia law (Assri, n.d.). The Iranian government has implemented far-reaching policies regarding women's roles in the family and society, promoting conservative Islamic values. However, despite strict restrictions on women, significant changes have occurred in education, economics, and social participation.

After the 1979 Islamic Revolution, Iran's social and political structures underwent major changes, including the regulation of gender roles in the family (Anam & Umam, 2022). The government led by Ayatollah Khomeini adopted more conservative Islamic principles, emphasizing women's roles as mothers and homemakers and stressing adherence to traditional roles based on Sharia teachings (Zakiyya, 2024). One of the most significant policies was the implementation of a strict dress code, including the mandatory hijab, which came into effect in 1983, requiring women to wear the hijab in public and

private spaces related to work and education. Violations of this policy were punishable by sanctions such as detention or fines. In addition, women face restrictions in the public sector, including a ban on holding high positions in government and restrictions on participation in politics (Parwati & Istiningdiah, 2020). However, they still have access to education and limited economic sectors, which focus more on jobs that align with traditional gender norms, such as in the fields of health and education.

Within the family, although women are given the right to education and work, they still face a dilemma between their desire for a career and their traditional obligations as mothers and wives. In Iran, the role of women in the family remains closely tied to traditional norms that prioritize women as mothers and homemakers. Based on Sharia law as applied in Iran, the husband's role is more dominant in the family, with the primary responsibility of providing for the family. Although women have the right to work, they are still considered guardians of the household and primary caregivers for children. On the other hand, despite their limited role outside the home, women in Iran have experienced significant improvements in terms of access to education, with more than 60% of students at Iranian universities being female. In addition, Iranian women are increasingly involved in the workforce, although they often face social pressures that require them to balance work and domestic responsibilities, leading many women to choose part-time work or work in more flexible sectors.

Despite the strict restrictions imposed by the state, women in Iran continue to fight for their rights. The "Resistance Against Forced Hijab" movement is an example of social resistance that demonstrates Iranian women's determination to gain freedom and equality. Many women have bravely posted photos without hijabs on social media as a form of resistance against this policy, despite the risk of arrest and punishment (Mustikawati, n.d.). In addition, there are movements demanding changes in family policies that are considered discriminatory, especially those related to inheritance and child custody rights. Iranian women are increasingly involved in political struggles, demanding fairer and more equitable family law reforms and other basic rights, such as freedom of movement and the right to choose a life partner. One recent example is the "Women, Life, Freedom" movement, triggered by the death of Mahsa Amini in 2022, a woman who died after being arrested for not wearing her hijab properly, which sparked massive protests across Iran. This movement involves thousands of women demanding freedom of dress and activities outside the home.

Despite the significant obstacles posed by state policies and conservative religious interpretations, social change related to gender roles in Iran continues to evolve, albeit more slowly than in other countries. Despite being constrained by laws and social norms, women in Iran have made

progress in several areas. Female education continues to increase, with female literacy rates almost equal to those of men in Iran, opening up opportunities for women to access jobs in diverse sectors. Women's participation in work and politics is also increasing, although significant restrictions remain in place. Women involved in social and political movements continue to fight for broader reforms, hoping to reduce the gender inequality that still exists.

Discussion

Comparison of Gender Role Transformation in Indonesia, Egypt, and Iran

Although Indonesia, Egypt, and Iran all have Muslim-majority populations, their approaches to gender roles within the family show striking variations due to the influence of different social, political, and historical contexts (Mujani, 2007). In Indonesia, the pluralistic nature of society and a relatively inclusive legal system have allowed for a more dynamic redefinition of gender roles, particularly in domestic and public spheres. Progress in the education sector is also important. Data from the Central Statistics Agency (2022) show that the participation rate of women in higher education has increased significantly, from 9.81% in 2019 to 11.52% in 2022. This increase has contributed to a rise in the number of women who are the primary breadwinners in their households. In addition, national regulations, such as the Law on the Elimination of Domestic Violence and the Child Protection Law, strengthen the position of women in the family structure. However, the influence of patriarchal culture and conservative religious interpretations in several regions remains an obstacle to achieving comprehensive gender equality throughout Indonesia (Baidhawy, 2005).

Unlike Indonesia, Egypt faces more apparent tensions between its strong religious traditions and the tide of modernity. The long history of Egyptian feminism since the early 20th century, pioneered by Huda Sha'arawi through the establishment of the Egyptian Feminist Union in 1923, has become an important foundation for the struggle for women's rights. However, as Elsadda (2011) points out in Feminist Studies in Egypt, conservative norms based on Sharia law still maintain women's traditional role as obedient wives and mothers. Although many Egyptian women are involved in the education and economic sectors, UN Women data (2019) show that only 23% of Egyptian women are in the workforce, a figure well below the global average. After the 2011 Egyptian Revolution, new spaces for women's activism emerged; however, conservative groups became increasingly dominant, limiting gender reforms. State policies also tended to be ambivalent—seemingly progressive in symbolism but conservative in substance, as shown by Tadros' (2013) study on gender policies in the post-revolution era.

Meanwhile, Iran presents a very different model with its post-1979 Islamic Revolution theocratic political structure. Since then, a strict Sharia-based legal system has been enforced, directly regulating gender roles in both private and public life. According to Aziz (2016), the patriarchal structure in Iran has been institutionalized through laws that restrict women's mobility and freedom, such as the obligation to wear hijab and restrictions on rights in child custody and divorce. Although women in Iran have access to higher education (according to UNESCO data, more than 60% of university students in Iran are women), their participation in the labor market remains low at only about 15% (World Bank, 2021). There is also a large gap in political and public decision making. Iranian women's social movements, such as My Stealthy Freedom and protests against the hijab requirement, are forms of resistance against state domination that restrict women's rights. Kamrava's (2014) study shows that women's resistance in Iran is a unique form of cultural negotiation within the framework of an Islamic state that is repressive of aspirations for gender equality.

