

# Implementation Of Gender Equality Education in The Boarding School *Tarbiyatul Mu'allimat Al-Islamiyah* Al-Amien Prenduan Sumenep

**Andri Sutrisno**

Institut Dirosat Islamiyah Al-Amien Prenduan Sumenep



[andrisutrisno1993@gmail.com](mailto:andrisutrisno1993@gmail.com)

**Iwan Kuswandi**

STKIP PGRI Sumenep Indonesia



[iwankus@stkipgrisumenep.ac.id](mailto:iwankus@stkipgrisumenep.ac.id)

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Education and pesantren are two parts which cannot be separated for the survival of the students. One of the bad stigmas among society is that a woman is marginalized by men, so there are many cases of harassment or even violence against a woman. With the existence of Islamic boarding schools in Indonesia, it turns out that it has a change in the order of society to upgrade the degree of women in Indonesia. That men are now also activists to maintain the existence of a woman. The existence of this Islamic boarding school provides a solution to raise the degree of a woman because in pesantren today it has taught several skills and education based on gender equality education. Thus, female students can grow and develop with confidence to defend themselves to be able to compete with a man. In this study, researchers used a qualitative field approach with a type of case study research. While the method in collecting data, researchers use three methods, they are: observation, interview and documentation. Meanwhile, the data analysis technique is through data reduction, data exposure and data verification. The form of implementation of gender equality education management applied in *Tarbiyatul Mu'allimat al-Islamiyah* is leadership and management training, workshop improvement of group leaders and organizational skills among female students while the advantage of this implementation is the confidence of each student to be able to compete with a man and have a trustworthy and honest leadership spirit. Meanwhile, the drawback is that there are some students who are indifferent in carrying out and implementing the discipline of Islamic Boarding Schools that have been mutually agreed upon, both kyai, teachers and students.

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**Introduction**

Historically, the majority of boarding schools in Indonesia were initially established specifically for male students and then followed later by establishing special boarding schools for female students. Usually at the beginning of the establishment of this special female *pesantren*, the class was not separated from the male students because the number of female students was still minimal to become a student. Along with the development of the *pesantren* and the increasing number of female students who continue to experience a significant increase, then separated between male students (*santri*) and female students (*santriwati*). There is no doubt that the boarding school still upholds the tradition of Islamic law taught by classical scholars in medieval times by the teachings of Islamic *fiqh* which forbids meetings between men and women and even forbids a woman to appear in public places because the damage is greater.<sup>1</sup> If she must appear in public, it must be in a community of women only. Even in a form that is very concerned about the importance of this separation, if a *santri* and *santriwati* are required to be in the same place or location, the position between the two must be separated by giving a curtain so that the two of them do not see each other or something unwanted happens together.

The gender separation system in the learning process is known as the Single Sex Education (SSE) system where the *pesantren* plays a very important role in the process of transforming knowledge that has a paradigm of Islamic values and instills its students with an active teaching system, one of which is about equality between genders, they are men and women.<sup>2</sup>

The discourse as above, actually has its advantages and disadvantages based on a system and all policies carried out by the boarding school. But the act of separating classes between genders is a form of applying traditions that are by Islamic teachings. Because even though the learning process in *pesantren* is separated between *santri* and *santriwati*, there is still an effort for the leadership and some teachers to provide insight for *santri* and *santriwati* in implementing gender equality education. especially for *santriwati* to be able to play an active role in this modern life.

On this basis, the authors are interested in conducting a research in one of the boarding schools in Madura, which is called *Ma'had Tarbiyatul Mu'allimat al-Islamiyah* Al-Amien Prenduan Sumenep Indonesia which in history, management, and education is carried out in the form of separation between male students and female students but still upholds the value of justice and gender equality to prepare generations that can be useful for the local community when becoming alumni later. As for the focus of this research in *Ma'had Tarbiyatul Mu'allimat*

<sup>1</sup> Siti Malikhah Towaf, "Peran Perempuan, Wawasan Gender Dan Implikasinya Terhadap Pendidikan Di Pesantren," *Jurnal Ilmu Pendidikan* 15, no. 6 (2008): 141–49.

<sup>2</sup> Wahyuddin, "Implementasi Nilai Kesetaraan Gender Dalam Pendidikan Karakter (Studi Terhadap Pondok Pesantren DDI Mangkoso Dan Ummul Mukminin Di Sulawesi Selatan)," *Jurnal Ushuluddin: Media Dialog Pemikiran Islam* 21, no. 02 (2017): 141–53.

