

ISLAMIC BOARDING SCHOOL JUSTICE AND GANDER EQUALITY EDUCATION

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Education in Islamic boarding schools has unique characteristics as a sub culture (quoted from the term of Gus Dur) both Salafiyah boarding school categories and modern boarding schools, each of them has different vision and mission. However, in general, the existence of Islamic boarding schools in Indonesia has been regulated by Law No. 18 of 2019. Discourse about Gender is still being dicussed among Islamic Boarding Schools. For some Islamic boarding schools, it is still regarded as sensitive issues that cause controversy because they are considered as concepts from the West and contrary to Islamic teachings. Nevertheless, there are some Islamic Boarding Schools that have made gender sensitive education policies and implemented through gender-equitable teaching education methods and reinterpretation of teaching materials that are gender biased. The Message of Kyai and Nyai is very strategic in creating a fair gender relationship. The figure of the Kyai and Nyai is not only a role model for the santri but also for community and the state. In this study, the writer abstracted and analyzed Gender Islamic Boarding School Shofa Marwa. The strategies of Kyai and Nyai in socializing justice and gender equality in the Islamic Boarding School are first to instill the principle of monotheism, secondly the principles of justice, the third is principles of equality, the fourth is principles of deliberation and humanism, the fifth is principles of independence. The obstacles in instilling gender justice education in Islamic boarding schools are cultural constraints and interpretations of religious teachings. What needs to be death with is how to make this finding have strategic implications for Islamic Boarding School (Pesantren). Therefore, the involvement of the Government, Kyai, Nyai, and other parties are required, so that they will collectively participate in developing a conducive and proportional climate to create a gender-equitable teaching system in pesantren, through correct reinterpretation, policy, advocacy and socialization. This effort is not only the duty of the kyai and Nyai but it is our duty together as the servants of Allah and the caliph fil ardi

Keywords: pesantren, justice, gender.

Introduction

Without being associated with the islamic boarding school discourse on gender studies will remain actual, islamic boarding school as said by Manfred Ziemek (1985), is a typical Indonesian educational institution, Marhumah 2011 in his research explained islamic boarding school still tends to spread gender inequality in teaching and education.

Islamic boarding schools are native and oldest forms of educational institutions in Indonesia. Historically the islamic boarding school had been known long before Indonesia's independence, even since Islam entered Indonesia continued to grow and develop in line with the development of the world of education in general. The development of Islamic boarding schools in Indonesia especially on the island of Java according to the results of the study of

anthropologist Ronald Aland Lukens Bull (1977) is the role of Walisongo, founder of the first Islamic boarding school Syeh Maulana Malik Ibrahim in 1399 AD and then continued by Raden Rahmat Sunan Ampel Sunan Giri. During the Dutch colonial era, islamic boarding school experienced a lot of pressure so that the resistance movement led by the santri emerged, including the Java Diponegoro War in 1825-1830 led by Prince Diponegoro, the Resistance in Aceh was led by Mr Umar Cik Di Tiro, Cut Nya Din, until after Indonesian independence, islamic boarding school did not get maximum attention and even tended to be ignored, despite policies and laws. At first, there was no research on Islamic boarding schools, only in 1960 Clifford Geerts wrote about The Religion of Java, Abangan santri priyayi, then followed by Karel A Stranbrink on Islamic boarding schools, schools and islamic school as well Hiroko Hirokoshi (1975) A traditional leader in a time of change the kyai and Ulsms in West Java.

DEFINITION OF PESANTREN IN INDONESIA

In the Law of the Republic of Indonesia no 18 of 2019 article 1 paragraph (1); An Islamic boarding school is a community-based institution established by individuals, foundations, Islamic community organizations and/or communities that emphasizes faith and devotion to Allah subhanahu wataala to cultivate mulya morals and to uphold the teachings of Islam rahmatan lil'alamin as reflected in humility, tolerance, balance, moderate and other noble values of the Indonesian nation through education, Islamic proselytizing, example and community empowerment within the framework of the Unitary State of the Republic of Indonesia.

Islamic boarding schools have specific "institutions" and "systems," as educational institutions islamic boarding school have elements that are different from other educational institutions. The fundamental elements referred to consist of five essential elements of the "islamic boardng schools tradition" namely, Kyai, students, mosque and the teaching of the yellow book (the classical Islamic books) Zamakhsyari Dhofir (1985) Manfred Ziemek, (1986) while as "education system" pesantren develop character through the planting of "five souls" or "five souls" consisting of souls of simplicity, souls of sincerity, souls of independence, souls of ukhuwwah diniyyah and free spirits of responsibility.

