

WOMEN'S BOARDING SCHOOL: A FORM OF GENDER JUSTICE FOR WOMEN STUDENTS

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Abstract

This research explores women's pesantren as a forum for Islamic religious education for women to learn Islam and other soft skills that will be needed in the future. The location of this research is Nurul Huda Islamic Boarding School, Pandansari Batang Regency. Qualitative research methods, in-depth interview data collection techniques, and participatory observation of this research were conducted. The results of this research show that it is Pesantren Nurul Huda, a traditional Islamic boarding school or pesantren whose students live together under the guidance of a Pak Kyai and Bu Nyai. Pak Kyai and Bu Nyai guide their students to become good female leaders by adhering to the teachings of Islam because Islam does not prohibit women from being leaders in society. Women's boarding schools empower women to create gender equality between men and women, but that does not mean women have to be equal to men. Women's empowerment prioritises women's independence so that they are not too dependent on men.

Keywords: *Women's Pesantren, Gender, Islam*

Abstrak

Riset ini mengeksplorasi pesantren perempuan sebagai wadah pendidikan agama Islam bagi perempuan untuk belajar agama Islam dan *soft skill* lainnya yang akan dibutuhkan di kemudian hari. Lokasi penelitian ini terletak di Pondok Pesantren Nurul Huda, Kabupaten Pandansari Batang. Metode penelitian kualitatif dengan teknik pengambilan data wawancara mendalam dan observasi partisipatoris penelitian ini dilakukan. Hasil riset ini menunjukkan bahwa adalah Pesantren Nurul Huda sebuah pondok pesantren tradisional atau pesantren yang para santrinya tinggal bersama di bawah bimbingan seorang Pak Kyai dan Bu Nyai. Pak Kyai dan Bu Nyai membimbing santrinya menjadi pemimpin wanita yang baik dengan berpegang pada ajaran Islam, karena Islam tidak melarang wanita menjadi pemimpin dalam masyarakat. Pesantren perempuan memberdayakan perempuan untuk menciptakan kesetaraan gender antara laki-laki dan perempuan, namun tidak berarti perempuan harus sama dengan laki-laki. Pemberdayaan perempuan mengutamakan kemandirian perempuan agar tidak terlalu bergantung pada laki-laki.

Kata kunci: *Pesantren Perempuan, Gender, Islam*

Introduction

Pondok Pesantren is one of the oldest educational institutions in Indonesia. This place is a place for students to gain a deep understanding of religious knowledge. Many studies state that Islamic boarding schools play a role in the education of the nation's character.¹

Nevertheless, the pesantren is now tarnished after the emergence of several individuals who damaged the good name of the Islamic boarding school. Many mass media outlets call Islamic boarding schools a hotbed of sexual violence.² Islamic boarding schools

that were once considered safe places and became trusted institutions in terms of educating and creating superior generations with charisma turned into a scary place.

This research explores women's pesantren as a forum for Islamic religious education for women to learn Islam. The location of this research is Nurul Huda Islamic Boarding School, Pandansari Batang Regency. Qualitative research methods were used in this study. With in-depth interview data collection techniques and participatory observation, this study was conducted. This study recommends Pesantren as a place that is still relevant in giving birth to women who understand gender equality. Women who are only considered *konco wingking* (back friends) are refuted through pesantren educational institutions. Pesantren is a place to create Islam-based gender education.

