

ANALYSIS OF THE FULFILMENT OF THE RIGHTS OF WOMEN TEACHERS IN ISLAMIC BOARDING SCHOOLS BY PROF. DR HAMKA MANINJAU IN TERMS OF LAW NO. 13 OF 2003

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DOI : <http://dx.doi.org/10.30983/humanisme.v7i2.8034>

<i>Submission: July 26, 2023</i>	<i>Revised: November 12, 2023</i>	<i>Accepted : December 19, 2023</i>	<i>Published: December 30, 2023</i>
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Abstract

This research aims to analyse the fulfilment of the rights of female teachers in educational institutions based on Law Number 13 of 2003, known as labour law. The goal is to see the extent to which educational institutions step in to understand and implement the law as stipulated by the government. Previous research did not discuss the fulfilment of women's rights in the field of education. The majority of existing research is carried out in companies, so the position of women teachers in the field of education tends to be forgotten. The method used in this research is qualitative research with data collection techniques in the form of observation and interviews. The results found that Prof. Hamka Maninjau Islamic Boarding School has fulfilled the rights of female teachers as well as possible. It can be seen from the form of leave and facilities provided for teachers who still have children who are still breastfeeding.

Keywords: Women teachers' rights, Islamic boarding school, labor law.

Abstrak

Penelitian ini bertujuan untuk menganalisis pemenuhan hak-hak guru perempuan di lembaga pendidikan berdasarkan Undang-Undang nomor 13 tahun 2003 yang dikenal dengan undang-undang ketenagakerjaan. Tujuannya adalah melihat sejauh mana langkah lembaga pendidikan dalam memahami dan melaksanakan undang-undang tersebut sebagaimana yang telah ditetapkan oleh pemerintah. Penelitian terdahulu tidak banyak membahas mengenai pemenuhan hak pekerja perempuan di bidang pendidikan. penelitian yang ada mayoritas dilaksanakan di perusahaan-perusahaan sehingga posisi guru perempuan di bidang pendidikan cenderung terabaikan. Metode yang digunakan dalam penelitian ini adalah penelitian kualitatif dengan teknik pengumpulan data berupa observasi serta wawancara. Hasil yang ditemukan bahwa Pondok Pesantren Prof. Hamka Maninjau telah memenuhi hak-hak guru perempuan dengan sebaik-baiknya. Terlibat dari bentuk cuti dan kemudahan yang diberikan bagi guru yang masih memiliki anak yang masih ASI.

Kata Kunci: Hak guru perempuan, Pondok Pesantren, UU Ketenagakerjaan.

Introduction

Based on data from the 2023 population census organized by the Central Statistics Agency (BPS), there is a percentage that the number of

female residents in Indonesia reaches 49.92%, while the percentage of the male population is

50.08%.¹ This almost balanced number shows the significant contribution of women as one of the pillars of the country's progress, especially in the context of employment. This balance and the sizeable number of female workers encourage the need for regulations that support gender diversity in the workplace. Therefore, the Indonesian government has taken steps by adopting regulations in the form of legislation to minimise the possibility of discrimination against women in the labour sector.

Indonesia's membership in the International Labour Organisation (ILO) as an international labour organisation under the auspices of the United Nations shows the government's commitment to following international standards in terms of labour. The ILO, with its 183 member states, seeks to create rules in the form of conventions as instruments governing aspects of labour administration, social welfare, and human rights. Although Indonesia has ratified 17 ILO conventions, including those relating to gender equality and protection for women, such as ILO Convention No. 111 on Anti-Discrimination against Employment and ILO Convention No. 100 on Equal Pay, there are still various violations on the ground.²

In this context, Indonesia's ratification of the ILO convention carries a dual task, namely a formal commitment to implement the convention rules and a willingness to accept international supervision regarding its implementation. However, the reality on the ground shows that violations of the convention are still common. Therefore, it is necessary to conduct an in-depth evaluation of the implementation of the ratified regulations to ensure that the rights of workers,

especially women, are optimally protected in the work environment in Indonesia.