With the essential elements and the five souls that become an integral part of the institution and system of the islamic boarding school education, it also known as a "subculture" (Abdurrahman Wahid 1971) because of its uniqueness as an educational institution and system in Indonesia, and with its essential and five elements. That spirit makes the Islamic boarding school not only as an educational institution but also as an institution of struggle and cadre. The islamic boarding school can act as a motor driver in the fields of education, politics, economics, culture, including realizing gender relations that are and equal.

The discussion on gender automatically starts from the view of gender and gender equality in Islamic perspective; the word gender comes from English which means "gender" (Echols and Syadily, 1983; 265) In Webster's New World Dictionary, gender is interpreted "as the apparent difference between men and women is seen in terms of values and behavior "(Neufeldt, V, ed 1984; 561) Hillary M, lips (1983: 4, gender is cultural expression for women and man. himself by the students from bamboo or wood, one or more rooms for cooking, a pool or a room for bathing or ablution. In the message of a bigger trend where several hundred or even thousands of santri are living in education, the number of buildings in the pesantren is

also large, so it is a separate village. Most of the santri stay in the pesantren all day long, and only leave them when there are certain needs such as shopping, earning a living by working for the rich in need and other necessities. To penetrate the Islamic spirit, pesantren are not only respected as places of learning, but are emphasized as places to live entirely filled with and infused with religious values. There is no other place where prayers are established so devoutly as there. During the day, people everywhere can hear the students reciting the Koran with beautiful songs, correcting the reading with the correct recitation, or just hoping for merit from reading the Qur'an. At night you can also find an atmosphere of people reading the Koran, chanting divine words, and offering prayers in the stillness of the night. Achmad Djajadiningrat also studied nothing more than Arabic grammar and was no better off than most students. The education curriculum is actually incompatible with ordinary santri who only have a few years to study the Koran between the ages of 12 and 15. Due to financial problems, most of them are only able to live in the pesantren for 1 to 2 years. For students who only have the usual intelligence and craftsmanship, that time is not enough to learn Arabic grammar alone, because it is taught in such a difficult way that the students are not able to stand alone reading an Arabic book.

From the point of view of intellectual development, this system is only beneficial for students who are smart, diligent and capable, and are willing to sacrifice a considerable amount of time for this study. Mahmud Junus, one of the critics of Indonesian Islamic boarding schools, may be a little exaggerated by stating that the balaqab system can only produce 1 percent of students who are smart, while the other 99 percent only learn how to buy oil together. cheaper price. According to my teacher, said Mahmud Junus, the balaqah system can only issue a large alim of approximately 1 person in 100 people. The 999 people are just helping to buy oil "2 This criticism is too sharp and one-sided, because it only looks at its intellectual side. For religious teaching, Islamic boarding school do not give the best results through formal teaching. However, the religious influence that results from the environment What is specific, discipline in enforcing prayers and the implementation of other Islamic obligations, is precisely what is more important than formal teaching. The hope of the santri and their parents for the Islamic boarding school is not to become ulama, but how to become good Muslims. for those who want to become ulama, they have to follow most of the existing curriculum. A santri usually often moves from one message-trend to another. This is not only due to the students' enjoyment of traveling, but also because small Islamic boarding school only provide preliminary education, while the larger Islamic boarding school are often led by a well-known kyai, on whom To study religion more deeply during the 19th century, Mecca remained at the center. In the last decades of the 19th century, the steamboat began to get guidance on reading difficult books. operated, so that the distance to Mecca became increasingly a center for religious teaching. In addition to the relatively simple schools led by Indonesian clerics which are shorter and result in the increasing importance of Mecca as a resident in Mecca, one can study with scholars of international standard in religious teaching.

Most of the children who went to the pesantren were new and for the first time lived outside their village families for a long time. By standing alone they have to manage the supply and use of rice, make financial expenses as economical as possible, shop at the market, earn wages by helping farmers in the fields, ask villagers for help every Thursday, repair broken clothes or cook. They also have to learn to build their own lodgings with other students, repair and patch

drained tiles and other tasks related to daily life. Due to his stay at the pesantren, he became acquainted with children from several regions (because students generally like to travel). All of these are 2 very important elements in the development of the personality and maturity of the students, which by some students, which by some observers and body of the observer are considered positive. Meanwhile, other observers emphasize negative attitudes towards independent life in an underage, muscular environment. and a life that is not immoral. The students never pay school fees and the like for the education they receive, because religious knowledge cannot be traded for money. Likewise, they do not pay the rent for the simple building available at the pesantren. When the students enter or leave the pesantren, during harvest time the pesantren get regular income from their status as a civilization area (Muhammad Rodjab: 1996: 108). or from waqf (SnouckHurgronze: 1988: 393) At or at the end of fasting, they or their parents often give gifts to kyai, likewise zakat is often paid to kyai. Very often the kyai has simple messages that have to make a living by farming or trading. Additional income from education is often insufficient to pay for the management of the education that he / she cares for. The relationship between the santri and the kyai is generally boundless in obedience.

