



Role of Women in Higher Education in the Digital Age: Analysis of Challenges and Gender Equality

Masir Ibrahim^{1*}, Maramita Elfani²

¹ Ministry of Religion of the Regency Way Kanan, Indonesia

² Universitas Al-Azhar Cairo, Agypt

Corresponding Author:

Masir Ibrahim

Email:

masiribrahim1178@gmail.com

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Abstract: This research is a literature study with a descriptive qualitative approach that aims to answer three main questions: What is the role of women in higher education in the digital era? What are the challenges faced by women in this context? And what strategies can be applied to realize gender equality in higher education environments? Data were obtained from various scientific publications, policy reports, and relevant journal articles. The findings show that women face challenges in the form of gender stereotypes, limited access to technology, and double domestic burdens. On the other hand, the digital era also opens up opportunities through online learning, digital literacy training, and strengthening moreover inclusive academic leadership. The conclusion emphasizes the importance of equality strategies based on values of justice, as well as the application of the concept of Mubādalāh as a relational approach that can form a fair and gender-responsive higher education system.

Keywords: Digital Era, Gender Equality, Higher Education, Women.

Introduction

In the era of globalization and digital transformation, higher education has become a strategic field for improving quality and equal access (Asnawi, 2024). However, there is nevertheless a problem of gender digital divide, which shows that women are systematically limited in accessing, using, and participating in digital technology in the academic realm (Wikipedia, 2023). For example, UNICEF notes that women and girls experience lower levels of digital literacy than men, especially in developing countries (Asnawi, 2018). In addition, research in Brazil shows that female students in ICT programs face stereotypes and discrimination from peers and teaching staff that reduce their confidence and participation, although causing many to drop out of their studies (Souza et al., 2025).

Normatively, the principle of gender equality is part of human rights guaranteed by international instruments such as CEDAW and UDHR, as well as the Pancasila value of equality without distinguishing between genders (Nawawi, 2022). In the context of higher education in the digital era, this value underlies the need to facilitate an inclusive learning environment and empower women, both as students, lecturers, and academic leaders (Souza et al., 2025). A recent study from China, for example, highlights the importance of gender equality education and digital literacy as instruments to hack algorithmic bias and implicit discrimination in the academic digital space (Xia, 2023).

Efforts to improve education on a national and international scale have been driven largely by women (Anwar Nawawi, 2022). There has been a marked increase in the number of female students, faculty, and researchers at the university level in recent decades (Al-Fitri et al., 2025). However, they are nevertheless underrepresented in important positions such as academic leadership and senior research. This suggests that the academic community has yet to address some of the structural and cultural issues. (Morley & Education, n.d.).

The rapid digital transformation in education opens up new opportunities for women to access higher education moreover flexibly (Mustaqim et al., 2025). Online learning systems, open learning resources, and digital academic platforms enable women, especially those with limited mobility or domestic responsibilities, to continue to actively participate in academia. In many countries, affirmative policies and empowerment programs have been implemented to encourage women's participation in higher education (Fathul Muin et al., 2025). Examples include women-only scholarships, leadership training, and support for work-life balance (Habib Shulton A, Fatul Mu'in, 2020). However, the effectiveness of these programs depends heavily on the commitment of institutions and countries to uphold the principle of gender equality (Edition, 2005).

In Lampung Province, women's participation in higher education has indeed increased, both in terms of access and the number of applicants. However, in terms of quality, they nevertheless face structural and cultural obstacles in developing their academic potential in the campus environment. Strong stereotypes of domestic roles often limit women's space to be actively involved in student activities, research, and decision-making in campus organizations. Research by Nugroho (2022) from the Islamic University of Indonesia confirms that women in higher education are nevertheless positioned as secondary actors. This is due to the construction of a patriarchal culture that positions women as supporters, not the main actors in the development of science. This situation illustrates the gap between ideal conditions (*das Sollen*), where women should have equal access and leadership roles in higher education, and the reality (*das Sein*) which shows that this role is nevertheless limited by conservative social and cultural values.