Commemorating Teachers' Day in 2023, the Teachers Association of the Republic of Indonesia (PGRI) released data showing that the number of female teachers in Indonesia reached 170,198, or 67% of the total number of teachers. The highest number was in the age range of 30-41 years, with as many as 58,586. This means that female teachers of productive age dominate in the world of education. The number of female teachers in terms of neuroscience is due to the multitasking structure of women's brains.³ This means that women can do many jobs at one time. This is not only concerning work at home but also have a career outside the home.

This reflects the unique contribution that female teachers can make to education. With the dominance of numbers in the productive age range, female teachers can be a major force in producing the younger generation. The multitasking nature of women, as stated by Aisah Dahlan, can enrich the teaching and learning process, considering the complexity of the tasks carried out by a teacher. This understanding can also be linked to the efforts of the government or educational institutions to provide support and policies that support the welfare of women teachers, given their significant role in the development of the education sector in Indonesia.

Law No. 13 of 2003 contains regulations related to labor rights in Indonesia.⁴ These rights include those obtained by women workers, including maternity leave and the opportunity to breastfeed children during work time, as written in articles 82 to 84. The article is the legal basis for upholding the rights of women workers. As

¹ Direktorat Statistik Kesejahteraan Rakyat, "Perempuan Dan Laki-Laki Di Indonesia 2023," *Badan Pusat Statistik*, 2023.

² Desia Rakhma Banjarani and Ricco Andreas, "Perlindungan Dan Akses Hak Pekerja Wanita Di Indonesia: Telaah Undang-Undang Nomor 13 Tahun 2003 Tentang Ketenagakerjaan Atas Konvensi ILO," *Jurnal HAM*, 10.1 (2019), 115 <<https://doi.org/10.30641/ham.2019.10.115-126>>.

³ *Apakah Benar Semua Wanita Multitasking? TAPI Kenapa Saya Tidak ??? - Dr. Aisah Dahlan, CHt.*, 2022.

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⁵ Presiden Republik Indonesia, "undang-Undang Republik Indonesia Nomor 13 Tahun 2003 Tentang Ketenagakerjaan," 1, 2003.

teachers who work in private educational institutions, female teachers also get the same rights as other workers.

However, in reality, there are not many institutions capable of exercising teachers' rights as stipulated by law. Research conducted by Riananda entitled "Dissemination of Women's Human Rights in Encouraging Gender Mainstreaming in the School Environment" showed that there was an 85% increase in understanding of women's human rights.⁶ Another study by Susiana entitled "Protection of Women's Workers' Rights in a Feminist Perspective" concluded that not all women's workers' rights are fulfilled by various factors, both internal and external.⁷

In this context, it seems that there need to be more serious efforts to implement the law in the education sector. An increased understanding of the rights of women teachers needs to be encouraged, while paying attention to the factors that hinder their implementation needs so that these rights can be realised more effectively in the educational work environment.

Therefore, regarding the fulfilment of women's workers' rights, the author is interested in conducting research in educational institutions that are statistically dominated by female teachers who have equal rights.⁸ This research was conducted at the Pondok Pesantren by Prof. DR Hamka Maninjau. In addition to having longer learning hours than public schools, pesantren also have different management from educational institutions under the auspices of the Ministry of Religion, such as MDTA, MTs, and MA, as explained by Nela. The Islamic Boarding School is the oldest and still exists in Indonesia.⁹ Moreover,

this Islamic boarding school recruits female teaching staff to support the smooth learning process. In addition to researching the fulfilment of the rights of teaching staff, researchers also want to know how the institution's strategy supports the rights of these teachers.

Method

Research on the fulfilment of the rights of women teachers in the Islamic Boarding School, Prof. DR Hamka Maninjau, focusing on Law No. 13 of 2003, can be carried out through a qualitative approach. This approach helps researchers explore in depth the experiences and perceptions of female teachers regarding the fulfilment of their rights in the pesantren education environment. Data collection was conducted through in-depth interviews, participatory observation, and document analysis related to the internal regulations of pesantren. The qualitative analysis is expected to provide a more comprehensive picture of the factors affecting the fulfilment of the rights of women teachers in the Islamic Boarding School of Prof. DR Hamka Maninjau, as well as the extent to which the implementation of Law No. 13 of 2003 has been realised.