Discussion

Studying at Islamic Boarding Schools: Understanding Gender Differences

Nurul Huda Islamic Boarding School, Pandansari Batang Regency, is a traditional Islamic boarding school or pesantren whose students live together under the guidance of *Kyai* and *Bu Nyai*. Nurul Huda Islamic Boarding School is located in the Pandansari area, west of Pandansari Batang Market. This pesantren consists of male students and female students. They are separated by dormitory

¹ Lebih lanjut bisa melihat tulisan Eko Eddy Supriyanto, "Kontribusi Pendidikan Pesantren Bagi Pendidikan Karakter Di Indonesia," *Jurnal Pendidikan Nusantara* (2020); Ria Gumilang and Asep Nurcholis, "Peran Pondok Pesantren Dalam Pembentukan Karakter Santri," *Comm-Edu (Community Education Journal)* (2018); Salahudin Wahid, "Pendidikan Karakter Berbasis Pesantren," *Tarbiawi* (2018); Sanudin Ranam, Ibnu Fiqhan Muslim, and Priyono Priyono, "Implementasi Pendidikan Karakter Di Pesantren Modern El-Alamia Dengan Memberikan Keteladanan Dan Pembiasaan," *Research and Development Journal of Education* (2021); Pasmah Chandra, "Internalisasi Nilai-Nilai Karakter Dalam Tradisi Pondok Pesantren," *Nuansa* (2020); M. Syaifuddin Zuhriy, "Budaya Pesantren Dan Pendidikan Karakter Pada Pondok Pesantren Salaf," *Walisongo: Jurnal Penelitian Sosial Keagamaan* (2011); Nizarani Nizarani, Muhammad Kristiawan, and Artanti Puspita Sari, "Manajemen Pendidikan Karakter Berbasis Pondok Pesantren," *Jurnal Intelektualita: Keislaman, Sosial dan Sains* (2020); Gusti Katon et al., "Peran Pesantren Modern Dalam Pembentukan Karakter Kepemimpinan Santri," *AL-ADABIYAH: Jurnal Pendidikan Agama Islam* (2020); Muhamad Tisna Nugraha et al., "Penguatan Pendidikan Karakter Di Pondok Pesantren Darul Ulum Kabupaten Kubu Raya," *Instructional Development Journal* (2020); Khairuddin Alfath, "Pendidikan Karakter Disiplin Santri Di Pondok Pesantren Al-Fatah Temboro," *Al-Manar* (2020); Haeruddin Haeruddin, Bahaking Rama, and Wahyuddin Naro, "Implementasi Pendidikan Karakter Di Pondok Pesantren An-Nuriyah Bonto Cini' Kabupaten Jeneponto Provinsi Sulawesi Selatan," *Jurnal Pendidikan Agama Islam Al-Thariqah* (2019).

² Akbar Prabowo, "Daftar Kasus Kekerasan Seksual Di Pesantren Indonesia," *Kompas.TV*, last modified 2022, accessed May 1, 2022, <https://www.cnnindonesia.com/nasional/20211209082>

552-12-731811/daftar-kasus-kekerasan-seksual-di-pesantren-indonesia; Tamim Ita Fajria, "Memetakan Celah Kekerasan Seksual Di Pesantren," *DetikNews*, last modified 2022, accessed May 1, 2022, <https://news.detik.com/kolom/d-5891565/memetakan-celah-kekerasan-seksual-di-pesantren>; CNN Indonesia, "Sejumlah Kasus Kekerasan Seksual Di Lingkungan Pesantren Dari Berbagai Wilayah Di Indonesia," *CNN Indonesia*, last modified 2022, accessed May 1, 2022, <https://www.kompas.tv/article/261174/sejumlah-kasus-kekerasan-seksual-di-lingkungan-pesantren-dari-berbagai-wilayah-di-indonesia>.

buildings known as *Pondok Santri Putri* and *Pondok Santri Putra*.

The learning system at Nurul Huda Islamic Boarding School, as in other Islamic boarding schools, is to recite after the fardhu prayer five times, and there is an additional Quran outside the mandatory prayer hours, such as after the tahajud prayer at 3 a.m., the *Sunnah* prayer before going to bed, and other *Sunnah* prayers. The first lesson at Nurul Huda Islamic Boarding School is the application of the Qur'an test system when you first register at the Islamic boarding school. The entrance test conducted by the Islamic boarding school is the Qur'an reading test, and after being accepted, they continue in the Qur'an class called SP (First School), which teaches the students about reading recitation and *makhorijul* letters in the verses of the Qur'an. This is very important because students can read the Qur'an as fluently as possible before moving on to the next Qur'an class. After one year in, the students continue to the next class, which is to go to the first grade.