GENDER EQUALITY IN ISLAMIC PERSPEKTIVE

As affirmed in the Qur'an Surah Al-Hujurat verse 13, "I created you from the male and female types and made you realize that you liked and were nationals to know each other, actually the most noble among you are the most piety among you, surely Allah is All-Knowing, All-Wise".

In addition, in Surah Al-Ahzab verse 35 states:

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

“Surely the men who submit (to Allah) and the women who submit (to Allah) and the believing men and the believing women, the obedient men (devoted to Allah with reverence) and the obedient women (devoted to Allah with reverence), the loyal men and the loyal women, and the patient men and the patient women, the humble men (in reverence to Allah) and the humble women (in reverence to Allah), and the almsgiving men and the almsgiving women and the fasting men and the fasting women and the men who guard their chastity from illegal sexual acts and the women who guard their chastity from illegal sexual acts, and the men who remember (repeat the Name of) Allah much and the women who remember Allah much! Allah has prepared for them Forgiveness and a Great Reward.”

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُمْ مِنْ بَعْضٍ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ

“ So their Lord responded to their prayers (and said): “Never will I allow to be lost the work of a worker of you, whether male or female, you are of one another”; they, therefore, who emigrated, and were driven out of their homes, and suffered harm in My Way, and fought and

were killed, assuredly, I will cover their evil deeds, and I will most certainly make them enter Heavens beneath which the rivers flow; a Reward from Allah; and Allah is with Him the Best of rewards.”. (QS Ali ‘ Imran:195)

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

“ The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those – Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise.”.(QS At-Taubat:71) This verse shows the ideal of Islam about gender equality on earth.

ISLAMIC BOARDING SCHOOL AND GENDER EQUALITY

Islamic Boarding School is one of the very strategic institutions in the effort to put the value of justice and gender equality to realize a just gender relationship; it is necessary islamic boarding school policies that are related to efforts to provide a correct understanding of gender equality to students, teachers, principals, and all those involved in the process of education in islamic boarding school so that with the accurate knowledge will lead to the right attitude and behaviour.

How important the issue of islamic boarding school and gender equality is that it has become one of MDG's important issues, however, the MDG's are considered less concerned with gender equality and human rights so that (UNDP 2016, Fuardiam 2016) some of the main problems that cannot be overcome until the end of the MDG's era (UNDP 2016) among them there are still gender inequalities. Analysis of UNDP data shows gender inequality in various parts of the world in 2011. Gender inequality measure in the gender inequality index (GII) consisting of three dimensions First, reproductive health. Second, empowerment and three, employment. Indonesia is among the developing countries with high gender inequality (GII 049-060) Knoema .2016).

At a high-level meeting at the UN headquarters, September 2015 193 UN member states agreed to make SDG's (Sustainable Development Goal as a framework for the development agenda and political policy for 15 years from 2016 to 2030. Governments in each UN member country both rich, middle and developing countries, both developed and developing countries have the responsibility of implementing SDG's to achieve SDG'S consisting of 17 goals and 169 targets covering various sustainable development issues are Poverty, Food, health, education, gender, water, Energy, economy, Infrastructure, Inequality reduces inequality within and between States, habitation, Consumption, Climate, Marine ecosystem, Ecosyste, Institution, Sustainability Indonesian included from 189 countries. Here, 17 issues that will consist of in SDG's will not discuss.

The role of the Kyai and Nyai (women leader from islamic boarding school) in forming a just gender relationship in chapter 1 article 1 (b) it is emphasized: "kyai, teachers, Anre Gurutta, Inyiah, syeckh, Ajengan, Buya, Nyai or other names from now on referred to as Kyai is an educator who has Islamic religious competence who acts as a figure, role model and/or pesantren caregivers "this means that the clerics and/or Nyai figures have a very strategic role in making policies, giving role models in behaving including behaving gender issue.

Article 3 of the Pesantren Law affirms three objectives of organizing pesantren (1) forming superior individuals in various fields who understand and practice the values of religious teachings that are devoted to loyalty, morality, independence, help, balance and moderate (2)

forming a spiritual understanding of modern diversity and love for the country and shaping behaviours that encourage the creation of religious harmony, and (3) improving the quality of life of empowered people and meeting the educational needs of citizens and the social welfare of the community.

The role of Kyai and Nyai is very strategic in instilling the value of gender equality, with more than 29,000 Islamic Boarding Schools in Indonesia. (Source education management Information) EMIS Ministry of Religion RI boarding school with about 4048,720 students living in boarding schools Pesantren by that reason the inculcation of gender justice in boarding school is very urgent so that there is no masculinization of the epistemology of concept knowledge that was conceived by Sandra G Harding an American feminist namely the concept of feminist epistemology point of view.