The data analysis method consists of four main phases, including the stages of data collection, data reduction, data presentation, and data conclusion or verification. According to Haris, in the framework of evaluating the validity of this research data, the application of the data triangulation method was chosen to ensure the validity of the data and to check and compare information from multiple sources.¹⁰

⁶ M Riananda, M Evendia, and A Saleh, "Diseminasi Hak Asasi Perempuan Dalam Mendorong Pengarusutamaan Gender Di Lingkungan Sekolah," *Jurnal ...*, 3.October (2022), 136–41.

⁷ Sali Susiana, "Pelindungan Hak Pekerja Perempuan Dalam Perspektif Feminisme," *Aspirasi*, 8.2 (2017), 207–22.

⁸ Alaika M Bagus Kurnia PS, "Problematika Pesantren Sebagai Lembaga Pendidikan Islam Di Indonesia," *Tawazun: Jurnal Pendidikan Islam*, 12.2 (2019), 5–10 <<https://doi.org/10.32832/tawazun.v12i2.2554>>.

⁹ Naela Sofiana and others, "Women's Boarding School: A Form of Gender Justice for Women Students," *Humanisma: Journal of Gender Studies*, 07.01 (2023), 14–23.

¹⁰ Ali Mustopa Yakub Simbolon, Ahmad Sabri, and Sermal Sermal, "Implementasi Manajemen Pelayanan Prima Di Sekolah Menengah Atas Negeri (SMAN) 13 PADANG," *PRODU: Prokarasi Edukasi Jurnal Manajemen Pendidikan Islam*, 4.2 (2022), 56–66.

Discussion

Teachers, as the spearhead of education, are the main element of the continuity of teaching and learning activities in an educational institution. The shortage of teachers results in disruptions in the implementation of teaching and learning, which leads to poor student learning outcomes. Therefore, the government always makes improvements to the teacher appointment and equity system in Indonesia.¹¹ Regarding the level of education in Indonesia, both formal and non-formal, there is no difference between the rights and obligations of teachers. As stated in Law No. 14 of 2005, teachers are professional educators whose main task is to educate, teach, guide, direct, train, assess, and evaluate students at the early childhood education level of formal education, primary education, and secondary education.¹²

In a more concrete analysis, we emphasise the importance of the role of teachers as a crucial element in carrying out teaching and learning activities in the context of educational institutions. The shortage of teaching staff has a serious impact on the smooth learning process and, directly, has implications for the achievement of student learning outcomes. The Indonesian government has responded to this issue by implementing various improvements related to the teacher appointment and equity system throughout the region. Although Law No. 14 of 2005 regulates the rights and obligations of teachers uniformly for all levels of education, its implementation faces several obstacles, especially in overcoming the shortage of teaching staff in remote areas. Therefore, proactive and continuous action is needed to ensure the availability, quality, and

distribution of teachers to achieve national education goals evenly throughout Indonesia.

In the framework of a more in-depth analysis, it can be revealed that the success of an education system depends largely on the central role of teachers as character-building agents and determinants of education quality. Government efforts in improving the teacher appointment and distribution system must be continuously improved, especially in overcoming the shortage of teaching staff in remote areas. More intense focus needs to be given to improving the quality of education and student achievement by ensuring that teachers have adequate skills, knowledge, and competencies. In this perspective, full support for teacher training and professional development becomes an inevitable element. Close synergy between the government, educational institutions, and the community is also needed to form an environment that supports the development of equitable and quality education throughout the archipelago.

Each educational institution has a different teacher recruitment system, which is generally determined by the vision and mission of the institution.¹³ The sincerity of a government in developing the country can be seen in its sincerity in paying attention to the existence of teachers in their positions in all aspects of life. Several factors become indicators of a teacher's performance, including work results, discipline, and performance.^{14,15} Before discussing women's labor, it is necessary to understand women's rights as human rights possessed by all women encountered in laws related to human rights.¹⁶ Later, women had a large participation in the world of work. There is no exception in the field of education,

¹¹ Presiden Republik Indonesia, "UUD RI No. 14 Tahun 2005," *Pemerintah Indonesia*, March, 2005, 25–27.

¹² Indonesia, "UUD RI No. 14 Tahun 2005."