When considering the role of women in higher education, it is important to look beyond the quantity of their contributions and the quality of their contributions is also essential. Female lecturers and academics often face a double burden in the form of professional responsibilities in the *tridharma* (education, research, community service) as well as domestic responsibilities at home (Asnawi, 2011). Research by Inaya Rakhmani (2021) in an exploratory study of 27 female academics in Indonesia showed that during the pandemic, the shift to online learning increased the domestic burden of taking care of children while maintaining teaching performance and research productivity which had a significant impact on the number of their scientific publications (Nur Islamiyati, 2019). Thus, it is important to see the digital era not only as a challenge, but also as a strategic opportunity in promoting gender equality in higher education. Digital transformation must be directed towards creating an academic environment that is inclusive, flexible, and responsive to the needs of women. This study will critically explore the various challenges and opportunities faced by women in higher education in the digital era through a literature study approach and policy analysis (*World Bank*, 2020). This phenomenon captures the gap between the actual reality (*das Sein*): female academics are divided and carry unpaid burdens at home, and the ideal condition (*das Sollen*): female academics should have the time and energy to fully participate in research and scientific publication, without

having to sacrifice their domestic roles. This gap shows the urgency of campus policy interventions and institutional cultures that are moreover responsive to women's needs, especially in terms of professional flexibility and domestic support (Asnawi et al., 2018).

Several local studies have explored the double burden and digital divide on women in higher education (Asnawi, 2022). For example, Musdalifah & Rahmawati (2021) at Sriwijaya University revealed the double burden of female academics during the pandemic, affecting research productivity and publications despite family support. Whereas, Rakhmani (2021) emphasized that female academics were hit hard during WFH because they had to juggle domestic and professional roles, resulting in a decrease in scientific output (Asnawi, 2017). In the realm of digital literacy, Zamista et al. (2023) found no significant difference between female and male students in digital literacy at UIN Imam Bonjol, Padang.

Previous studies have a similar thread, especially in terms of emphasizing the double burden experienced by women academics as an ongoing reality (*das Sein*). These studies also highlight how technological changes and the pandemic situation have increased the pressure on women's roles, both in the domestic and professional spheres. In addition, the approach used is generally a combination of quantitative and qualitative data, showing both the numerical dimension and the personal experiences of female respondents in dealing with structural and cultural inequalities in higher education.

Different from previous studies, this article presents novelty in three main aspects. First, in terms of the study location, this study specifically captures women's experiences in higher education in Lampung Province, an area that has not been widely focused on in the context of digital education. The placement of this local context is important because it shows how women's challenges are not only shaped by national structures, but also by the unique social and cultural realities of the region. Second, this article uses the "*das Sein*" versus "*das Sollen*" approach to emphasize the gap between the real conditions faced by women (discrimination, double burdens, and digital barriers) and the ideal conditions that should be realized by an equal and inclusive higher education system. This framework has not been widely used explicitly in similar local studies. Third, the novelty also lies in the strategic-solution dimension of this article: not only describing the problems, but also offering an intervention design based on gender equality values and the concept of *Mubādalāh* as an ethical and theoretical approach in the institutional transformation of higher education. Thus, this article not only contributes theoretical understanding, but also presents practical contributions to changes in education policies that are moreover gender-responsive at the local and national levels.

Based on the background, social phenomena, and literature review that have been presented, the focus of the study in this article is formulated in the form of research questions as follows: (1) What is the role of women in higher education in the digital era? (2) What are the challenges faced by women in accessing and actively participating in higher education based on digital technology? and (3) What strategies can be implemented to promote gender equality in higher education through the *Mubādalāh* values approach? These three problem formulations are the basis for the direction of analysis in this article, with the aim of revealing the dynamics of gender relations in the digital academic space and developing a strategy for transforming a higher education system that is fairer and moreover inclusive for women, especially in the social and cultural context in Lampung Province.

Method

This study uses a qualitative method with a descriptive-analytical approach to examine the dynamics of the role, challenges, and strategies of women's gender equality in higher education in the digital era. This method was chosen because it is appropriate for exploring the social meaning and subjective experiences of women in the context of academic spaces influenced by cultural structures, campus policies, and the development of digital technology. The focus of this study is to analyze in depth how gender inequality is manifested in higher education practices, and what strategies are used (or needed) to overcome these challenges, especially in the context of Lampung Province.

The selection of Lampung as a research location is not without reason. This province represents a developing region, with socio-cultural variations between urban and semi-rural communities, and has a number of state and private universities. The research was conducted from April to May 2025, with data collection activities focusing on two universities in Bandar Lampung, namely one state university and one private university. Both were chosen because they have a significant number of female students and different campus policies in implementing gender equality.

The data sources in this study are divided into two: primary data and secondary data. Primary data were obtained through in-depth interviews and observations of three key informants, namely: (1) one senior female lecturer who serves as vice dean for academic affairs; (2) one active female student who is also a campus organization administrator; and (3) one head of the gender study center on campus. Interviews were conducted in person and online, depending on the availability of informants. One of the previously determined prospective informants (a final year student) refused to be interviewed for personal reasons, and this was recorded as part of academic transparency.