*al-Islamiyah* Al-Amien Prenduan because it implements a gender equality education process based on local wisdom and upholds the value of nationalism to play an active role in contributing thoughts to the Indonesian state that adheres to the norms of justice and gender equality.

## **Method**

This research is categorized as qualitative field research using a phenomenological research approach which is a case study type of research. Where the researcher acts as a key instrument in understanding and explaining the data, then sampling data sources to be carried out according to purposive and snowball effect<sup>3</sup>. As for the data collection process in this study, the authors used 3 data collection techniques, they are: observation, where the researcher takes action by going directly to the research location which checks directly on the application of gender equality education in *Tarbiyatul Mu'allimat Al-Islamiyah* Al-Amien Prenduan. Interview, with this technique the researcher gets very in-depth information about the application of gender equality education in *Tarbiyatul Mu'allimat Al-Islamiyah* Al-Amien Prenduan Sumenep. Documentation, where this last technique becomes a very important part in supporting the two previous techniques because in this case, the researcher documents all activities, pictures, archives, and all documents related to the implementation of gender equality education in the *Pesantren Tarbiyatul Mu'allimat Al-Islamiyah*.<sup>4</sup>

While the data analysis process is used by researchers through three components, they are data reduction, data presentation, and conclusion drawing. So that the data obtained is to the needs of this research topic. In fulfilling the validity of data on the topic of implementing gender equality in *pesantren*, researchers check the validity of data through degrees of trustworthiness, transferability, dependability, and certainty.<sup>5</sup>

## **Result and Discussion**

In this section, you may discuss every aspect of the issue one by one. It is necessary to build an argument and to provide original data discussed and compared to research and works of other scholars. In other words, the way to discuss an issue is by combining the data and the discussion. So, it is not recommended to separate merely data description from the analysis on it.

### **1. Profile of the Establishment and Development of *Tarbiyatul Mu'allimat Al-Islamiyah* Al-Amien Prenduan**

The history of the establishment of a special women's cottage called *Tarbiyatul Mu'allimat Al-Islamiyah* (TMAI) Al-Amien Prenduan Sumenep cannot be separated from the establishment of a special *ma'had* of male students called *Tarbiyatul Mu'allimin Al-Islamiyah* (TMI) Al-Amien Prenduan. Where TMI Al-Amien Prenduan was established first on December 3<sup>rd</sup>, 1971, M. was inaugurated directly by Kiai Muhammad Idris Jauhari. Only 14 years later, *Ma'had Tarbiyatul Mu'allimat Al-Islamiyah* Al-Amien Prenduan was established on June 19<sup>th</sup>, 1985. By *nyai* Anisah Fatimah Zarkasyi (Daughter of *kiai* Zarkasyi Gontor and wife of *kiai*

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<sup>3</sup> Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek*, III (Jakarta: Rineka Cipta, 2000).

<sup>4</sup> Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2005).

<sup>5</sup> Sugiyono, *Metodologi Penelitian Pendidikan Kuantitatif-Kualitatif Dan R&D* (Bandung: Alfabeta, 2010).

Tidjani Jauhari).<sup>6</sup> *Kiai* Idris Jauhari had an older brother named *Kiai* Tidjani Jauhari and a younger brother named *Kiai* Idris Maktum Jauhari. Currently, the three pioneering brothers of TMI and TMAI have passed away and were replaced by the eldest son of *Kiai* Tidjani Jauhari named KH. Fauzi Tidjani, M.A., Ph.D. is the leader and caretaker of Al-Amien Prenduan Islamic boarding school, while TMI and TMAI under Al-Amien Prenduan are led and cared for by KH. Ghazi Mubarak, the son of *kiai* Idris Jauhari.

*Tarbiyatul Mu'allimat Al-Islamiyah* Al-Amien Prenduan Sumenep is a first and secondary education institution based on boarding school. Where the study period is carried out for 6 years for elementary school graduates (SD) and 4 years for graduates of Junior High School (SMP) / Madrasah Tsanawiyah (MTs). The diploma is equivalent to junior high school and general high school and the students are not allowed to marry while being part of the *santri Tarbiyatul Mu'allimat Al-Islamiyah* al-Amien Prenduan Sumenep. Even more unique, this TMAI *pesantren* requires the students to devote themselves to alumni or sympathizer *pesantren* for 1 year and this is a requirement for taking graduation certificates.