¹³ Rony, "Sistem Rekrutmen Tenaga Pendidik (Guru)," *MIYAH: Jurnal Studi Islam*, 14.2 (2018), 37–57.

¹⁴ Suwanto Suwanto, "Faktor-Faktor Yang Mempengaruhi Kinerja Pegawai," *Eksis: Jurnal Ilmiah Ekonomi Dan Bisnis*, 11.1 (2020), 15 <<https://doi.org/10.33087/eksis.v11i1.180>>.

¹⁵ Luthfiana Basyirah, Osrita Hapsara, and Siti Hamidah, *KONSEP BISNIS ISLAM* (Mafy Media Literasi Indonesia, 2023).

¹⁶ Universitas Padjadjaran and others, "Womens Awareness In Bandung City Toward Gender Equality During The Covid-19 Pandemic" Mohammad Apridio Salahuddin Hakim Elizabeth Darien Irawan Zalfa Nurhanna Rachmah, 07.01 (2023), 36–49.

with a greater percentage of female teachers than male teachers at 60%. Based on the results of the PGRI congress at the 2023 Teachers' Day celebration, it is not surprising that the large role of women in the world of education needs to be considered in terms of their rights as well as possible.

However, analysis on the ground also highlights the need for serious attention to women's labour rights in the education sector. Some issues may include equality in career opportunities, protection from gender discrimination, and other aspects related to the well-being of women workers in the field of education.¹⁷ Efforts to identify and address inequalities or challenges faced by female teachers can ensure that their rights, including human rights, can be fully realised.

In addition, to understand conditions in the field, further research is needed to evaluate in depth the impact of the large participation of female teachers on the quality of education, the dynamics of labour relations, and other factors that can affect their performance. Thus, on-the-ground analysis can be the foundation for policy improvements that are more effective in supporting and protecting women's labour rights, particularly in the education sector.

Islam views the position of labour as a noble one. As the hadith narrated by Ibn Majah means, "From 'Abdullah ibn 'Umar said, the Holy Prophet said, give to the worker his wages before his sweat is dry." Wages, as a right of workers, are prioritised to be paid as soon as possible. In a sense, workers do not wait long until their wages are paid. Wages are one form of workers' rights, not to mention other rights.¹⁸

¹⁷ Avid Leonardo Sari and others, "UMKM, Kesetaraan Gender Dan Pemberdayaan Perempuan Di Indonesia," *Jurnal Ekonomi Dan Statistik Indonesia*, 1.1 (2021), 22–32.

¹⁸ Tasmin Tanggareng, "Hak-Hak Buruh Dalam Perspektif Hadis Nabi Saw.," *Jurnal Ushuluddin: Media Dialog Pemikiran Islam*, 23.1 (2021), 121–47 <<https://doi.org/10.24252/jumdpi.v23i1.19260>>.

¹⁹ Riskey Elita Rosihana and others, *Pengantar Ekonomi* (Yayasan Kita Menulis, 2024).

In this context, Islam teaches the principles of justice and partiality towards workers' rights. Providing wages on time is not only considered an ethical obligation but also an act that reflects a respectful attitude towards the dignity of workers. Islam affirms that wages are workers' rights that must take precedence and be repaid immediately. In addition, workers' rights in Islam also cover other spheres, such as the right to safety, welfare, and fair treatment in the work environment.

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In reality, there are various problems related to working women. Until now, stereotypes related to men have been that they are more masculine and superior in the work environment. This understanding is also related to educational, cultural, and religious backgrounds.²⁰ The person who does the work is basically the worker, but under the law, the worker is the person who does the work and then receives a reward for the work. Whether it is for personal or community interests.²¹ From this statement, both men and women are seen as equal in their positions as workers.

Islamic boarding schools are the oldest Islamic educational institutions in Indonesia because people considered Islamic boarding schools as places to learn Islam in ancient times.²² History also records that Islamic boarding schools

²⁰ Ni Putu, Nova Agustari, and Gede Sri Darma, "Work-Family Conflict Guru Perempuan Work-Family Conflict of Female Teachers in Bali Traditions and Cultures Abstract," 15.3 (2022), 205–17.