The learning system in the classroom is like ordinary Qur'an learning. In the first grade, students are taught how to write the book or translate the *Kitab Kuning* using pegon Arabic. Boarding school usually teaches various translations of books using pegon Arabic (Arabic script written in italics), so that students are not only able to read verses of the Qur'an but can also translate various books that they did not know before.

Women's boarding schools are special boarding schools for female students. Islamic boarding school is an Indonesian educational institution that aims to socialise universal Islamic values. Women's boarding schools are different from men's. The process of empowering women can create gender equality between men and women, but that does not mean women have to be the same as men. Women's empowerment prioritises women's

independence so that they are not too dependent on men.

Nurul Huda Islamic Boarding School, which guides students to become good female leaders, remains true to the teachings of Islam. Women's boarding schools are often underestimated because people see that if a woman seeks knowledge in a pesantren later after graduation, she is not able to become a leader or work on par with men. If there is a woman who has graduated, she usually immediately marries the man she betrothed to. This is the reason why women's boarding schools try to dismiss the problem. Because now women are able to be equal to men, women can become leaders.³

Women's boarding schools are also the same as other Islamic boarding school; their students are educated to be someone who is able to read the Quran well and even memorise it. Students are also taught how to be female leaders. Islamic teachings do not prohibit women from becoming leaders in society. Women also deserve the right to occupy leadership positions as long as they are able to meet the required conditions. If the woman has more competence than other members, then she can be used as a leader.⁴

Gender equality in Islamic boarding school as an educational institution is applied to human life. The Islamic view of the position of men and women is not measured by their gender but by their quality of faith and strong devotion to Allah. This is manifested in the attitude of students who do not look at gender; all must live the teachings of Islam,

³ Wiwin Warliah, "Pendidikan Berbasis Gender Awareness: Strategi Meminimalisir Bias Gender Di Pondok Pesantren," *Jurnal Islam Nusantara* 1, no. 2 (December 31, 2017), accessed August 31, 2022, <https://jurnalnu.com/index.php/as/article/view/30>.

⁴ Siti Malikhah Towaf, "Peran Perempuan, Wawasan Gender Dan Implikasinya Terhadap Pendidikan Di Pesantren," *Jurnal Ilmu Pendidikan* 15, no. 3 (February 2, 2016), accessed August 31, 2022, <http://journal.um.ac.id/index.php/jip/article/view/2533>.

think about new things, be selective, independent, and have a high social spirit. Women in education are directed to reach their potential and qualities so that they have equality with men. In this way, women are directed not only continuously inward but also towards other skill issues.⁵

Women's education in all fields will give women the first step to fighting for true equality. Justice and equality are the basis and purpose of human beings to achieve prosperity, build potential, and realize noble qualities in achieving progress and a quality life. Gender equality is a condition in which men and women have the same opportunities and rights as human beings so that they are able to play a role and participate in their lives in areas such as politics, economic law, socio-culture, education, and development. Gender justice for women and men is fair treatment so that no biological differences are the basis of discrimination between them.⁶

Gender justice means the absence of reinforcement of the roles of double burden, marginalisation, and violence against women and men. Gender equality is characterised by discrimination between women and men so that, by being taught various educations, they can have access to or opportunities to participate fully in development and have equal benefits in life.⁷

⁵ Evi Muafiah, "Pendidikan Perempuan Di Pondok Pesantren," *Nadwa: Jurnal Pendidikan Islam* 7, no. 1 (April 20, 2013): 89–110, accessed August 31, 2022, <https://journal.walisongo.ac.id/index.php/Nadwa/article/view/545>.

