

# Religion-Based Inclusive Education In Building Gender Awareness At Qomaruddin Islamic Boarding School, Gresik, Indonesia

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**Abstract.** This study seeks to build the importance of gender awareness in the complexity of issues of gender-based violence, especially in the religious-based education environment, namely the Islamic boarding school, Qomaruddin. This study aims to dig deeper into inclusive education programs in religion-based Islamic boarding schools from the perspective of building gender awareness. This study used a qualitative method, with data collection techniques through observation and interviews with the administrators of the men's and women's boarding schools. The results show that the Qomaruddin Islamic Boarding School implements inclusive education through the openness of the recruitment process for foundation administrators outside the ndalem family. Mrs. Habibah is the representative of ndalem to be the Deputy Regent of Gresik Regency 2021-2024, implementing inclusive school curriculum and activities. This research provides a reference that can complete the learning process to prepare the younger generation with gender-just morality that respects each other.

**Keywords:** Inclusive Education, Gender, Qomaruddin Islamic Boarding School

## 1 Introduction

Pesantren are one of the most developed educational institutions in Indonesia. The word "Pesantren" comes from the word "santri" which is added to the prefix "pe" and the suffix "an" which is defined as the residence of the students [1] explained that pesantren is a boarding school to study Islam or as a place to develop human beings to become good people[2]. The establishment of Pesantren was a way of da'wah in the spread of Islam during the Walisongo period.

The center spread of the Pesantren began on the island of Java and has now spread to all regions in Indonesia. The first Islamic boarding school established on the island of Java was the Islamic boarding school founded by Sheikh Maulana Malik Ibrahim or Sheikh Maulana Maghribi[3]. According to Nurcholis Madjid, the purpose of establishing a pesantren is to form people who have a high awareness that Islamic teachings are comprehensive, and can face the challenges and demands of life in the context of space and time[4].

Pesantren have their characteristics in their teaching methods. Based on guidelines from the Ministry of Religion[5] the typology of pesantren in Indonesia is divided into several types, namely: 1) Pesantren Salafiyah, namely Pesantren that use learning models with

traditional approaches; 2) Pesantren Khalafiyah, namely Pesantren that use a modern approach, through formal education units, both madrasas (MI, MTs, MA or MAK); 3) Combined Pesantren, are pesantren that use the yellow book learning pattern and use the classical system or not in the teaching-learning process.

Generally, Pesantren have an important role in forming inclusive education, not only for students or men but also for students or women. Starting from creating a comfortable boarding school environment to supporting facilities. Inclusive education can be defined as education that is friendly to all and seeks to reach everyone without exception. The concept of inclusive education is also enshrined in Article 31 of the 1945 Constitution which guarantees the right of every citizen to obtain an education. Given the rampant cases of sexual harassment created as a result of an educational environment that is not inclusive.

Some of the sexual violence that is currently on the rise can have a bad impact on the reputation of the pesantren, such as the case of harassment by the city of Bandung which reached 15 victims. As a result of the case, the Secretary of the MUI (Indonesian Ulema Council) has harmed the image of the Islamic Boarding School, considering that the manager is the perpetrator of the criminal act of sexual violence. Based on this case, the context of gender education in the pesantren environment is still an important issue. The definition of gender according to Mansour Faqih is often interpreted as a distinction inherent in men and women, this is often constructed socially and culturally. This distinction is still inherent as a stereotyping in society [6].

Likewise, the concept of male or female in the context of sex according to Judith Butler, relates to chromosomes, sexual organs, and biological functions, then in the context of gender, it relates to how social construction is built by society on the two sexes. Thus, several approaches are needed to reduce cases of sexual harassment that often occur in Islamic boarding schools. Such as the approach to legislation (statute approach), conceptual approach (conceptual approach), and case approach (case approach) to reduce cases of sexual harassment in Pesantren [7].

One of the most developed pesantren in East Java is the Pondok Pesantren Qomaruddin Foundation. Officially or administratively the Pondok Pesantren Foundation has been incorporated since 1972. Based on the statement of K.H Iklil Sholeh "Qomaruddin Sampurnan Bungah Islamic Boarding School" was founded by Kiai Qomaruddin. At first, he founded a boarding school in Kanugrahan Village (near Pringgoboyo), Meduran District, Lamongan Regency. The pesantren that was established was named "Kanugrahan Islamic Boarding School". The year the pesantren was founded was marked by candra sengkala "Rupo Sariro Wernaning Jilma" (1681 S/1753 AD). In a short time, the Kanugrahan Islamic Boarding School was known for the number of students which reached about 300 people (a very large number at that time). Several years later, Kiai Qomaruddin wanted to go to Gresik. The goal was to meet his santri (Tirtorejo, a descendant of Kanjeng Sunan Giri) who at that time held the position of tumenggung in Gresik.