²¹ Elizabeth Sinukaban, "Perlindungan Hukum Terhadap Hak Tenaga Kerja Perempuan Terkait Ketidakesetaraan Gender Di Indonesia," *NUSANTARA: Jurnal Ilmu Pengetahuan Sosial*, 8.3 (2021), 395–406.

²² Tatang Hidayat, Ahmad Syamsu Rizal, and Fahrudin Fahrudin, "Peran Pondok Pesantren Sebagai

became places to study in the colonial period. Prof. DR Hamka Maninjau Islamic Boarding School, located in the Maninjau area of West Sumatra, organises education at the junior and senior high school levels with the typical system and curriculum of Islamic boarding schools. Prof. DR Hamka Islamic Boarding School has 20 female teaching staff, of course, related to the nature of being a woman. These teachers certainly have several rights that must be fulfilled by the Islamic boarding school where they work. These rights include maternity leave and breastfeeding opportunities.

Islamic boarding schools, as the oldest Islamic educational institutions in Indonesia, play an important role in shaping the history of education in the country. The community considers Islamic boarding schools as centers of Islamic religious learning since ancient times, even during the colonial period. Educational centers such as the Prof. DR Hamka Maninjau Islamic Boarding School in West Sumatra, which provides education at the junior and senior high school levels with a typical pesantren system and curriculum, make a significant contribution in spreading religious knowledge.

It is important to note that Prof. Dr. Hamka Maninjau Islamic Boarding School has 20 female teaching staff. This is where the role of these rights becomes crucial in providing guarantees for the sustainability and success of the role of women teachers in Islamic boarding schools. This approach not only reflects the observance of human values but also involves the application of universally accepted human rights principles. Therefore, the recognition and fulfilment of these rights in the context of Islamic boarding schools are an integral part of efforts to ensure justice and equality in the realm of Islamic education in Indonesia.

Article 82, paragraph 1, of the Manpower Law states that female workers are entitled to leave

for one and a half months before and one and a half months after giving birth based on the recommendation of a doctor or midwife. According to data obtained in the field, female teachers at the Islamic Boarding School, Prof. DR Hamka Maninjau, were given maternity leave for two months and one and a half months before giving birth. The pesantren provides two months of leave after giving birth with the consideration that the teacher concerned is healthier physically and spiritually in teaching.

Teachers whose children are still breastfeeding, as stated in Article 83 of the Manpower Law, namely female workers whose children are still breastfeeding, must be allowed to breastfeed their children if it must be done during work time. Prof. Dr. Hamka Maninjau Islamic Boarding School, in principle, provides this opportunity if necessary. In anticipation of teachers having to go back and forth, the Islamic Boarding School recruits teachers who live around the pesantren environment or live in pesantren, so that the distance between school and home is not a problem related to this. In addition, all female teachers in Islamic boarding schools have families. For those whose husbands are also teachers, the pesantren arranges in such a way that the teaching hours of the husband and wife do not clash with each other so that if the wife teaches, the child is under the care of the husband.

In addition to Article 82, Paragraph 1, of the labour law, the perspective of Islamic law also provides a foundation for further understanding of maternity leave for female workers, including teachers in Islamic boarding schools. In Islam, women's rights during pregnancy and after childbirth are upheld as a form of protection and respect for feminine nature.²³ Although not specifically stipulated in labor law, the principles of human rights and gender justice in Islam can be used as a source to provide scientific views regarding the provision of maternity leave.

Lembaga Pendidikan Islam Di Indonesia,” *Ta’dib: Jurnal Pendidikan Islam*, 7.2 (2018), 1–10 <<https://doi.org/10.29313/tjpi.v7i2.4117>>.

²³ Faris Jamal Trianto, “Hak Dan Kewajiban Istri Sebagai Tenaga Kerja Wanita Dalam Pandangan Islam (Studi Pada PT Bakhtir Ihkwan Condet Jakarta),” 2016.

The Islamic perspective recognises women's need for rest and recovery after childbirth as a right that must be guaranteed. In this case, the granting of leave for two months and one and a half months before childbirth applied by the Islamic Boarding School, Prof. DR Hamka Maninjau, can be interpreted as the implementation of human values and welfare in line with Islamic principles. The decision to grant two months of leave after childbirth on grounds of physical and spiritual health also reflects concern for the welfare conditions of female workers, which are in line with human values and social responsibility in Islam.