⁶ Zainal Abidin, "Kesetaraan Gender Dan Emansipasi Perempuan Dalam Pendidikan Islam," *Tarbawiyah: Jurnal Ilmiah Pendidikan* 12, no. 01 (February 23, 2017): 1–17, accessed April 12, 2023, <https://ejournal.metrouniv.ac.id/index.php/tarbawiyah/article/view/420>.

⁷ Agus Miftakus Surur and Kharisma Nur Cholifah, "Penerapan Good Governance Pada Kepengurusan Pondok Pesantren Putri Al-Amien," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 9, no. 2 (November 30, 2018): 261–274, accessed August 31, 2022,

The role of women in the future is very interesting to observe and has great hopes to be put forward. In women's lives, there are creatures who must participate in decision-making processes, carers, and even economic livelihoods. Therefore, women are required to increase and hone their knowledge and skills in order to become role models for society. Women need to get rid of the thought of themselves as only male followers in life. Gender equality is very important because, in domestic life, there is a need for equal relationships that support each other without discrimination in family and community life. Movements that fight for gender equality and women's empowerment are very necessary and must be carried out. Gender equality does not mean competition or resistance between men and women; it means creating life. Benefits, roles, and struggles for women's rights in life⁸.

The existence of efforts to provide education for women is an asset, and awareness is needed in order to provide a positive and beneficial struggle for themselves and the community. Men and women must indeed fulfill their obligations professionally; women deserve to be given a role so that there is no discrimination between others. The commitment must also be involved in the importance of gender equality functions in various important areas of life and development, as well as practitioners and educators who actively socialize gender equality with friends or the community.⁹

Islamic boarding school for women needs to provide an equal level of education with men. In this case, the Islamic boarding school world needs to teach about the study of

<http://ejournal.radenintan.ac.id/index.php/tadzkiyyah/article/view/2149>.

⁸ Ibi Syatibi, "Kepemimpinan Perempuan Di Pondok Pesantren," *Al-Ahwal: Jurnal Hukum Keluarga Islam* 2, no. 1 (September 26, 2016): 29–46, accessed August 31, 2022, <https://ejournal.uin-suka.ac.id/syariah/Ahwal/article/view/1132>.

⁹ Muafiah, "Pendidikan Perempuan Di Pondok Pesantren."

learning books that are generally given to men. Male and female students have an equal position in the learning process.¹⁰

The education at Nurul Huda Islamic Boarding School has been going well. All students participate in activities rhythmically, especially during diniyah and recitation. The students are very enthusiastic about doing it. Especially on the weekend (Saturday and Sunday), the management is very enthusiastic about participating in *diba'an* (reading the book of diba') or *kbutbah* (training to carry out duties in an event), which is held alternately every weekend. Good management is indispensable in finding and maintaining student life in order to realize a good life, respect rights, and realize the obligations of every student.



Figure 1. Khitobah Activities ¹¹

Khitobah activities teach about leadership and responsibility for the role at hand. The student, who serves as the host, will focus on preparing and carrying out his duties. Including other roles, all of which are rotated so that each student has the same experience playing a role in certain activities.

¹⁰ Al Fithrah et al., "Kesetaraan Gender Di Pesantren NU: Sebuah Telaah Atas Single Sex Classroom Di Pendidikan Diniyah Formal Ulya Pondok Pesantren Al Fithrah Surabaya.," *Journal of Nabdlatul Ulama Studies* 1, no. 1 (January 9, 2020): 67–105, accessed August 31, 2022, <http://jnus.lakpesdamsalatiga.or.id/index.php/jnus/arti cle/view/9>.