Then based on the hunch and the *istikharah prayers* that have been done, the results show that Kiai Qomaruddin must wander again for the umpteenth time to determine the right place for the boarding school. Then we arrived at a place located between the Kiai Gede

Bungah Mosque and the Bungah District Office. At that place, Kiai Qomaruddin got a good feeling from his ideals. Finally, in that place, he founded a boarding school, precisely in 1775 AD / 1188 H.

At this pesantren, gender awareness can be reflected through various activities of the students and leading figures. Like the development of teaching that started from *Bu Nyai*. Pesantren have separate leadership between men and women. The female huts, in general, are led and cared for by *Bu Nyai* with a more dominant intensity than the *kyai*. *Bu Nyai* can carry out gender-based communication and transform their gender understanding to all the female students she cares for. Although gender education for female students is still vulnerable and unequal to male students[8].

Based on the explanation above, Pesantren Qomaruddin Bungah Gresik is interesting to study considering the year of its establishment which has reached 1<sup>st</sup> century. The aspect that will be studied in this research is the role of pesantren administrators (*ndalem*) in realizing gender-based inclusive education and the implementation of gender-awareness-based inclusive education in the Pondok Pesantren Qomaruddin environment. Inclusive education at the Pondok Pesantren Qomaruddin will be reviewed based on formal education that develops on several levels, namely: Early Childhood Education and Kindergarten, MI Assaa'adah, SMP Assaa'adah, MTS Assaa'adah 1 (for girls), MTS Assaa'adah 2 (for boys only), MA Assaa'adah, SMK Assaa'adah, Qomaruddin Islamic Institute, Qomaruddin Technical College, Qomaruddin College of Teacher Training and Education.

## **2 Methods**

In sharpening the phenomenon in depth, this research uses a qualitative method with a case study approach. Qualitative research is a method that analyzes behavior, events, actions in a sharp and focused manner. The qualitative method is relevant to religion-based inclusive education as reflected in the Qomaruddin Islamic Boarding School in building gender equality. Case study approach is an approach used to analyze phenomena based on events that occur. In line with this definition, this study describes religion-based inclusive education in building gender equality in the Qomaruddin Gresik Islamic Boarding School environment. Data collection techniques are carried out through: 1) Observing the implementation of education in schools and Qomaruddin foundations; 2) Interview with management and *ndalem* Qomaruddin; and 3) Literature study on inclusive education and gender equality. The data analysis technique starts from data reduction, data presentation, and drawing conclusions.

## **3 Results and Discussion**

### **3.1 The Role of *Dalem* in Realizing Inclusive Education Based on Gender Awareness**

Pesantren is a non-formal institution that has an important role in shaping one's character. This religion-based education gives a new color. As in general, in educational institutions there are teachers and students. In the boarding school environment, the teacher is referred to as Ustadz / Ustadzah, namely a teaching staff. On the other hand, pesantren is a private institution that is built and managed by religious leaders who are known as *Kyai*, and their families are called *ndalem*.

The *ndalem* family is generally referred to as the caregiver's family at the Islamic boarding school. *Ndalem* is led by a *Kiai* as the most central element of an Islamic Boarding

School. The role of Kiai, especially in Qomaruddin, shows the direction of growth and development of the pesantren itself. The ndalem family has respect and dignity. This means that the descendants of the caregivers must maintain the image of the family wherever they are. In particular, in the boarding school environment. In general, the ndalem family is considered respected by the community. The rules and norms of the ndalem family are obeyed by all nasab / descendants. Ndalem Pesantren Qomaruddin Gresik is respected by students, guardians of students, the surrounding environment, and the community.