This approach not only creates a policy that complies with national legal norms but also reflects Islam's moral and ethical responsibility in protecting women's rights in the workplace. Thus, the provision of maternity leave for two months and one and a half months applied by the Islamic Boarding School, Prof. DR Hamka Maninjau, can be seen as a form of harmonisation between the rule of national law, Islamic principles, and human values involving the protection and fulfilment of the rights of women workers in the context of Islamic education.

The result of International Labour Organisation Convention Number 183/2000 states that the state must support and guarantee the right of mothers who breastfeed while working to be able to provide exclusive breastfeeding for 6 months even though they continue to work. The paradigm of gender equality between women and men in the world of work requires every female worker to maximise her capacity but not forget her nature as a woman.²⁴ Some countries around the world provide opportunities for breastfeeding mothers to breastfeed their children during working hours because milking is not common

there. But in our country, it has become commonplace among working women.

In addition, there is also the concept of child-friendly schools, namely educational institutions that can guarantee, protect, and implement children's rights.²⁵ This is input for the organiser of the Islamic Boarding School, Prof. DR Hamka Maninjau, in setting policies related to its teachers. Furthermore, regarding the existence of certified teachers with predetermined teaching hours, which are 24 hours a week, the lodge complies with these rules. As an attention, the lodge provides convenience for teachers who are still breastfeeding regarding teaching hours that may not be fulfilled by replacing them at a later time as stipulated by the pesantren. Islamic boarding schools also never involve female teachers in evening activities; thus, after teaching, these teachers can be full with their children.

When asked about facilities for teachers who bring their children to school, the pesantren in principle does not allow it because in the pesantren there are no facilities and infrastructure that support these activities. The concept of child-friendly schools implemented by Pondok Pesantren Prof. DR Hamka Maninjau is a strategic initiative in guaranteeing and protecting the rights of children in the Islamic education environment. As a comprehensive Islamic educational institution, Pondok Pesantren Prof. DR Hamka Maninjau responds to the needs of children by ensuring that their rights are well recognized and protected. As explained by Inayati, the implementation of the concept of child-friendly schools is a process that cannot be realised instantly but requires a systematic and continuous approach. Analytically, this concept reflects the institution's sensitivity to the welfare and protection of children, under the principles of human rights and children's rights.²⁶

²⁴ Marlia AT Eka Putri, "Tinjauan Atas Perlindungan Hukum Terhadap HAK Menyusui Anak Selama Waktu Bekerja Di Tempat Kerja Bagi Pekerja Perempuan," *Fiat Justisia Jurnal Ilmu Hukum*, 5.3 (2011), 307–14.

²⁵ Kardius Richi Yosada and Augusta Kurniati, "Menciptakan Sekolah Ramah Anak," *JURNAL*

PENDIDIKAN DASAR PERKHASA: Jurnal Penelitian Pendidikan Dasar, 5.2 (2019), 145–54 <<https://doi.org/10.31932/jpdp.v5i2.480>>.

²⁶ Isna Nurul Inayati and Rima Trianingsih, "Relevansi Pendekatan Pembelajaran Tematik Integratif Di

In its implementation, Prof. DR Hamka Maninjau Islamic Boarding School also shows policies that support teachers, especially women. By complying with the teacher certification rule that stipulates 24 teaching hours in one week, Islamic boarding schools demonstrate compliance with national education regulations. The lodge also showed special attention to female teachers who were still breastfeeding, providing convenience by rearranging teaching hours according to their needs. This is a smart strategy to ensure that teachers can fulfil teaching responsibilities while maintaining a work-life balance.

In terms of descriptiveness, Prof. DR Hamka Maninjau Islamic Boarding School also highlighted a policy that excludes female teachers from evening activities, creating a space for them to be able to spend time with their families after finishing teaching. This move not only reflects policies that support a balanced family life but also sets a positive example of balancing gender roles in Islamic educational environments. This overall policy can scientifically be viewed as a concrete effort to present an inclusive and supportive educational environment following Islamic values and human rights principles.