¹¹ Dokumentasi Pondok Pesantren Nurul Huda

Gender Justice Value Delivery Strategy

The delivery of gender justice values in Islamic boarding schools is done using several strategies. The author captures at least three things the message of gender justice conveys, including:

1. *Kyai's* Exemplary

Kyai is an educational centre within the pesantren. The community and students learn religion in addition to the Qur'an, hadith, and books delivered orally. They tend to more easily absorb the teachings of Islam through example. In line with this idea, conveyed by Ismail Fajri Al Atas, who said that *Kyai Kampung* was a person who contributed to the spread of Islam, Even though he is not an author of books, *Kyai Kampung* is a figure who can continue the knowledge of his teachers, who are adapted to the abilities and development of the community.¹²

2. The closeness of *Pak Kyai* and *Bu Nyai* with the students

Nurul Huda Islamic Boarding School is led by *Kyai* and *Kyai's* wife, commonly called *Bu Nyai*. They are close to the students. *Bu Nyai* often cooks in the kitchen with the students. He helped ensure that the cooked food was really *halal thoyyiban*. Students can see how *Bu Nyai* cooks, and students are not shy when there are questions about religion or life. *Bu Nyai* is a mother who attends to the daily activities of students and provides solutions to their problems, especially female students.

3. The doctrine of equality

The educational process in Pesantren is closely related to the *Kitab Kuning*. *Kyai* explained the attitude of the Prophet, who loved his wife and was gentle. This teaching is what makes the students try to emulate the nature of the Prophet in everyday life.

¹² Bentang Pustaka, "Bincang Buku Otoritas Religius Dan Studi Agama-Agama - YouTube," *Youtube Channel*, last modified 2022, accessed May 9, 2023, <https://www.youtube.com/watch?v=CS8YUPG1LU.s>.

Nurul Huda Islamic Boarding School teaches equality between male and female students; they not only receive Islamic education but also formal education. Nurul Huda Islamic Boarding School, combining formal education and pesantren education.



Figure 2. New Student Admission Poster¹³

An Islamic boarding school student is not only a religious expert but also an expert in the field of general science and has superior skills. They are provisions for students to continue higher education. In addition, the provision of knowledge and skills obtained by students through formal education and Islamic boarding school will also be useful in the community.

In addition, Nurul Huda Islamic Boarding School also teaches that woman students is one of the manifestations of *Kartini* in the present." This slogan shows that women who are studying are part of the struggle. The struggle of women to free themselves from the shackles of ignorance has become a real struggle in the current era.

The principles of Good Governance applied at Nurul Huda Islamic Boarding School in Realizing Gender Justice for Women Students

Nurul Huda Islamic Boarding School is led by *Kyai* and assisted by students who create management structures. In the management

process, it applies the principles of good governance¹⁴, including:

1. Responsibility.

Daily administrators and each division in the management of the girls' boarding school in Nurul Huda have their own duties and authorities. Each administrator is responsible for their duties. Based on observations for 10 days, administrators seem to play the most active role in carrying out their duties every day. The education division issued a rule that the maximum limit is not to follow the congregation and read the book. If every student is more than once alpha (absent without permission) or three times late to perform congregational prayers in one week, then every Friday morning a *ta'zir* (punishment) will be held based on the policy of the management once a week. In practice, the boarding school manager will go around each room to see every activity that occurs that is still in the room and fill in the attendance list displayed in front of each room.

While the cleaning division makes a daily picket schedule for each student, Students who do not carry out picket duties will be subject to a fine of IDR 3000 every time they leave the picket and pray pilgrims. will have consequences, and do not refuse when sanctions are imposed.

2. Transparency

The transparency at Nurul Huda Islamic Boarding School can be seen in the attendance displayed in front of each room. Therefore, each student knows what violations have been committed and has the right to protest if they feel they have not committed a violation. In addition to the form of violations, the financial management system of Islamic boarding schools managed by Islamic boarding school administrators is also

¹³ Dokumentasi Pondok Pesantren Nurul Huda

¹⁴ Surur and Cholifah, "Penerapan Good Governance Pada Kepengurusan Pondok Pesantren Putri Al-Amien."

conveyed openly to students through student deliberation.

Nurul Huda Islamic Boarding School is open to scientific and skill development. This can be seen in the Working Visit of Commission B of the DPRD and Disnakertrans of Batang Regency to the Nurul Huda Pandansari Community BLK in order to coordinate preparations for the Batang Integrated Industrial Estate. It is hoped that training alumni will be able to enter one of the companies to become experts in the field of graphic design, especially on January 7, 2022.