In the masculinization of the epistemology of male knowledge which has power over the reproduction of religious experience, the kyai's views will significantly influence the effort to build the epistemology of knowledge According to Laudicina (2007), Responding to the changing character of the public sector will demand considerable curricular transformation. New competencies in team building, communication, impelled involvement in cultural awareness and labour relations, to name are few wells be needed by managers in the future Laudicina, 2007: 749). Therefore, the kyai has a strategic role in making and formulating education system policies in pesantren that have a perspective of gender justice, gender-responsive policy making in all areas of life, both in the socio-cultural, educational fields, and so on. Furthermore, Kyai and Nyai implement and supervise to ensure that the pesantren education system policy has been implemented following the vision of the pesantren mission, accessible to all types and levels of pesantren education. Gender equality in the administration of the education system, curriculum development, teaching methods, reinterpretation of classic books with a perspective of gender justice.

Next Eleanor explained that New teaching methods may also be needed. With a greater focus on experiential opportunities to assist students in mastering interpersonal and managerial skills. The interdisciplinary quality that always has characterized public service education. (Laudicina, 2007: 749) Thus, to conduct education on gender equality needs to be done and included in the pesantren curriculum, in this case, Kyai Nyai has a very strategic role both in the process of policymaking, policy implementation as well as policy monitoring and evaluation.

The strength and vitality of education for public service derived from its capacity to respond to changing times, needs, and values. While that nature of the response has led less to multiplicity. (Laudicina, 2007:75)

In this discussion, the kyai and Nyai are figures that can determine which direction the establishment of a pesantren is, therefore the kyai and sangi policies will influence the cultural and social systems that exist within the pesantren. Although in pesantren in general, gender is a new issue and contains controversy, but in the Shofa Marwa boarding school, justice and gender equality are instilled in santri, both male and female santri, while the kyai and Nyai strategies in introducing an understanding of truth and gender equality in santri is through the study of the yellow book both through the method of sorogan, classical and invited to discuss about some principles that need to be understood and implemented in being speechless and

quirky, both when students are in boarding schools and when students have returned to their respective environments. by instilling the values and principles that are the basis for thinking, speaking and behaving, namely:

First, Principle of Tauhid, that men and women are created by God from the same raw material and have the same task, namely as a servant of God and as Kholifah fil ardlhi, between male and female students are encouraged to compete in the race to achieve love and God's blessing. Santri was involved in the discussion of the origins of human events and the cause of the expulsion of Adam from heaven; then students were made to analyze and criticize how the reality in life existed. Second, The Principle of Truth and Justice, students are always emphasized to be accustomed to doing justice in various fields of life and forbidden to do unfair.

Three, The principle of egalitarian Almusawa, This principle of equality, is instilled in santri so that santri understands that God never distinguishes between the deeds of his servants both male and female, in the teaching and learning process, the kyai and nyai have the same opportunity both in fostering and studying the yellow book and in providing material the other, as well as the opportunity for students in terms of getting access to learning, access to training, access to attend extra activities and access to participate in various competitions held by institutions outside the boarding school, are also equally given to male and female students, even when male students and female students alike took part in the race of the santri speech contest in Jember Regency, which turned out to be the first place winner by female students. Janis did not see students who were given high achievements as a genitals. Four, Principle of Justice. This principle is always instilled in students that we must always be able to act reasonable, fair to others even to ourselves, policies and procedures that are enforced in pesantren apply to male and female students, for example, students cannot go home if they are not picked up by parents or guardians of students. This rule does not only apply to female students but also applies to male students. Likewise, when a pesantren wants to instill a spirit of independence in santri, all santri, both male and female santri, get a cooking turn to eat together, as well as hygiene issues, all male and female santri are given a schedule to clean the environment. Five, The principle of deliberation and humanism, the kyai and Nyai instill the faith of discussion and humanism, with the santri deliberations accustomed to respecting the opinions of others, not underestimating, as God affirms the importance of discussion (Q, S Ali Imran (3) 159) QS Albaqarah (2) 233 and QS Asy Shura (42) 38

Six, The principle of independence. This principle is reflected in the development of character in the five souls of pesantren, namely free responsibility Constraints on gender equality in pesantren Culturally, culturally unequal gender relations patterns are still often found in Indonesia, even internalized within the family since children are still small, this has gained legitimacy from cultural customs. interpretation of religious teachings, translations of spiritual teachings that are not following the principles and values of religion will lead to the emergence of different perspectives and attitudes,