Gender awareness can be seen from the presence of female administrators who are quite crucial in educational foundations. Dra. Hj. Aminatun Habibah, Mpd as one of the Ndalem Qomaruddin has represented inclusive education in the pesantren environment. Aminatun as Ning Qomaruddin provides an example of being a female leader. She initially served as an Assaa'adah Vocational High School teacher at the Qomaruddin Islamic Boarding School Foundation. Known as a progressive woman who brings positive changes in the pesantren environment and society, Aminatun Habibah is trusted to be the Deputy Regent of Gresik for the period 2021 – 2024. This shows that women are also capable of being role models and leaders in the public sphere. Through Aminatun Habibah, women's rights can be represented. As one of the ndalem Qomaruddin and the number two person in Gresik Regency, Habibah directly showed that the Qomaruddin Islamic Boarding School was inclusive and broke the stigma that women and pesantren backgrounds were unable to take part for the benefit of society.

The role of ndalem in realizing inclusive education can be seen based on the selection of foundation administrators aimed at the general public with adequate requirements and qualifications. It is intended that the board formed is neutral, transparent and more responsible. Ndalem provides an opportunity for the general public to register as part of the Qomaruddin Foundation. The recruitment process is also carried out in a transparent and fair manner. Inclusive education does not close the opportunity for anyone to be a part of it. Therefore, Qomaruddin chose candidates who met the Foundation's criteria. For the ndalem, it is better for a teacher or employee from outside but competent than from a ndalem family but not compatible. The existence and representation of Qomaruddin is prioritized in the public.

### **3.2 Implementation of Gender Awareness-Based Inclusive Education**

The syllabus developed in the Pondok Pesantren Qomaruddin, especially in formal education, refers to the national curriculum by adjusting the characteristics and identity of the pesantren. Then the syllabus for *Madrasah Diniyyah and Zikir Sorogan, Bandongan*, was fully developed by the Islamic boarding school independently. Based on the information from the interview with K.H Iqlil Sholeh on August 9, 2022, the following is the curriculum model available at the Qomaruddin Foundation educational institution:

- a. The general education curriculum refers to national education.  
This is because the pesantren requires its students to take the National Examination starting from the level of *Madrasah Ibtidaiyah* to *Madrasah Aliyah*.
- b. The religious education curriculum refers to the syllabus compiled by the Ministry of Religion and there is an additional pesantren *syllabus (Nahwu Science, Shorof, Fiqh and Tasawwuf)*.

In general, santri and female students at the Pondok Pesantren Qomaruddin are divided into two categories, namely: *santri muqim* and *santri kelelawar*. *Santri Muqim* is a student who lives in dormitories in Islamic boarding schools. This type of santri can participate more

intensively in pesantren activities, as well as interact with their classmates to learn collectively. Meanwhile, *santri kelelawar* are students who live outside the Islamic boarding school or in their respective homes. Generally, this type of santri only comes to the pesantren to take part in formal education activities during the day. In contrast to students who only receive a formal education, this is due to the limited capacity of the pesantren.

Formal education in Pesantren Qomaruddin consists of various levels, consisting of Madrasah Ibtidaiyah equivalent to Elementary School, Madrasah Tsanawiyah equivalent to Junior High School to Madrasah Aliyah equivalent to Senior High School. As reported[9] the following is a list of educational institutions in the Pondok Pesantren Qomaruddin:

- 1) Early Childhood Education and Kindergarten. Activities carried out in this educational institution are congregational prayers, *istighosah*, fun science, radio broadcasts, English extracurricular activities, computers, arts, sports, health, and outdoor. These activities are based on the age of students who are taking in the educational environment.
- 2) Madrasah Ibtidaiyah Ma'arif NU Assa'adah. Activities carried out in this school are: Al-Banjari, Double Competition, Calligraphy, Health, Sports, Outbound, Scouts, PWU, Modern Qosidah, Bicycle Rely, SBK, *Ubudiyah*, Ceremonies, Religious Tourism, Hajj Manasik
- 3) Assaa'adah Middle School. Generally, the school activities carried out are almost the same as the MI level, such as: Al-Banjari, Dwi Contest, Calligraphy, Health, Sports, Outbound, Scouts, PWU, Qosidah Modern Bicycle Rely, SBK, *Ubudiyah*, Ceremonies, Religious Tourism, Hajj rituals, Olympics.
- 4) MTS Assaa'adah 1 (for women only). Generally, the activities carried out are: planting Islamic characters (congregational prayers, *dhuha prayers*, *istighosah*, *nariyah prayers*, and *uluk salam*). The rest of the activities carried out are almost the same as the Assa'adah Middle School.
- 5) MTS Assaa'adah 2 (only for men). The activities carried out at this educational institution are almost the same as MTS Assa'adah 1. So that it focuses on conducting effective learning and guidance, by the potential in terms of IMTAQ (spiritual), science and technology, and *Akhlaqul Karimah* (Character).
- 6) MA Assaa'adah. The activities carried out are scouting, sports, achievements, arts & *hadrah*, leadership training, *istighosah*, and others.
- 7) SMK Assaa'adah. This educational institution has various majors, such as Mechanical Engineering (Mechanical Engineering), Automotive Engineering (Light Vehicle Engineering), Health (Health Analyst), and Business and Management (Banking). The activities carried out are generally the same as MA Assaa'adah, namely: scouting, sports, achievements, arts & *hadrah*, leadership training, *istighosah*, and others.
- 8) Qomaruddin Institute of Islamic Religion. The activities carried out tend to be different from previous educational institutions, considering that they are at the university stage. So it tends to research and community service that is based on Islamic education