Figure 3. Working Visit of Commission B of DPRD and Disnakertrans of Batang Regency¹⁵

1. Participation

The students participation in participating in each activity is big. This happens because the level of awareness among students about the need for knowledge is high. Pesantren always involves students in Islamic boarding school activities. The involvement of students begins in the process of planning, implementation, and programme evaluation. Male and female students participated in the activity, regardless of gender.

2. Rule of Law

The manager not only punishes the students, but when the administrator commits violations, students also have the right to defend him before receiving punishment. The concept of *takzīr*, or punishment, is applied to

all students who violate the rules at Nurul Huda Islamic Boarding School. In addition to sanctions given to violators of the rules, outstanding students also get rewards or prizes as part of their appreciation. The hope is that the skills and knowledge obtained by students can increase. Giving prizes regardless of gender, but for achievement, is done as a form of appreciation so that students are more enthusiastic about learning.



Figure 5. Giving gifts to female students¹⁶

3. Responsiveness

Nurul Huda Islamic boarding schools are always responsive to problems in their environment. *Kyai* always receives input from parents, the community, and students, which will later be used for the progress of the Islamic boarding school. In addition, Islamic boarding schools are also always active in responding to issues that are hot in the community. The problem of natural disasters that occur in Indonesia is addressed by holding joint prayers in Islamic boarding schools as part of rejecting disasters.

4. Consensus orientation (agreement)

The regulations at Nurul Huda Islamic Boarding School are made by mutual agreement so that they can be implemented in congregation. Rules are made not to discriminate against certain genders but to understand the potential and abilities that exist. Therefore, the agreement made is really for the benefit and can be implemented and evaluated together.

¹⁵ Dokumentasi Pondok Pesantren Nurul Huda

¹⁶ Dokumentasi Pondok Pesantren Nurul Huda

5. Equity

Based on the observations of researchers, Nurul Huda Islamic Boarding School upholds equality of justice in enforcing sanctions for students who violate the rules. In addition to equality in law enforcement, there is also a balanced division of roles between male and female students. This division of labor is divided by ability and type of work. Nevertheless, in carrying out their duties, both male and female students work together.

Kyai at Nurul Huda Islamic Boarding School has a central role in guiding its students. Kyai is an educational center that is an example as well as a guide for students in social life. The presence of women's boarding schools in the community confirms the partiality of Islamic education for women. Women have the same rights and obligations as men to study. This means women's equality with men can be properly realized without discrimination which can have a negative impact on people's lives.

Conclusion

Nurul Huda Islamic Boarding School, Pandansari Batang Regency, is a traditional Islamic boarding school or pesantren whose students live together under the guidance of a kyai named Pesantren Nurul Huda located in the Pandansari area west of Pandansari Batang market. At Pesantren Nurul Huda, she guides her students to become good female leaders by adhering to Islamic teachings, because Islam does not prohibit women from becoming leaders in society. Women's boarding schools are different from men's boarding schools, but empowering women to create gender equality between men and women does not mean that women must be equal to men. Women's empowerment prioritises women's independence so that they are not too dependent on men.

Women in education are directed to reach their potential and qualities so that they have equality with men. Thus, women are not only continuously directed into household

economics and household management but also other skill issues. The role of women in the future is very interesting to observe, and there is great hope to state that in life, women are creatures who must participate in decision-making processes, carers, and even economic livelihoods. Therefore, women are required to improve and hone their knowledge and skills in order to become role models for society.

Kyai at Nurul Huda Islamic Boarding School has a central role in guiding its students. Kyai is an educational centre that is an example as well as a guide for students in social life. The presence of women's boarding schools in the community confirms the partiality of Islamic education for women. Women have the same rights and obligations as men to study. This means women's equality with men can be properly realised without discrimination that can have a negative impact on people's lives.

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