The results of Mas'udi's study that the impression of the yellow book against women is negative, it can be understood because we see it clearly, the lens of Western modernism, which is full of equal demands for men's and women's rights. But not to be trapped in a priori attitudes and unfair judgments should see it in and compare it to the context of history itself (Mas'udi in Lies Marcoes and John Moeleman 1993; 162) the observation of Fakhri (1996; 53) confirms

that religious interpretation plays a role important in legitimating the dominance of men over women. Seeing this fact, Riffat Hasan emphasized that religious views and teachings that underestimate women developed and became dominant views, because these spiritual teachings were formulated and transmitted in the structure of patriarchal societies, aside from the fact that religious scholars wrote all religious texts during the formative religion. male, (Wajdi in Rijal ed 1993; 13) Background and access to information, diverse backgrounds of students causeways to understand the concept of gender justice are also very different as well as the swift flow of information from social media that is very easily obtained by students when they are at home this causes the quality of students' understanding of justice gender will vary.

MODERN RELIGIOUS TEACHERS PROFILE WITH A GENDER Nuance: FROM “NYAI PESANTREN TO Dra (Doktoranda).

General on the development of religious education at the beginning of this century, based on historical surveys. From this description can be drawn a hypothesis, that the changes that took place during that time is a process of adaptation from the original Indonesian education system to the Western education system. The convergence wisdom that is the basis of the process seems to mean that the problem now is what is happening to the religious community in Indonesia? How the development of this education system may or may not change religious perceptions of their God, revelation, social system, world problems, and the extent to which these things are determined by a synthesis between the Islamic boarding school system and the school. right by the religious elements? In this chapter we will describe how far the role of certain people involved in the process of changing the phenomenon of musan. In addition it will also be analyzed whether this 1a has a religious meaning. Indeed, most Muslims, think that there is no pemi who states: Islam is indeed not the only one whose legitimacy can be questioned, especially we want to talk about Islamic issues. The validity between religious problems and worldly problems. They generally agree with the opinion (HAR Gibb: 1988: 102) on the mere field of etymology, but 1a is a complete civilization. This opinion, very often quoted by Indonesian Muslims, Although Muslims reject religious restrictions in a narrow sense, but in our opinion, a restriction in the field of religion, will have a positive impact, as long as it departs from the assumption that religious elements in society are very closely related to other elements. Gibb's opinion was mentioned at the beginning of his analysis of modern Islam. In the analysis, Gibb tries to limit himself to theological and religious problems in a narrow sense. Gibb departs from the idea, that religious thought and attitude, must be the basis above just for other developments in the modern world. However, for the Indonesian situation, the machine can be presented because Indonesian society and culture can not be considered 100 percent Islamic. In a sense it can still be questioned, whether most Indonesians are different.

Before we analyze the implications of religion for the change in Islamic education in Indonesia, first those who are generally called kyai, and their positions begin by looking at the position of traditional kyai first, we will focus on the position of teachers, which is in the Islamic community in Indonesia. This discussion begins by looking at the position of the traditional kyai or nyai among Muslims in general, even though it has been in the longest standing. local changes In broad outline, the leadership of the Muslim community at the beginning of this century can be divided into two groups: First, consisting of employees who are generally mosques in big cities and who are members of religious courts, while concurrently serving as

religious advisors played by religion, who also concurrently chief executive in the district. Second, religious teachers. called a teacher, kyai, ulama, or shaykh, the name for a teacher who is a leader, who is in charge of by the court the head of the court is always a general figure. If they are the leader of the Islamic boarding school, the elder is respected in a wider environment. Between the two groups in several places there was often quite a sharp conflict. Because Muslims did not have an organization such as a Christian church, religious officials in the Dutch, colonial government were appointed by officials at the suggestion of Indonesian officials. (Snouck: 1988: 78) Indonesian employees, especially regents, often considered religious officials under their authority. , so that this opportunity is often used to give positions to family members, friends, or people who contribute to fulfilling or just studying at the Islamic boarding school, and with that, they get a position, complete with their salary. Religious teachers at the district head. Prospective rulers, pilgrimage first, sometimes look down on religious officials as having no religious knowledge who generally regard and only expect their salary and position. apply for a position solely. Many of these kyai and religious teachers are not recognized as religious employees, and consider that position (Hurgroenje: 1988: 65) once put forward Snouck's proposal with the intention of reducing the gap in the employees of the rulers and kyai. "Now we are guarding religion, new rulers, said Snouck, because many people who are prospective rulers who have religious education have difficulty finding suitable candidates to experience a good religious education, do not like to be rulers. But if we are looking seriously good it is good. , then the respect for the office of the head will be higher. That way, religious officials will have more respect in religious circles and the government than is currently happening ". ' The structure of religious officials is somewhat hierarchical: they are appointed by decree from the Governor-General, at the suggestion of the regent and resident, and their salaries come from the government, so their roots lie in the Dutch colonial government. On the other hand, the group structure of religious teachers is not as hierarchical as the leaders. Indeed, there are several cases, especially in perdikan villages, where one of the islamic boarding school is dependent on the Sultan.