The curriculum of TMAI Al-Amien Prenduan Sumenep is not just not only based on the structure of the teaching program in the classroom and outside the classroom but covers all aspects of the life of the students, the teachers, and the *kiai* both in running their lives with Allah and the Apostle, life with fellow human beings and life with nature/environment. So, the TMAI curriculum is named the curriculum of life and life.

## 2. Education Management Based on Gender Equality in Islamic Boarding Schools

The debate on the issue of gender equality has two paradigms, some in favor and some against. Despite this polemic, the notion of gender is sometimes misinterpreted by those who reject this issue. Other mistakes also appear in an interpretation of the usefulness of gender itself. Some academics consider gender as a form of God's nature and others see it as a construct that is directly constructed by society due to cultural influences.

Gender itself in its history began with a grammatical classification for objects according to their respective sexes, especially in the language of Europeans. On the other hand, along with its development, the European scientist Ivan Illich used this gender sentence to distinguish particular societies in terms of language, behavior, thoughts, food, space, time, objects, means of production, and so on. The word gender in Indonesian is a form of an English word that means sex (gender). But in other literature, it is explained that gender and sex are different where gender is a difference that appears in a man and a woman who can be understood by their behavior with the interference of culture in the social life of society.<sup>7</sup>

Gender here is a trait or characteristic inherent in human beings, both men and women, which is constructed through social life or local cultural influences. For example, women are known as gentle, beautiful, emotional, and motherly while men tend to be stronger, rational, male-oriented, and mighty. These traits and characters are interchangeable due to social and cultural factors. Thus this change can occur from time to time and from one place to another even from one social class to another. Where this change is known as gender, which is a concept concerning the roles and responsibilities of each individual according to their gender which

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<sup>6</sup> Muhammad Idris Jauhari, *Pondok Pesantren Al-Amien Dalam Lintas Sejarah* (Sumenep: Al-Amien Printing, 1997).

<sup>7</sup> Mansour Fakih, *Membincang Feminisme Diskursus Gender Perspektif Islam* (Surabaya: Risalah Gusti, 1996).

changes with adaptation to social society and surrounding culture<sup>8</sup>. In other words, gender issues are determined in the social realm, so this gender ideology is the ideology of the nation that participated in building the idea of this country's identity.

The use of gender in a feminist discourse was first spoken by Anne Oakley. The difference between sex and gender is that sex is closely related to certain biological and physical characteristics while gender is an idea that gives a clue to a system of roles of the two sexes so that both can relate to integration due to influences in the social, political, economic and cultural environment. In its history, the beginning of this gender issue is people used to be not interested in distinguishing between sex and gender. The people's perceptions at that time had the assumption that gender differences were a form of sex differences. The existence of a sexual division of roles and work is a reasonable view, but by its development, recently there has been a difference between the expressions of sex and gender due to cultural influences<sup>9</sup>. Thus, gender is an idea used to define the differences between men and women that are constructed by social or cultural influences between these two sexes. It has a significant impact on men and women in their positions, roles, and traits that are always changing.

*Pesantren* is an Islamic educational institution in Indonesia that has a variety of applications of the education system, including the implementation of education, *pesantren* management, educational principles, the relationship among *kiai* and *santri*, subject matter, and teaching methods. The implementation of education in *pesantren* is carried out directly by a *kiai*, teachers, and also students. *Kiai* here is the main part that makes himself the center of leadership in the boarding school.<sup>10</sup> *Kiai*, teachers as people who carry out education by teaching, guiding, and managing all knowledge to students.

*Pesantren* management is the most important part of the process of developing and managing the *pesantren* itself. Usually, the most active role in managing this *pesantren* is a caregiver and *pesantren* leader (*kiai*) who is a central, authoritative figure and is the center of all policies and changes in the *pesantren* itself. So that all learning materials taught by *Kiai* and teachers are a direct recommendation from a *pesantren* leader.<sup>11</sup> Usually, the materials taught in *pesantren* are Islamic sciences and other general sciences to add insight and knowledge to the students.

