

Learners Management by Segregasi Gender

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application of learners management by using gender segregation-based are, maintaining the tradition of pesantren inheritance, upholding religious doctrine, and optimizing the roles and achievements of learners; 2) The implementation of gender segregation neither is based on educational discrimination between men and women, nor an obstacle to the implementation of learning, but this can actually create creativity when the learners are provided the same rights, access, roles and participation (balancing management). Gender balancing policies become the supporter of gender responsive management; 3) By gender segregation, it is actually able to provide positive values for learners in terms of building the characters and preventing promiscuity. Meanwhile, the negative impact is, it leads to create awkward interactions between both male and female learners and also able to decrease the motivation to learn.

Keywords: *Learners management, Gender Segregation, Gender Balancing*

INTRODUCTION

The fruitfulness of execution in such educational institutions depends on the management of education and its components holistically. Each component has the same role and provides mutual support component to components, which is why, it contributes properly to achieve the goals of educational institutions. One of these components is how to manage learners.

The presence of learners is one of a vital component in an education, because the educational process will be enable to take place if no one is taught. Students can act as both subjects and objects in the process of transforming the required knowledge and skills. Therefore, the existence of students is not only fulfilling needs, but it is a part of the educational institution quality itself. This means that the quality of managing the learners is needed to achieve institutional goals. In order for the students are able to

grow and develop in accordance with their physical, intellectual, social, emotional and psychological potential.¹

Madrasah is a metamorphosis of Islamic boarding school—*pesantren*—education as the embryo of education in Indonesia. *Pesantren*, as a traditional education is no longer able to answer the needs and fulfill the change of times. On early time, *pesantren* has metamorphosed into *madrasah diniyah* which still brings the main characteristics of *pesantren*.² The next metamorphosis is by the presence of *madrasah* which comes with various variations such as: *madrasah diniyah* in the *pesantren*³, *madrasah* by a learning system based on society⁴, *madrasah* by a learning system, and formal *madrasah* that is established in the *pesantren* atmosphere or beyond the *pesantren*.

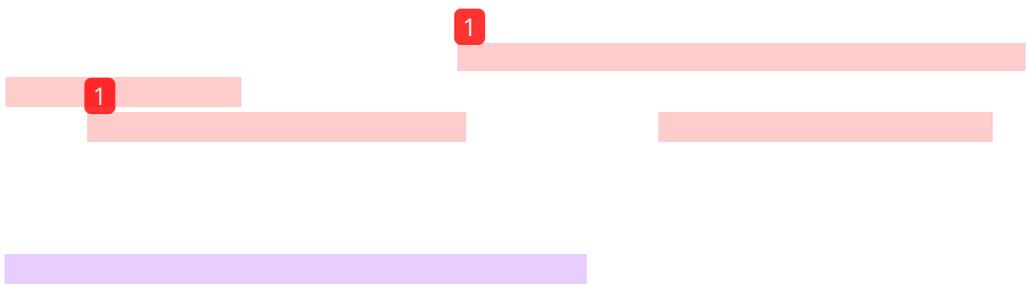
The existence of these formal *madrasah* in the field, implements a different education system, even though its management is not uniform. Formal *madrasah* that are established in the *pesantren*, carry out *pesantren*-based management, apply the culture and traditions of the *pesantren*, and students are required to stay in *pesantren*. On the other hand, formal *madrasah* that are located outside the *pesantren*, are self-managed under the direct supervision of the Ministry of Religion, and students are not required to attend boarding schools. Although they are both formal *madrasahs*, their

¹ Titis Thoriquttyas, Nita Rohmawati, “Segregasi Gender dalam Manajemen Peserta Didik di Lembaga Pendidikan Islam”, *Martabat*, Vol.2, No.2, Desember 2018, 287-314

² Badrudin, “Indonesia’s Educational Policies on *Madrasah Diniyah* (MD)”, *Jurnal Pendidikan Islam*, Vol. 3 Nomor 1 (2017), 17-32

³ Saridudin, Pengembangan Kurikulum Pendidikan Diniyah Formal di Pesantren Ulya Zainul Hasan Probolinggo Curriculum Development Of Formal Diniyah Education: Case study pdf ulya zainul hasan probolinggo, *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan*, Vol. 18 Nomor 1, 2020, 84-99