Factors of piety in Islam, the function of the prophet Muhammad is very different from the position of Jesus. Christ in Christianity. If Jesus Christ is considered a bridge between God and Christianity. and man, as the only door to the Father in heaven and as an intermediary, then the position of the bridge, the path to the Divine territory, in the Islamic tradition is given especially to the AI-Qur'an. God speaks and reveals Himself in the scriptures, which is His revelation to mankind, His guidance to the lost and His word of healing to the blind and sinful society. The Prophet here only serves as a tool. He is a human being, just like any other human being. The only task he carried was as a rather mechanical intermediary in the process of descending verses of the Qur'an. He hanva (see for example Qur'an 21: 7-8,25, 20: 16, 35: 18,56). even so, in history. Islam can still be found in some streams that consider the role of the Prophet as the loud speaker for the Divine revelation is a very limited mukan and develop ideas that enlarge the realm of the Prophet Muhammad. Thus developed learned Muhammad who considered the Prophet Muhammad as an intermediary of revelation, but as a raincarnation of the teachings he spread. Similarly, the practice of always using hadith, can be considered as, the effect of the opinion that the personal life of the Prophet can be considered as the incarnation of revelation. Indeed, the Qur'an covers a large number of the words of Allah, but it was revealed through the Prophet at different times and places. And who can better understand this kalamullah And

other than Rasulullah himself? Who can better understand the words that are so difficult and often not so neatly arranged other than the Prophet himself? In addition, the behavior of the Prophet Muhammad to the smallest element, became the norm that should be emulated by the people after him, especially in the Syafii school which gives great respect to the hadith. Syafii School is the most important school in Indonesia. The life of the Prophet Muhammad is not so, is central to the revelation itself, because it is only a tool of the revelation. But orthopraksi or piety of lifenva get a great emphasis on the practice of Islam, because the Prophet is infallible ., Although there is always a theoretical separation and rundamen tal an between the revelation of the Qur'an and inspiration, which is the basis of the hadith.

Education with a gender perspective is a discourse that is often discussed, as a religious informal education institution, Islamic boarding school (pesantren). independent and autonomous in all matters, with the figure of the kyai as the determining figure. In the pesantren, the attitude of life and views of the students are very much colored by the teachings they receive at the pesantren. Meanwhile the teachings given are all derived from classical religious texts or yellow books, and all are seen as standard religious doctrines. So it is also certain that these religious doctrines will also concern the issue of the position of men and women and of their respective rights and obligations. The general view contained in the classical books shows the subordinate position of women in front of men (Muhammad Husain: 2007: 34)

On the one hand, the kyai / ulama do often express their view that men and women are God's creatures in the same position before God. They are both obliged to perform worship to Him and perform amar ma'ruf nahi munkar (calling for good and avoiding evil). Similarly, men and women are obliged to seek knowledge in line with the hadith of the Prophet "seeking knowledge is an obligation for every Muslim man and Muslim woman (Alfan hasyim: 2014: 56).

The curriculum is one of the main components used as a reference for determining teaching content, directing the process of educational mechanisms (Chabib Thoha: 1999: 1) a measure of the success and quality of educational outcomes. According to Iskandar W., the curriculum is a school education program provided for students. (Iskandar Wiryokusumo and Usman Mulyadi,: 1988: 6) The Islamic boarding school curriculum, in this case the "salaf" Islamic boarding school, whose status is as a non-formal educational institution, only studies religion. The classical books cover the fields of study: Tawheed, Tafsir, Hadith, Fiqh, Ushul Fiqh, Tashawuf, Arabic (Nahwu, Sharaf, Balagah, and Tajwid), Mantiq, and Akhlak, all of which can be classified into 3 groups namely: 1) basic books, 2) intermediate books, 3) large books. (Zmakhsari Dhofir: 2000: 34) The curriculum in this type of Islamic boarding school education is based on the level of ease and complexity of knowledge or problems discussed in the book, so there is an initial level, an intermediate level , and advanced. Each field of study book has its own level of ease and complexity of discussion, in connection with that, the evaluation of learning progress at Islamic boarding school is also different from evaluations from madrasas and public schools. The kyai as the leader of the Islamic boarding school is free to determine what books to study, for example the books of fiqh, hadiths , interpretation and so forth. When viewed from the gender discourse these books contain women's issues related to position, their role function is always subordinated in social life. (Muhammad Husain, 2007: 7) In the book

Perempuan In Classical Islamic Literature, it is examined in depth how classical books (includes interpretation, hadith, fiqh, kalam) which subordinate women.