The interview technique was conducted in a semi-structured manner, with open-ended question guidelines to explore their experiences, perceptions, and obstacles they face in the digital academic world. The non-participatory observation process was also carried out by observing online learning activities, class discussions, and campus organization activities that took place digitally (via Zoom and Google Meet). In addition, researchers also collected institutional documents, such as campus policies on gender equality, student participation data per study program, and the work agenda of women's organizations on campus. These documents were obtained through official requests to the campus and independent searches through the institution's website.

To maintain the validity of the data, researchers used source triangulation techniques, namely comparing interview results with observation results and document contents. Data analysis was carried out by data reduction, data presentation, and drawing conclusions. The data obtained were transcribed, coded, and grouped into major themes, such as: digital access, domestic roles, organizational participation, and equality policies. Each finding was reviewed to avoid interpretive bias and maintain academic validity.

Findings/Results

Women's Problems in Higher Education

The results of the study show that women in higher education environments in Lampung Province nevertheless face significant barriers in accessing and actively participating in digital academic spaces (Rohmi Yuhani'ah et al., 2025). One of the main findings came from interviews with female lecturers who stated that during the transition to online learning, many female students experienced technical difficulties

due to limited devices and stable internet access, especially those from districts such as Central Lampung and Tulang Bawang. This is reinforced by internal campus data showing that of the total students who applied for internet quota assistance, 72% were female, indicating a higher level of dependence on external support in the online learning process.

In addition to technical limitations, there is also the problem of domestic burdens that affect the academic performance of female students. Observation results in one of the online classes showed that several female students had to attend lectures while caring for younger siblings or helping with household chores. An informant stated, "I often feel unfocused because I have to cook or look after my younger siblings while studying online," which illustrates the overlapping roles that male students do not experience. This condition has a direct impact on their active participation in class discussions, collective assignments, and involvement in online campus organizations. This finding illustrates that digital technology has not fully become an empowering tool if it is not accompanied by social changes in the structure of household roles.

Another finding relates to the lack of female representation in campus leadership, which affects the overall institutional culture. In observing the structure of student organizations and campus executive bodies, only 1 out of 6 BEM chairs is a woman. Informants from the gender study center also revealed that proposals for equality-based programs often do not receive proportional budget allocations. This shows that in addition to individual challenges, there is also structural resistance that limits women's advocacy space on campus.

In the dimensions of stereotypes and patriarchal understanding, the study found that perceptions of women's roles are nevertheless limited by traditional narratives. Some male lecturers, for example, nevertheless think that women are "moreover suited to education or social fields," and do not encourage female students' participation in challenging academic activities such as scientific debate competitions or collaborative research. One female student although mentioned that when she ran for the position of head of an organization, the comment she received from her male colleagues was, "Can you really divide your time between the organization and being a housewife?" This statement reflects that patriarchal values are nevertheless alive in student discourse, and influence women's choices and confidence to appear as leaders.

The following is a Summary Table of Research Findings that has been compiled based on the results of interviews and field observations in Lampung Province. This table summarizes important aspects that are obstacles and a portrait of the actual conditions of women in higher education in the digital era:

Table 1: *Summary of Findings*

Aspects of Findings	Description of Findings	Data source
Access to Digital Technology	72% of internet quota recipients are women; many female students have difficulty accessing the internet in rural areas.	Campus documents, female lecturer interview
Domestic Double Burden	Female students face household burdens such as taking care of younger siblings and cooking during online lectures.	Student interviews, online class observations

Academic & Organizational Participation	Female student involvement in campus discussions and organizations has decreased due to domestic burdens and digital limitations.	Female student interviews, documentation of organizational activities
Representation of Women Leadership	Only 1 out of 6 BEM chairs is a woman; female representation in campus structures is very low.	Observation of student organizational structure, gender institution interviews
Institutional Responses to Gender	Gender studies centers struggle to get budget support; equality policies are not a priority.	Gender institution interview, campus budget documents
Gender Stereotypes & Patriarchal Culture	Female students face sexist comments when running for office; women's roles are nevertheless culturally restricted.	Interview with female students, excerpts from discourse between students

Women in higher education face strong structural challenges, especially in access to information and communication technology. In remote areas, many female students experience limited digital devices and adequate internet connections. This digital inequality causes women to be left behind in the online learning process that has become increasingly dominant in the digital era. This gap is also caused by the lack of affirmative policies from educational institutions and the government to ensure digital inclusivity. Research by Rohmawati (2023) shows that women in several areas experience major obstacles in accessing online training and learning tools, which exacerbates gender-based educational inequality.