Using Inglehart and Norris' (2003) approach to gender and modernization theory, it can be understood that modernity does not necessarily eliminate patriarchal structures but interacts complexly with religious values and state ideology. Indonesia tends to be more open to the integration of modern and local values, while Egypt and Iran show stronger resistance due to the attachment between religion and the state's political sphere. Thus, the transformation of gender roles in the family in these three countries must be read not only through the lens of religion but also in the power relations formed by the state and society.

Table 1. Comparison of Gender Role Transformation in Indonesia, Egypt, and Iran

Aspect	Indonesia	Egypt	Iran
Political and Legal System	Democracy with national laws based on Pancasila; some regions apply Sharia law locally.	Semi-authoritarian republic; family law based on Sharia.	Islamic theocracy; national laws strictly based on Sharia after the 1979 Revolution.
The Role of Religion in Gender Policy	Relatively moderate; religious interpretations	Strong, but there is tension between religious values and the	Very dominant; the state religion directly regulates

	vary depending on the region.	demands of modernity.	gender roles and domestic life.
Women's Access to Education	High and continuing to increase (APS for women aged 19–24 reached 20.98% in 2022).	High among urban populations; women are active in higher education, but labor force participation remains low.	Very high (60% of university students are women), but this does not correlate with access to employment and public roles.
Women's Participation in Work	High and increasing, with many women becoming the primary breadwinners.	Low (around 23% of women in the workforce), limited by social norms and domestic roles.	Low (around 15%), despite high levels of education.
Traditional Roles in the Family	Beginning to shift, especially in large cities; more egalitarian division of roles in urban families.	Still strong; women are expected to be obedient wives and mothers, despite social mobility.	Very strong and institutionalized by law; women as housewives is the dominant norm.
Women's Movement and Feminism	Active through organizations such as Aisyiyah and Muslimat NU; cultural and religious in nature.	Has been around since the early 20th century; formal feminism is strong but faces conservative regimes.	Women's movements are active despite restrictions; resistance is often symbolic and based on social media, such as the anti-*hijab* movement.
Modernization and Globalization	Fairly open to global values; many women in politics, business, and the arts.	Experiencing a tug-of-war between Western values and conservative	Education is open but strictly limited in public spaces by state regulations.

		Islamic traditions.	

Source. Processed by the authors.

Indonesia, Egypt, and Iran show structural similarities in the relationship between religion, family, and gender construction, with Islam serving as a source of normative legitimacy in regulating women's social roles. In this context, religion not only operates as a belief system but is also institutionalized through family law and state policies that shape the boundaries of women's domestic and public roles (Kandiyoti, 1991). In line with this, women's access to formal education in all three countries has increased significantly since the late 20th century. However, various studies have shown that this increase in education does not automatically correlate with the expansion of women's economic and political participation. This phenomenon is often explained as a paradox between cultural capital and structural opportunities, where patriarchal norms and legal regulations continue to limit women's social mobility despite increasing levels of education (Moghadam, 2013).

Fundamental differences are apparent in how countries manage the relationship between religion and gender. Indonesia is often positioned as a relatively flexible and pluralistic context because of the absence of a single centralized interpretation of Sharia law and the strong role of civil society in negotiating gender equality issues (Blackburn, 2004; Robinson, 2009). Egypt occupies a middle ground, with a long history of feminism since the early 20th century, but remains constrained by the dominance of religious institutions and Sharia-based family law, which makes the state ambivalent towards the equality agenda (Badran, 2009; Hatem, 2004). Iran, on the other hand, represents the most restrictive model through the institutionalization of Sharia law nationwide after the 1979 Islamic Revolution, which systematically controls gender roles in public and private spheres (Afary, 2009). However, recent research has also noted forms of resistance and cultural negotiation by educated women, indicating that the relationship between Islam, the state, and gender is dynamic and historical (Kian-Thiébaut, 2005).

Conclusion

The transformation of gender roles within families in Muslim-majority countries such as Indonesia, Egypt and Iran reveals complex and contextual dynamics. All three countries are strongly influenced by Islamic teachings, but their implementation is greatly affected by political structures, local cultures, and interactions with modernity. Indonesia, with its democratic system and pluralistic society, shows greater flexibility in redefining gender roles. Women in Indonesia are increasingly active in education, the economy, and family

decision-making, although challenges remain in areas that uphold conservative interpretations of religion.

Meanwhile, Egypt shows a more apparent tension between the legacy of early 20th-century feminism and the power of religious traditions that continue to shape gender norms. Egyptian women have contributed to many public sectors, but domestic roles remain the dominant social norms. On the other hand, Iran is an example of a country with very strong state control over gender life through the post-1979 Revolution Sharia legal system. Although Iranian women have made great strides in education, legal restrictions and an institutionalized patriarchal culture significantly limit changes in gender roles.

Overall, these three countries illustrate that the transformation of gender roles is determined not only by religion but also by how the state and society negotiate religious values, traditions, and global demands for equality. Therefore, approaches to gender studies in the Muslim world must consider the diversity of socio-political contexts that influence women's mobility within the family and society.

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