Gender equality education in Islamic boarding schools is a deepening to students of the importance of life that integrates each other between the abilities of men and women. Education is a conscious effort made by an educator to help and guide the growth and development of students while gender is an idea that distinguishes men and women by doing a social or cultural construction where this is associated with the biological characteristics of each sex which has an impact later on the position and role of both in social life.

The application of gender equality in boarding school education is an implementation and use of opportunities and opportunities between the two sexes, both men and women, to get good guidance in the form of the development and growth of students systematically and regularly

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<sup>8</sup> Warliah Wiwin, "Pendidikan Berbasis Gender Awareness; Strategi Meminimalisir Bias Gender Di Pondok Pesantren," *Jurnal Islam Nusantara* 01, no. 02 (2017): 118–30.

<sup>9</sup> Nasaruddin Umar, *Argumen Kesetaraan Gender* (Jakarta: Paramadina, 1999).

<sup>10</sup> Adian Husaini and Rahmatul Husni, "PROBLEMATIKA TAFSIR FEMINIS : Studi Kritis Konsep Kesetaraan Gender," *Al-Tahrir* 15, no. 2 (2015): 367–88.

<sup>11</sup> Rustan Efendy, "Kesetaraan Gender Dalam Pendidikan," *Jurnal Al-Maiyyah* 07, no. 2 (2014): 142–65.



by the direction of maturation in students by going through the process of teaching, training and there is an outpouring carried out by teachers on the importance of gender equality to develop the abilities and personality of students to the level of maturity. Gender equality education is carried out both in the classroom and outside the classroom by educators who take place forever so that it is easily internalized in students.

### **3. Forms of Implementation of Gender Equality Education in *Tarbiyatul Mu'allimat Al-Islamiyah* Al-Amien Prenduan Islamic Boarding School Sumenep**

The form of application of education carried out in *Ma'had Tarbiyatul Mu'allimat Al-Islamiyah* in the form of the learning process, extra-curricular activities, and counseling guidance programs to *Santriwati*. The learning process carried out at TmaI Al-Amien Prenduan takes place for 24 hours and is carried out in an integrated curriculum (*al-manhaj al-muwahhad*) which in its application is difficult to sort out and also choose. However, the application is carried out with an implementation, supervision, and internal evaluation between the Kiai and the teaching teachers.<sup>12</sup>

In addition, extra-curricular activities implemented to achieve gender equality education are scouting training, leadership, and management education, and the *santriwati Tarbiyatul Mu'allimat Al-Islamiyah* (ISTAMA) bond. This goal is carried out as additional education for all *santriwati* and leadership practices for *santriwati* to achieve gender equality between men and women.

That the form of implementation of gender equality education in *Ma'had Tarbiyatul Mu'allimien Al-Islamiyah* al-Amien Prenduan Sumenep as follows:

#### **a. *Santri* Interest Group**

Since the students register as new students at *Tarbiyatul Mu'allimat Al-Islamiyah* (TmaI) Al-Amien Prenduan Sumenep. Then they are introduced to all programs and interest groups in TmaI al-Amien Prenduan Sumenep both language interest groups, skills, scouting, sports, Islamic, literacy reading and writing, and all the interests or talents of the students. It was all facilitated by *Ma'had Tarbiyatul Mu'allimat Islamiyah* Al-Amien Prenduan Sumenep

#### **b. Leadership and Management Training**

This leadership and management training is usually carried out every year. The participants are class 5 *marhalah aliyah* TmaI al-Amien Prenduan equivalent to class 2 high school as a provision for the students to become administrators of the organization of *satriwati Tarbiyatul Mu'allimat Al-Islamiyah* (ISTAMA) Al-Amien Prenduan Sumenep. The students are given theoretical provisions for 3 days and 2 days are done in practice about the ways they become good administrators.

#### **c. Scout Basic Advanced Course**

This scouting course is carried out as a form of manifestation of the value of citizenship so that *Santriwati* has good knowledge about the forerunners of the Indonesian nation. So the *Santriwati* have the nature and attitude of fighters in emulating the previous heroes, especially the heroes from women such as *Cut Nyak Din* and *Fatimah*. In fact, not only that, the existence of this scouting course is to encourage *Santriwati* to have an authoritative and wise attitude when they run as an administrator.