Gender stereotypes are also a major challenge that hinders women's participation in higher education, especially in science and technology. There is a perception that women are less suitable for STEM (Science, Technology, Engineering, and Mathematics) fields, which has an impact on low female participation in these majors. This stereotype not only comes from society but is also often reproduced in the campus environment through a masculine academic culture. As a consequence, women often feel they have to prove themselves twice as much as men. This is in line with the findings of Wahyudi & Kurniasih (2021), who noted that the lack of support and patriarchal culture on campus are major obstacles for women to develop.

An additional equally important obstacle is the fact that women in higher education have a double burden. Balancing education and household management can be quite challenging for many women, especially those who are married or have significant household responsibilities. This is made although moreover difficult because when individuals take online courses from their own homes, the boundaries between their learning environment and their living space tend to blur (Fauzi & Ahmad Failasuf Nasuha, 2025). Due to this double burden, women find it difficult to focus on their studies and participate in all aspects of academic life. Faidah, Naqiyah, & Kharnolis (2023) in their study asserted that without a fair division of roles in the household, women will always be disadvantaged in the process of higher education.

Other significant barriers in higher education include social and psychological demands. When women take online courses, they may face verbal harassment, physical judgment, and although violence based on their gender. They are less motivated and

perform poorly in school due to this pain. Because of these bad experiences, many are afraid to speak up or open the camera in online courses. Azizah (2024) points out that women need a safe and emotionally supportive learning space to be able to thrive optimally in the world of digital education.

The limited representation of women in leadership positions in higher education institutions is also a significant challenge. Female students often do not have enough female role models who hold strategic positions such as deans, rectors, or heads of departments. This lack of representation creates a gap in the narrative of women's aspirations to achieve leadership positions.

Stereotypes and Patriarchal Understanding

In higher education, gender-based stereotypes and patriarchal values nevertheless restrict women's mobility. In many campuses, including in Lampung, women are symbolically positioned as "second class" in the academic structure (Wakhidun Mustofiah, 2023). This patriarchal culture instills the limiting assumption that women are moreover suited to choosing domestic careers than academic ones, and that "beauty" should be prioritized over intellectual competence. Gina Febriyanti & Mudiyati (2022) show that in a patriarchal society, stereotypes of masculinity and femininity emerge from early socialization, and result in internalized sexist prejudices in the educational environment. Likewise, Yovita et al., (2022) found that patriarchy often positions women as second-class citizens, hindering opportunities to obtain higher education and scientific careers.

A study at the University of Riau (2024) confirmed this at the student organization level although women dominate the number of participants, strategic positions are nevertheless dominated by men due to internalized patriarchal norms, such as the assumption that women are less assertive or rational. A similar thing was seen in research in Lampung, where female students who ran for organizational positions often received belittling comments such as "Are you able to share your time?" indicating that this stereotype is not only normative, but also has real practical impacts on women's participation in academia and leadership (Rimanto et al., 2025).

The digital transformation in education has opened up huge opportunities for women to expand access and participation in higher education. One of the most obvious forms is the flexibility offered by online learning systems. Unlike conventional education that requires physical presence, digital learning allows women to study from home, while nevertheless carrying out domestic or other social roles. This approach is very relevant to the Mubādalāh framework, because it provides a reciprocal and fair space for women to develop without having to choose between education and household obligations.

Another prominent opportunity is the increasing access of women to digital training and technological literacy. Many educational institutions and social organizations now provide free or low-cost digital skills training that can be accessed via the internet. This creates a golden opportunity for women to build expertise in previously considered masculine fields such as graphic design, programming, social media management, and e-commerce. In line with this, digital literacy strengthens women's position in the increasingly competitive public space and digital economy (Werthi et al., 2024).

The emergence of digital-based learning communities is also an extraordinary opportunity. These communities, such as women's learning forums or online discussion platforms, allow women to support each other, share experiences, and strengthen solidarity. Interactions in online communities are often moreover egalitarian, as they are not limited by social hierarchy or academic status. From a

Mubādalāh perspective, such communities create relationships of mutual support (mu'awanah) and mutual empowerment, which are essential in building strong social networks among women.