⁴ Widia Fithri, Dinamika Pendidikan Islam di Minangkabau (86 tahun Perjalanan *Madrasah Diniyah* Pasia), *Jurnal Al-Aqidah*, Volume 6, Edisi 2, Desember 2014, 1-14

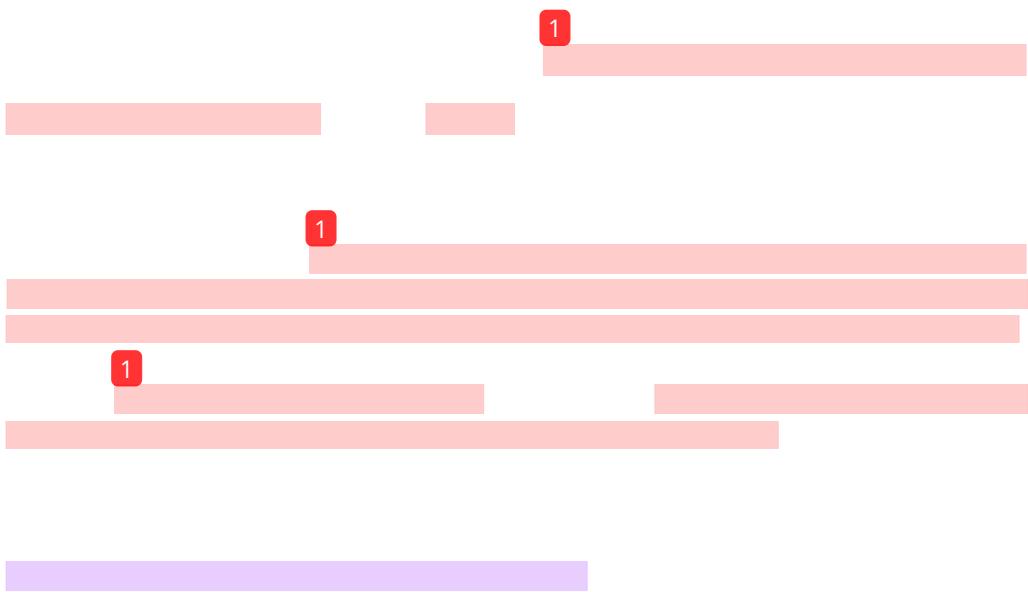


the same gender, and vice versa. This is intended so that students can focus more on the learning process and also maintain relationships between men and women. The existence of these same conditions can make it easier for teachers to provide the same services and learning method to students.

This phenomenon occurred in *Madrasah Aliyah (MA) Darul Hikmah Tawang Sari Kedungwaru Tulungagung*. *Madrasah* requires all students to live in the *pesantren* as a boarding school. Gender segregation, which has been the culture of *pesantren*, has also been enforced in *madrasah* and has become the culture of *madrasah* in *pesantren* environment, with the belief of continuing the noble regional culture that is still fanatical about *pesantren*.

Basically there are two different views regarding to the application of gender segregation in *madrasah*. The views are pros and cons. First, opinions that support the application of gender segregation with arguments in addition to maintain values, attitudes, and relationships with the opposite sex, this gender segregation-based management will support students learning based on gender. Male and female students have different learning styles based on their natural conditions. Second, the opinion that rejects the application of gender segregation on the basis of management arguments is allegedly gender biased, which can lead to a rigid and unnatural relationship between male and female students. Not to mention when students face real life outside the school environment that does not separate men and women, it can have far more fatal consequences because they will get out of control. On the other hand, gender segregation-based management will limit women's access, participation, activeness, and benefits of education, so that women will experience inequality in education⁷.

⁷ Suryadi & Idris, *Kesetaraan Gender dalam Bidang Pendidikan*, (Bandung: PT. Grasindo, 2004), 76





school as the embryo of the *madrasah* becomes thick, the culture of the pesantren must be maintained as a traditional heir to future generations.