However, for some urgent matters, teachers are given flexibility while reporting to the deputy head responsible for teachers and education personnel. So it can be concluded that the Islamic Boarding School, Prof. DR Hamka Maninjau, is not rigid in this matter but more flexible, considering this, to give rights to teachers, especially female teachers. Prof. DR Hamka Maninjau Islamic Boarding School shows fairness and wisdom by giving flexibility to teachers, especially female teachers, in reporting urgent matters to the deputy head responsible for teachers and education staff. This flexibility reflects an attitude of flexibility and is policy-

oriented towards granting rights to teachers, especially those in urgent situations.

Based on the author's view, the approach applied by Prof. DR Hamka Maninjau Islamic Boarding School can be interpreted as a wise response to the dynamics of the teachers' daily lives. Providing flexibility in reporting to the deputy head responsible for teachers and education personnel provides room for adjustment and quick handling of problems that arise. This creates a work environment that is more responsive to the needs and challenges faced by teachers, especially in conditions that require urgent action.

By adopting this approach, Pondok Pesantren Prof. DR Hamka Maninjau shows that the flexibility provided is not an indication of a lack of discipline but rather a wise policy to maintain a balance between the needs of teachers and the policies of the institution. The freedom given to teachers in reporting urgent matters reflects a humanist approach and recognition of the complexity of teachers' personal lives. The move is in line with human rights principles, providing a positive example of how educational institutions can serve as vehicles that respect and protect individual rights without compromising institutional discipline and efficiency.

To realise quality human resources, especially teaching staff, and to ensure the smooth teaching and learning process in pesantren, the human resources responsible for the recruitment of teaching staff always explain the rights of female teachers before signing the contract.²⁷ However, the results of observations and interviews have not recorded any problems or complaints from female teaching staff, especially those who give birth and breastfeed, related to policies set by the Islamic boarding school. This shows that information about these rights has been conveyed clearly and

Sd/Mi Dengan Konsep Madrasah/Sekolah Ramah Anak," *Jurnal Tarbiyatuna: Kajian Pendidikan Islam*, 3.2 (2019), 139–53.

²⁷ Rochmad Widodo, Nabilah Saputri, and Nova Intania, "Strategi Rekrutmen Sdm Untuk Memenuhi Kebutuhan Pendidik Dan Tenaga Kependidikan Di

Pendidikan Terintegrasi Pondok Pesantren Mahasina Darul Qur'an Wal Hadits (MTS dan MA)," *Jurnal Kependidikan Islam*, 12.2 (2022), 171–81 <<https://doi.org/0.15642/jkpi.2022.12.2.171-181>>.

effectively to teachers and that its implementation in the field has proceeded as expected without causing problems or dissatisfaction.

In the context of this discussion, it is important to consider scientific aspects related to human resource management (HR) in education, especially in pesantren environments. Efforts to ensure a smooth teaching and learning process require the right strategy for recruiting and retaining quality teaching staff, which is one of the key aspects of maintaining the quality of education in Pesantren.

The existence of clear information and understanding of these rights reflects the quality of HR management at Prof. DR Hamka Maninjau Islamic Boarding School, which effectively manages aspects related to welfare and the rights of teaching staff. A proactive approach to providing information and explanations before the contract is signed can also be considered a smart preventive measure, reducing the potential for conflict or uncertainty in the future.

It should be acknowledged that explaining the rights of female teachers before signing the contract is a very positive step. This shows the awareness and commitment of the pesantren management to ensuring the justice and welfare of teaching staff, especially those who are women. In this context, related scientific aspects are the principles of HR management oriented towards justice, equality, and labour welfare.

Theoretically, a responsive approach to the rights of women teachers in pesantren is a concrete manifestation of human rights principles. This practice is in line with human values and justice, in which educational institutions act as defenders of individual rights without prejudice to the principles of discipline and organisational efficiency. Thus, Prof. DR Hamka Maninjau Islamic Boarding School makes a positive contribution to the implementation of the rights

of teaching staff, ensuring that these rights not only exist in theory but are also manifested in practice in the field.