- 9) Qomaruddin Technical College. The activities carried out tend to focus on the competencies of existing majors, such as Industrial Engineering, Informatics Engineering, Mechanical Engineering, and Electronic Engineering.
- 10) Qomaruddin College of Teacher Training and Education. This educational institution focuses on developing teaching and education for students both at the MI-MA level, with study programs: mathematics education and English language education.

The implementation of gender-based education is seen in various student activities ranging from extracurricular activities to various other sports activities. Based on Gus Alauddin's statement, generally, santriwati or students tend to be more diligent and have various achievements, especially in the *MTQ (Musabaqoh Tilawatil Qur'an)* competition and the Olympics, both at the district and local levels.

not national. Meanwhile, students tend to excel in sports, such as futsal, badminton, and others. As stated by Gus Alaudin below:

“Sometimes the students here when the MTQ competition wins, they finally meet at the national level. Especially if the alumni of the Pondok Qomaruddin, so you know each other. For the female students, maybe it's because girls tend to be more diligent. After all, in some classes, some girls are ranked and won the Olympics. Students or boys usually tend to participate in *banjari* or sports, such as basketball and futsal”- said Gus Alaudin (Interview, 09 August 2022)

Based on this information, it can be seen that female students or female students tend to be more dominant in academics while students are more inclined to the fields of arts and sports. So that it has the same portion, of course, the interest in talent is based on the biological nature of men and women. Biological differences between men and women are always used to determine in determining nature, as women are identical in being gentle, diligent, and obedient. While men tend to be assertive, to become a leader[10].

The curriculum used in educational institutions at the Qomaruddin Foundation is generally the curriculum of the Ministry of National Education (for general education) and the curriculum of the Ministry of Religion (for religious education) through a development process. Meanwhile, the Pondok Pesantren Qomaruddin focuses more on the function of the pesantren as an educational and da'wah institution[11].

Likewise, the implementation of inclusive education is seen from the aspect of diversity. An inclusive attitude in religion is what needs to be developed so that people are not easily provoked into various conflicts with religious nuances[12]. Like the students and students of PP Qomaruddin who came from all regions in Indonesia. Considering that pesantren is a place that has contributed to the development of a religious paradigm from exclusive to inclusive through Islamic education.

#### **4. Conclusion**

Islamic boarding schools as religious-based educational institutions are a space to build gender awareness. Through the main principles possessed by pesantren and their power in attracting the attention of the younger generation to receive education and learn about issues

and progress in understanding gender. Pesantren Qomaruddin Gresik applies inclusive education to build gender awareness. This can be seen from the recruitment process for the foundation's management, which is open to anyone, as long as they have the ability and meet the requirements. Mrs. Aminatun Habibah as the ndalem (family) of an Islamic boarding school that takes on a role in the public sphere, namely the Deputy Regent of Gresik Regency. Establishment of formal and informal schools in pesantren foundations, which apply inclusiveness, namely not discriminating between men and women, and develop a curriculum through the study of books, one of which is Risalatul Mahid (menstruation, postpartum, and female blood). Teaching also starts from Mrs. Nyai as a leader and caregiver who transforms gender understanding to her students. The Qomaruddin Islamic Boarding School as the oldest Islamic boarding school, is now an example of implementing religion-based inclusive education for other Islamic boarding schools in building gender equality.

## 5. References

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