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<sup>12</sup> Ihwan Amalih Iwan Kuswandi, *KH. Muhammad Idris Jauhari Sang Konseptor Pendidikan* (Yogyakarta: Ladang Kata, 2015).

d. Organization Management of *Santriwati* Association *Tarbiyatul Mu'allimat Al-Islamiyah*

A very visible form of implementation in gender equality education is that *santriwati* are taught to practice all knowledge about leadership and management through the inauguration and inauguration of the *Santriwati Tarbiyatul Mu'allimat Al-Islamiyah* (ISTAMA) al-amien *prenduan* organization. This management is done to print the generation of women to make a cadre of *ummat* leaders both in the surrounding environment and in the governmental audience, this management is a medium for training senior *santriwati* in fostering a good mentality and becoming a person who can utilize himself to the younger *santriwati* in TmaI al-amien *prenduan* *sumenep*.

e. Annual Assembly and Parade of Consulates

The annual apple and consulate parade is an activity to preserve various kinds of customs brought by the *santriwati* from their respective hometowns to be displayed to the *santriwati* so that the nature of tolerance and respect for the culture of each region is reflected in them. Usually, the annual rally and parade of consulates are held after the celebration of Indonesia's independence day. With this activity, the *santriwati* might understand that the performance of the annual apple and the consulate parade is part of the application of gender equality education where gender issues are influenced by existing cultures and customs. Even today, it is still a hot topic for academics and social activists. The values of gender equality education applied in *Ma'had Tarbiyatul Mu'allimat Al-Islamiyah* Al-Amien *Prenduan* *Sumenep* they are the value of democracy, the value of justice, and the value of tolerance.

**4. Supporting and Obstacle Factors in the Implementation of Gender Equality Education at Pondok Pesantren *Tarbiyatul Mu'allimat Al-Islamiyah* Al-Amien *Prenduan* *Sumenep***

SWOT analysis is a method of situational analysis whose discussion focuses on a systematic identification of several factors in formulating strategies for educational institutions or even boarding schools. The word SWOT is an acronym for Strengths, Weaknesses, Opportunities, and Threats.<sup>13</sup>

This is a supporting factor in the process of implementing gender education in *Ma'had Tarbiyatul Mu'allimat Al-Islamiyah* with the existence of two very important parts, they are Strengths; through all learning processes and added extra-curricular activities to students by being carried out in the form of teaching and guidance for 24 hours a day. Opportunity; is an important part of implementing gender equality education through leadership and management training and also as a manifestation of the vision and mission of the *pesantren* which prepares cadres of *ummat* leaders<sup>14</sup>.

While the inhibiting factors from the implementation of gender equality education are two parts, they are Weakness; where some *santriwati* still violate the discipline of the boarding school. So that this becomes an inhibiting factor in the process of implementing gender equality education in *pesantren*. Threats (challenges); the flow of modern life that continues to develop and also becomes part of the life of *santriwati*. So that this will be an inhibiting factor in the implementation of gender equality education in *pesantren*<sup>15</sup>

<sup>13</sup> Kemas Badarudin, *Filsafat Pendidikan Islam* (Yogyakarta: Pustaka Pelajar, 2009).

<sup>14</sup> Wawancara bersama Muhdlar Ali Wafa, "Sistem Pendidikan Di Pesantren Al-Amien *Prenduan*" (Wawancara, 2021).

<sup>15</sup> Observasi Pondok Pesantren Al-Amien, "Kegiatan Belajar Para Santri" (2021).

## Conclusion

From the description above, the author can draw the following conclusions:

First; the form of implementation of gender equality education management in Pondok Pesantren Tarbiyatul Mu'allimat al-Islamiyah al-Amien Prenduan is through the activities of santri interest groups, leadership and management training, scout basic advanced courses, organizational management of the *Tarbiyatul Mu'allimat al-Islamiyah* Association and annual apples and parades of consulates.

Second; as the supporting factors in the application of gender equality education in the boarding schools *Tarbiyatul Mu'allimat Al-Islamiyah* al-Amien Prenduan Sumenep is the self-confidence in santriwati to become a leader with trustworthiness and honesty through organizational training of the bond of *Tarbiyatul Mu'allimat Al-Islamiyah* Al-Amien Prenduan Sumenep. While the inhibitors in the application of gender equality education with the existence of some *santriwati* who are indifferent in running and implementing the discipline of the boarding school that has been agreed upon together by both the *kiai*, the *nyai*, the teachers, and the *santriwati*.

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