For example in the book Imam Al-Ghazali (w.505H / 1111M) which is a reference for the world's Muslim community, especially Indonesia, in his magnum opus work, *Ihyâ ulûm ad-dîn* (Imam Al-Ghazali: 1994: II / 93) describes a good woman. with the following statement; "That women should just sit in the house, choose jobs that can be done in the house, don't talk much, don't move up or down a lot, don't have much contact with men, always please their husbands, look after them. self, decorated and always ready at any time for the husband to enjoy, not leaving the house without the husband's permission, if forced to leave after obtaining permission, do not use it for things that are not useful, keep away from crowds and crowds, do not introduce oneself to anyone, what women should always think about is the sanctity of themselves, household matters, then the obligation to pray and fast.

According to Husen, this statement was also quoted by several other scholars, such as Imam Nawawi al-Bantani in *Syarh Uqûd al-Lujjain* and Syekh Nefzawi in *The Perfumed Garden*. If the image of a good woman is described in this way, you can imagine how classical literature discusses and develops women's social rights in the life of society and the state. Second, learning in Islamic boarding schools; The main purpose of the study of the yellow books is to educate prospective scholars. As for the santri who only lived in the Islamic boarding school for a short time, they did not aspire to become scholars, but aimed to seek experience in terms of deepening religious feelings. In learning activities, Islamic boarding school generally separate learning places for male and female students. They are taught separately and most of the teachers teaching female students are male teachers. This situation does not apply otherwise. The educational method used is still using the classical method, namely wetonan, bandongan and sorogan. According to Husain Muhammad.

All of Muhammad was known to be less effective and efficient and killed the creativity of students. In some other schools there are jointly organizing educational activities(coeducation) among students male and female students in the same place to be the hijab (limiting) such as cloth or wood walls. The goal is that students men and women do not ikhtilath (mixed) and in order to maintain the values and traditions of the religion of Islam, which according to Zamakhsyari Dofier in anticipation of the development of zam an Islamic boarding school ideology of "al-Muhafadzatu 'ala qodimi as-Salih wal akhdu' ala jadidil aslah ", namely maintaining good traditions and adopting something new that is better. (Zamahsari Dhofier: 2000: 24)

third, management of Islamic boarding schools; At the practical level in the islamic boarding school, the right to leadership in the Islamic boarding school, for example, remains in the hands of men. If the kyai dies, then the son will replace him, even though the first or eldest kyai's child is a girl, even though they have sufficient scientific capacity and are better than boys. If a kyai has no children except a woman, then the next leadership right usually does not transfer to girls, but rather is left to his brother or son-in-law who is "pious" (clever). The same problem applies to the election of the head or head of the Islamic boarding school village. The head or head of the Islamic boarding school is a man. In the santri organization that combines men and women or in the committee for Islamic holidays at the Islamic boarding school, women are always involved in the positions of the consumption and reception sections. They have never been given the opportunity to take on the position of first policy maker or chairman. The highest

is the second vice chairman, deputy secretary or deputy treasurer. This is the reality in Islamic boarding school to this day, when this institution organizes male and female santri (Mumammad Husain: 2007: 21)

The concept of gender built into Islamic boarding schools is better known by the terms, including: first, *Setara* (musawamah); Equality here is that the position between men and women in this world is the same, equal in the sense that men and women have the right to obtain equal rights and positions both in the domestic and public sectors, as long as they do not neglect their roles in the domestic sector. For example, a wife may work outside the home but does not neglect her obligation to take care of her children and family. Second, the Brotherhood (*ukhuwah*); Men and women are naturally different, even though these differences do not have to be colored by divisions between each other, but must be woven with brotherhood bonds (*ukhuwah*), and there needs to be an awareness that one Muslim and another Muslim are brothers. "*Akhul Muslimu 'alal Muslimi ikhwatun*". Third, Justice (*al-'adalah*); Every human being on this earth certainly desires justice in all fields, as well as the position of women and men, the justice desired is to obtain the same rights and positions. As in getting the education and teaching fourth, Moderate (*tawasut*); moderate understanding in this case is an effort to solve problems that prioritize and agree on a middle way as the main solution. A moderate attitude in gender issues can be understood as an effort to respect each other and see a gender perspective from various aspects, for example; social, cultural, political. Fifth, Balanced (*tawazun*); Balanced, which is meant here, is the relationship between men and women there is a balance and balance (harmonious relationship), a balance to gain access and participation in various activities. Sixth, mutual respect (*tahiyah*); In establishing relationships between men and women, there must be mutual respect between each other, that respect and respect are given to those who have achievements and excellence with others.