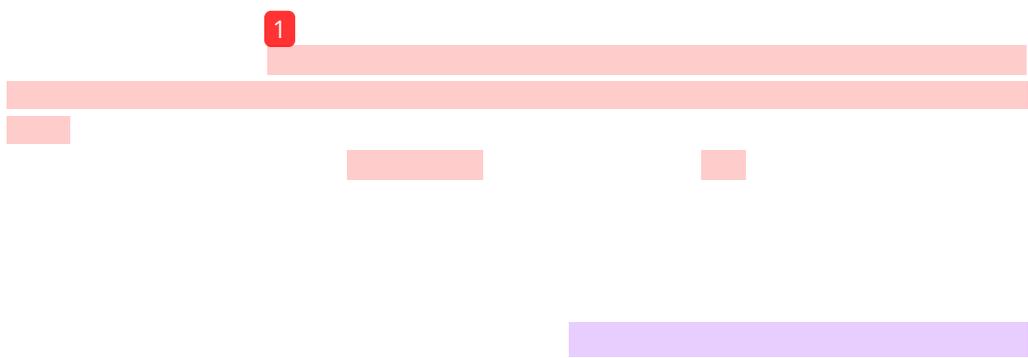
⁵ Historically, Islamic boarding schools are the guardians of the nation's tradition of inheriting culture because *pesantren* are independent Islamic educational institutions that maintain Islamic teaching concepts related to issues of worship, *muamalah* and morals for 24 hours. This traditional culture is precisely what attracts the community in the era of globalization of technology and information when it is the best school alternative to save the morale of their children.

Moral education is the main foundation in Islamic boarding school learning which is implemented in daily culture and becomes a habit. One of the things that Islamic boarding schools do to uphold morals is the application of a gender segregation system in education system. Gender segregation when associated with traditions in pesantren is separating between male students and female students in daily learning inside or outside the classroom as well as separation of living quarters. The word segregation comes from the word to segregate which means to separate or segregation, and the meaning is separation. According to KBBI, "segregation" is defined as the separation of a group from another group, while "gender" is defined as gender¹⁰. Mansour Fakih said that:

Characteristics inherent in men or women that are socially and culturally constructed and can be exchanged. So that all the things that can be exchanged between male and female characteristics time to time, from place to place, or from one class to another, are what is called gender.¹¹

¹⁰ Kamus Besar Bahasa Indonesia, accessed from <http://kbbi.kemdikbud.go.id>, September 25th, 2020

¹¹ Mansour Fakih. *Analisis Gender Dan Transformasi Sosial* (Yogyakarta: Pustaka Pelajar, 2005),hal. 9



maintain self-ego and practice how to behave and face other people, as well as train students to be independent in their daily lives. This condition is essentially a miniature of real community life that students will face when graduating from MA DH. This is in line with Furqon's statement that the students in this *madrasah* will learn many things about life.¹⁴

Fifth, avoid slander and uphold Islamic teachings. The separation between female and male students both inside and outside the class is substantially to avoid slander and ikhtilaf between male students and female students. This is in line with the verse al-Qur'an Q.S An-Nur: 30, which leads to gender segregation with the aim of alienating students from actions that can approach to *zina*.¹⁵

The argument above explains that if men and women are not separated, it is feared that there will be temptations to have sexual desire. The purpose of a separate learning system is implemented because of the commandments of Islamic teachings, namely to be able to maintain the association between men and women so that there will be no slander or sexual desire between the two of them. In addition, from an educational perspective, it aims to provide a place for students to focus and concentrate in learning¹⁶. This policy was supported by the majority of students' parents who stated that the decision to send their children to MA Darul Hikmah was a separation between boys and girls. They feel relieved and no longer worried and even feel comfortable with the boarding school system that is divided into the complex of each student.¹⁷

¹⁴ Interview with Vice Head *Madrasah* as administrator, September 20th, 2020

¹⁵ Departemen Agama RI Al-Qur'an dan terjemahan PT. Sygma Examedia, Bandung.