Overall, an approach based on the principles of human resource management that is fair, transparent, and responsive to the needs of teaching staff, especially women, is an important foundation in efforts to ensure the quality of education in pesantren. Thus, the emphasis on effective communication, regular monitoring, and responsiveness to input from teaching staff are relevant scientific aspects in this context.²⁸

Although there have been no recorded complaints or problems from female teaching staff regarding the implementation of their rights policy at Prof. DR Hamka Maninjau Islamic Boarding School, this finding is in line with several other studies that highlight the important role of HR management in addressing workers' rights, especially women workers. Research by Hanani shows that transparent communication and a proactive approach from management can create a conducive work environment and reduce the potential for conflict related to the implementation of school policies.²⁹

In the context of education, research by Mustari observes that a human rights-oriented approach to the management of educational institutions can improve the welfare and satisfaction of teachers.³⁰ These findings support the theoretical view that the responsive approach to the rights of women teachers in Prof. DR Hamka Maninjau's Islamic Boarding School is in line with human rights principles and creates conditions that support a balance between individual rights and institutional efficiency.

Thus, the positive contribution of Prof. DR Hamka Maninjau Islamic Boarding School to the implementation of the rights of teaching staff, especially female teachers, is not only reflected in field observations but also received support from

²⁸ Triana Sofiani, "Membangun Kampus (STAIN Pekalongan) Yang Sensitif Gender," *MUWAZAH: Jurnal Kajian Gender*, 4.2 (2012).

²⁹ Hanani Silfia, "Komunikasi Antarpribadi: Teori Dan Praktik" (Ar-Ruzz media, 2017).

³⁰ Muhamad Mustari and M Taufiq Rahman, "Manajemen Pendidikan" (RajaGrafiKa Persada, 2014).

research findings in the field of HR management and education. The existence of this empirical evidence reinforces the conclusion that the institution's approach is not only theoretical but has also proven effective in practice, proving the commitment of Prof. DR Hamka Maninjau Islamic Boarding School to the welfare and rights of women teachers.

Regarding the rights of women teachers in Islamic boarding schools, Prof. Dr. Hamka Maninjau reflects a wise approach to managing the dynamics of teachers' daily lives. The implementation of policies that are responsive to the condition of female teachers shows awareness of individual needs in the midst of educational institution obligations. This is in line with human resource management theory, which emphasises the importance of alignment between employee needs and organisational goals.

Islamic boarding schools show flexibility that is not only seen as a sign of indiscipline but rather as a wise strategy to maintain balance. Granting women teachers the freedom to report urgent matters shows a humanist approach and recognition of the complexity of teachers' personal lives. From the perspective of human rights theory, it reflects an attempt to respect and protect individual rights without compromising discipline or institutional efficiency.

In addition, the Islamic Boarding School Prof. Dr. Hamka Maninjau has succeeded in communicating the rights of female teachers transparently and effectively, as reflected in the absence of complaints from teachers. The preventive measures taken in providing information before the contract is signed indicate a smart and proactive policy, according to the findings of human resource management research.

From the perspective of education, a responsive approach to the rights of women teachers is a concrete implementation of human values and justice. Pesantren not only act as educational institutions but also as vehicles to defend individual rights. This approach is in line with educational goals that include personal

development and teacher well-being, as described in educational theory.

Overall, Prof. Dr. Hamka Maninjau Islamic Boarding School contributes positively to the fulfilment of women's teachers' rights by combining responsive policies, wise flexibility, and effective communication. This approach can be used as a model for other educational institutions to implement the rights of women workers following the principles of human resource management, human rights, and education that focus on individual development.

Conclusion

The 2023 population census data shows a balance in the number of women and men in Indonesia, with women having a significant role in employment. Although Indonesia has ratified ILO conventions supporting gender equality, violations still occur on the ground. In the context of education, female teachers have a unique contribution to multitasking, but their rights, such as maternity leave, have not been fully fulfilled. This highlights the efforts of Prof. DR Hamka Maninjau Islamic Boarding School in providing protection and fulfilment of the rights of female teachers, such as maternity leave, as a form of Islamic moral and ethical responsibility. Nonetheless, the institute has also shown flexibility in responding to the urgent needs of teachers. In conclusion, the article stresses the need for an in-depth evaluation of the implementation of the ratified rules to ensure optimal protection of the rights of women workers, especially in the education sector.

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