Digitalization also expands technology-based entrepreneurial opportunities for women. With basic digital skills, women can open online businesses, such as online stores, design services, content creation, and private training. Many female students utilize social media and marketplace platforms to market their products or services. This phenomenon shows how higher education combined with digital skills can increase women's economic independence. This is in line with the principle of Mubādalāh which emphasizes women's active participation in community development.

In addition, the digital era also encourages the opening of international scholarships and programs that can be accessed online. Many foreign universities and global donor agencies offer certificate courses to online degrees to women from developing countries. These programs often have a focus on women's empowerment and gender equality. Such opportunities not only improve the quality of individual education but also expand the international network for women who want to contribute to social change (news, 2023).

Another important opportunity is the increasing gender awareness among academics and higher education institutions. Many universities are now starting to implement gender equality-based curricula, opening up discussion spaces about women in academic forums, and forming special units to assist students who experience gender-based violence or discrimination. This institutional support is an important part of the structural change that opens up moreover opportunities for women to develop academically and socially (Fabelia Valentina et al., 2022).

Finally, digitalization also encourages women to become producers of knowledge, not just as objects of education. Many women are now able to write, publish research results, or produce educational content that is widely distributed online. This is a new form of women's intellectual leadership that is moreover inclusive and open. In the view of Mubādalāh, women are not only encouraged to receive knowledge, but also to actively shape and disseminate it fairly and equally (Wahyudi & Kurniasih, 2021).

Discussion/Analysis

The role of women in higher education in the digital age

Field findings reveal that although women are active in developing online learning materials and organizing scientific discussions, they—especially in Lampung nevertheless rarely hold strategic roles such as academic policy makers. Reza et al., (2024) show that women's roles in the campus digital space tend to be administrative, while strategic positions are dominated by men.

The current digital approach makes women moreover involved in the learning process, but access to advanced technology training is nevertheless minimal. This is in line with the findings in the Trisnawati & Subhan (2022) journal, which revealed that digital learning policies are difficult to access evenly due to limited and non-inclusive training mixes.

From a feminist perspective, the role of women in creating digital academic content should be seen as an agent of change. However, according to Muthmaina (2024), the influence of regional social structures such as in Lampung limits this role, so that women's contributions to digital platforms are nevertheless minimal. This

structural gap raises an urgent need to develop campus curricula and policies that recognize and empower women's strategic roles in academic technology.

Challenges of Digital Access and Dual Burden

70 percent of internet quota assistance recipients are women, indicating a higher inequality in digital needs. However, on the other hand, the phenomenon of significant domestic burden in Lampung—as focused on in research (Qomariyah & Rodliyah (2024) shows that female students have to divide their time between online lectures and household chores. During the pandemic, this double burden is exacerbated because online education is carried out from home, which often occurs while caring for children or doing domestic work. Inaya Rakhmani (2021) found that this has an impact on women's research productivity and reduces their academic contributions.

Research by Nurul Qomariyah (2024) supports this theme: although women struggle with public and domestic duties simultaneously, they are nevertheless able to produce scientific work. However, without institutional support such as flexible working hours, this burden often causes excessive stress. The double burden that is not balanced by campus policies causes a real gap between digital-savvy expectations (*das Sollen*) and real conditions (*das Sein*). A volunteer study in the Lampung community recommends flexible leave policies and childcare services to support female academics.

Implementation of the Mubādalāh Concept

The concept of Mubādalāh is an Islamic approach that emphasizes the principle of reciprocity, mutuality, and justice between men and women in various aspects of life, including education. In the context of higher education, Mubādalāh can be a strong framework for building a more inclusive and just system for women (Adib & Mujahidah, 2021). This approach does not only emphasize the empowerment of women as oppressed parties, but also emphasizes cooperation between genders to build a just society. The application of the Mubādalāh concept in higher education begins with a paradigm shift in viewing the role of women. Women are no longer positioned as complements or objects of educational policies, but as subjects who have equal rights, capacities, and roles in producing and disseminating knowledge. In practice, this requires educational institutions to provide fair access and space for participation in academic and non-academic decision-making.

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One concrete form of implementing Mubādalāh is to ensure that the higher education curriculum accommodates gender and equality perspectives. This can start from the integration of gender issues in courses, seminars, and student research. That way, women are not only objects of study, but also part of agents of change in the academic world. The concept of Mubādalāh emphasizes the importance of mutuality in the teaching and learning process, so that a fair dialogical space is created.