¹⁶ Nadzifatul Mutamaroh, *Implementasi Kebijakan Segregasi Kelas Berbasis Gender di SMPI Alma'arif 01 Singosari*, (Malang: Tesis, 2018), 8

¹⁷ The data has been processed, from the results of interviews with the students' parents Nuryani, Suyitno, and Mutholib. This was emphasized by the



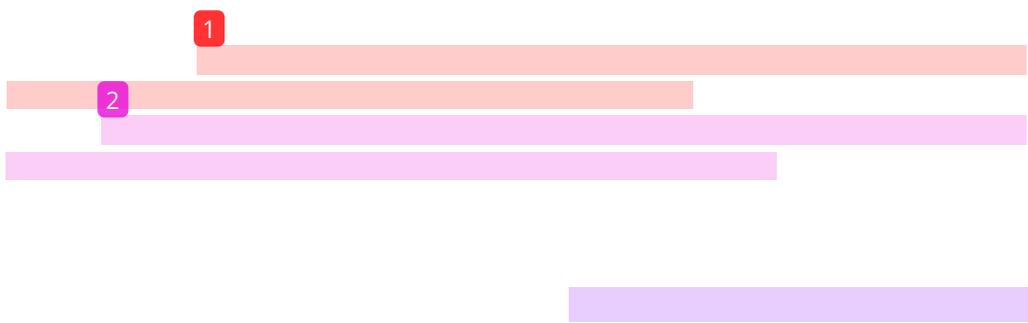
The students' amount of MA Darul Hikmah in 2020 is 374 students consisting of 181 boys and 193 girls¹⁹. This number does not show gender bias at all, in fact, there are more women than men. This balanced number cannot be separated from the planning of management. Planning begins with the quota of new students accepted. Furthermore, planning in terms of activities, such as characteristics, roles, access, activities and positions between men and women, all are not differentiated. Likewise planning related to the output of students.

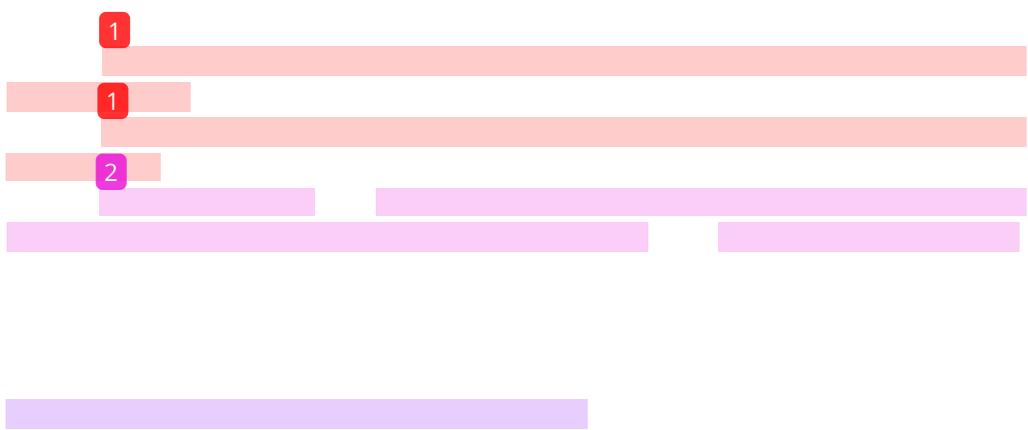
The following data relates to the explanation above as follows:²⁰

- a. Planning related to the recruitment process, has been decided by opening a balanced quota between men and women. The ratio in two consecutive years (2019 and 2020) is 3 classes:3 classes and 5 classes:5 classes.
- b. Planning related to madrasah programs, which means that learning programs and student activity programs are integrated into one with the same activity program, there is no distinction between men and women, only the implementation is different. The difference lies in the location, committee, participants, and location. The madrasah activity program includes: learning activities, extra-curricular activities, student organizational activities (in this case integration with modern boarding school management organizations, abbreviated as OPPM)
- c. Planning related to student graduates, Madrasah does a mapping talents of students' interests, then madrasah provides assistance with equal access for men and women.