To solve this problem, we can start by interpreting the text with the method hermeneutic of the Qur'an and hadith texts that are in accordance with the needs of women's life problems - breaking the current masculinization of the epistemology of knowledge. Hermeneutic interpretation of polygamy has been carried out by Nasr Hamid Abu Zayd, a modern Islamic thinker from Egypt, in his book *Dawa'irul Khauf*. The text of the polygamy verse contains concerns for orphans because of the many companions who died during the war at the time of the prophet Muhammad. By looking at the structure of the language (the text in the Koran), Nasr sees that the command of polygamy is temporal (*mu'qqad*), does not contain orders (*tasyri'*) and is not forever (*da'im*). (Sahiron: 2017: 56)

In Indonesia, the Islamic legal text reinterpretasi been done by experts like Kyai Husein Muhammad, Siti Musdah Mulia, Lies Marcoes, Nur Rofiah, Badriyah Fayumi, and Faqihuddin Abdul Qadir. Kyai Husein Muhammad as an expert on the yellow book has revised the study of Islamic law, for example in the issue of marriage and polygamy, among Islamic boarding schools. The revision of the study of Islamic law has been published in many books and has become a reading guide for women observers from various circles in Indonesia. There are at least five strategies that can be used to ground the idea of gender mainstreaming in traditional Islamic boarding schools (Hamimilyas: 2018: 12)

Conclusion

To realize gender reform pesantren in the framework of "al muhadhotu 'ala alqidimi ashholih wal akhdzu biljadidi al ashlah" it is necessary to formulate what is the ideals of the pesantren founders in the formulation of "mission vision and pesantren program" the wording becomes important when pesantren is developed in a circle that is competitiveness in our National education system, including in implementing and synergizing with SDG values, especially the issues of justice and gender equality.

Most of the children who went to the pesantren were new and for the first time lived outside their village families for a long time. By standing alone they have to manage the supply and use of rice, make financial expenses as economical as possible, shop at the market, earn wages by helping farmers in the fields, ask villagers for help every Thursday, repair broken clothes or cook. They also have to learn to build their own lodgings with other students, repair and patch drained tiles and other tasks related to daily life. Due to his stay at the pesantren, he became acquainted with children from several regions (because students generally like to travel). All of these are 2 very important elements in the development of the personality and maturity of the students, which by some students, which by some observers and body of the observer are considered positive. Meanwhile, other observers emphasize negative attitudes towards independent life in an underage, muscular environment. and a life that is not immoral. The students never pay school fees and the like for the education they receive, because religious knowledge cannot be traded for money. Likewise, they do not pay the rent for the simple building available at the pesantren. When the students enter or leave the pesantren, during harvest time the pesantren get regular income from their status as a civilization area. or from waqf. At or at the end of fasting, they or their parents often give gifts to kyai, likewise zakat is often paid to kyai. Very often the kyai has simple messages that have to make a living by farming or trading. Additional income from education is often insufficient to pay for the management of the education that he / she cares for. The relationship between the santri and the kyai is generally boundless in obedience.

Mas'udi's study that the impression of the yellow book against women is negative, it can be understood because we see it clearly, the lens of Western modernism, which is full of equal demands for men's and women's rights. But not to be trapped in a priori attitudes and unfair judgments should see it in and compare it to the context of history itself (Mas'udi in the observation of Fakihi confirms that religious interpretation plays a role important in legitimating the dominance of men over women. Seeing this fact, Riffat Hasan emphasized that religious views and teachings that underestimate women developed and became dominant views, because these spiritual teachings were formulated and transmitted in the structure of patriarchal societies, aside from the fact that religious scholars wrote all religious texts during the formative religion. male, Background and access to information, diverse backgrounds of students causeways to understand the concept of gender justice are also very different as well as the swift flow of information from social media that is very easily obtained by students when they are at home this causes the quality of students' understanding of justice gender will vary. management of Islamic boarding schools; At the practical level in the Islamic boarding school, the right to leadership in the Islamic boarding school, for example, remains in the hands of men. If the kyai dies, then the son will replace him, even though the first or eldest kyai's child is a girl, even though they have sufficient scientific capacity and are better than boys. If a kyai

has no children except a woman, then the next leadership right usually does not transfer to girls, but rather is left to his brother or son-in-law who is "pious" (clever). The same problem applies to the election of the head or head of the Islamic boarding school village. The head or head of the Islamic boarding school is a man. In the santri organization that combines men and women or in the committee for Islamic holidays at the Islamic boarding school, women are always involved in the positions of the consumption and reception sections. They have never been given the opportunity to take on the position of first policy maker or chairman. The highest is the second vice chairman, deputy secretary or deputy treasurer. This is the reality in Islamic boarding school to this day, when this institution organizes male and female santri

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