In the institutional realm, the principle of Mubādalāh can be implemented through gender-friendly campus policies, such as the provision of lactation rooms, non-discriminatory maternity leave policies, and psychosocial counseling services for female students. As an intellectual institution, the campus should be a pioneer in creating an environment that supports women in carrying out dual roles equally. This bias is not intended to pamper, but rather to ensure equality of opportunity.

Women also need to be encouraged to take on roles as policy makers in academic environments. In the spirit of Mubādalāh, decision-making must be based on the principle of fairness, not the dominance of one party. Representation of women in campus leadership structures—such as becoming deans, heads of departments, or rectors—is an important step towards systemic transformation. This is not only symbolically important, but also strategic in ensuring the sustainability of pro-equality policies.

From the student side, the concept of Mubādalāh can be realized through the development of gender-equitable student organizations. The active involvement of female students in BEM, student senate, and campus activity units must continue to be developed. The involvement of women is not as a token or complement, but as equal leaders who bring new perspectives to organizational dynamics. In this way, the campus becomes a place of initial training for the younger generation to build equal social relations.

Furthermore, Mubādalāh also touches on the spiritual aspect in higher education. The application of this concept teaches that true Islamic spirituality does not differentiate between men and women in gaining knowledge, developing morals, and contributing to society. This principle is in line with the verses of the Qur'an that emphasize the creation of humans as universal caliphs without distinguishing between genders (QS. Al-Hujurat: 13). Therefore, the application of Mubādalāh is a way to unite Islamic values and social justice.

Ultimately, the success of implementing Mubādalāh in higher education is highly dependent on the collaboration of all parties: academics, students, policy makers, and the wider community. This concept cannot run alone without a collective awareness to dismantle patriarchal structures and build new, moreover equal relations. Higher education has a strategic role in shaping this new culture because it is at the heart of the production of discourse, ideas, and values. Through Mubādalāh, education becomes an emancipatory tool that liberates and empowers women fairly.

Conclusion

This study confirms that women in Lampung Province have an active role in higher education in the digital era, both as students, lecturers, and academic activity managers. They contribute significantly to online learning, digital administration management, and campus organizations. However, these roles tend to be functional and have not fully reached the level of strategic decision-making, especially in the fields of research and academic leadership. This shows that digital transformation has not been fully balanced by structural transformation at the institutional level.

In terms of challenges, women nevertheless face various obstacles both technically and socially. Technically, many women experience limited access to internet devices and infrastructure, especially those from rural areas. Socially, the double burden of domestic and academic responsibilities nevertheless limits women's learning space and intellectual contribution. Gender stereotypes and patriarchal values also reinforce these obstacles, both through cultural expectations and discriminatory attitudes in the campus environment. This inequality creates a gap between expectations (*das Sollen*) and reality (*das Sein*) that has not been properly bridged.

As a solution, this study offers a strategic approach based on Mubādalāh values, which emphasize the principles of mutuality, justice, and cooperation between men and women in building an equal academic space. This strategy includes the integration of gender equality values in the higher education curriculum, the formulation of affirmative policies that support women's leadership, and the provision of institutional

support such as digital literacy training, lactation rooms, and flexible leave policies. With this strategy, digital transformation is expected to not only be a technological tool, but also a medium for creating a higher education system that is inclusive and responsive to women's needs.

Suggestions and Recommendations

Integration of Gender Equality and Mubādalāh Values in the Curriculum: Universities, especially in Lampung Province, need to develop a curriculum that integrates gender perspectives and Mubādalāh values across disciplines. This material should not only be placed in special courses, but also included in general teaching, student leadership training, and community service activities. Thus, gender awareness is not only theoretical, but becomes part of everyday academic practice. **Empowering Women's Leadership in Campus Environment:** Higher education institutions need to design affirmative policies to increase women's participation in strategic positions, such as deans, heads of departments, and leaders of student organizations. The selection and recruitment process for campus leaders must be free from gender stereotypes and based on the principle of equality. Women's leadership training must also be encouraged, either through mentoring, seminars, or special discussion forums. **Female Friendly and Gender Responsive Campus Policy:** Campuses must provide infrastructure and policies that support women's dual roles, such as lactation rooms, maternity leave for lecturers and female students, and gender counseling services. In addition, gender-based violence and discrimination complaint service units need to be established and operated professionally with a psychosocial approach that supports victims. **Multi-Stakeholder Partnerships for Gender Empowerment in Higher Education:** Strengthening gender equality cannot be done by universities alone. Collaboration is needed between campuses, local governments, civil society organizations, and national and international donor agencies. This collaboration can be focused on research, policy development, affirmative scholarship programs, and strengthening gender study centers in the regions.

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