¹⁹ *Madrasah* documentation. Analyzed from the data presence of students at class, at least for three stages, accessed at September 23rd, 2020

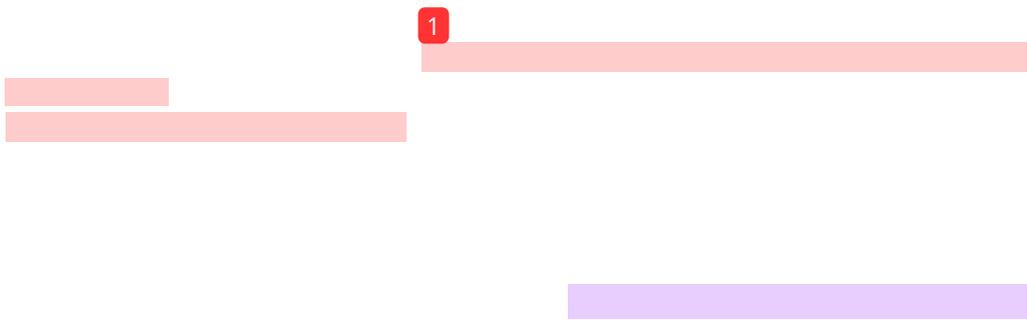
²⁰ Interview Data from Suhadak, as Ustaz and administrator of *Madrasah*, at October 10th, 2020











administrators, to educators and education staff. This is as Susanne Kreitz-Sandberg's opinion which is quoted by Nihayatur Rohmah.²⁸

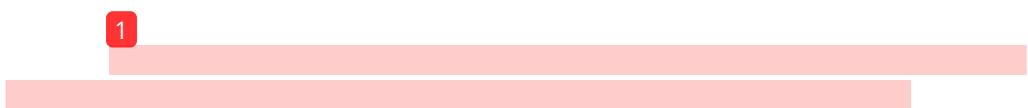
Things that need to be explored further regarding to the implementation of student management with full gender segregation are the substance of gender segregation itself. The policy since the beginning shows that MA Darul Hikmah carried out the separation between men and women, which could trigger gender gaps, gender bias, and even gender injustice²⁹. This policy of segregating men and women in education can be said to be a policy that is negative / gender biased.

Faqih stated that some discourse related to a gender perspective if it relies on management in educational institutions can be categorized into three models, they are gender neutral models, gender biased models, and gender responsive models³⁰. MA Darul Hikmah's segregation between men and women since the beginning can be categorized as a gender bias policy. However, if it is examined further in relation to access, opportunities, participation, use of infrastructure, all are given equally between men and women. There is no difference in access to education rights, selection of majors, madrasah and extra-curricular programs, active participation in the OPPM board, or organizing various madrasah activity programs in collaboration with pondok all given the same opportunities and access. Both male and female students each compile separate

²⁸ Nihayatur Rohmah, *Segregasi Gender dalam Pembelajaran Ilmu Falak*, Jurnal Al Mabsud, Vol.11, No.1, 2017, dalam <http://journal.iaingawi.ac.id>, accessed on Mon, 9 Desember 2019 at 21.56 WIB, p.7

²⁹ Mansour Fajih, *Analisis Gender dan Transformasi Sosial*, 21

³⁰ Ema Marhumah, *Konstruksi Sosial Gender di Pesantren: Studi Kuasa laki-laki atas Wacana Perempuan*, (Yogyakarta: LKIS, 2011), 103. Lihat pula Titis Thoriquttyas, Nita Rohmawati, "Segregasi Gender ...", 287-314

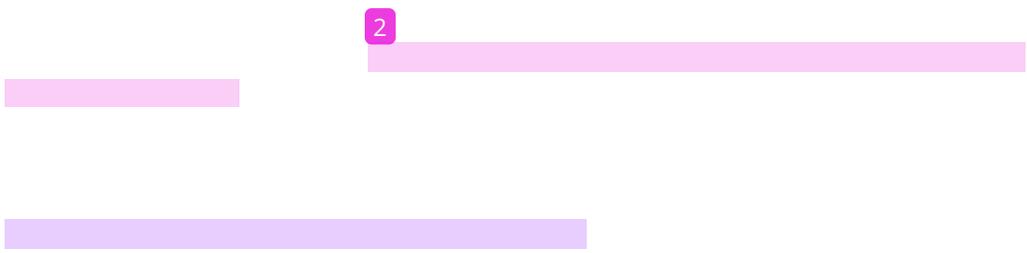






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