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DAFTAR ISI

THE DYNAMICS OF GENDER EQUALITY: THE GIRLS DDI MANGKOSO ISLAMIC BOARDING SCHOOL IN SOUTH SULAWESI

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Abstrak

Paper ini mengkaji implementasi kesetaraan gender dalam pembinaan karakter santri Perempuan di Pondok Pesantren DDI Mangkoso Kabupaten Barru Sulawesi Selatan. Paper terfokus pada implementasi kesetaraan dalam pendidikan karakter di Pondok Pesantren DDI Mangkoso pada nilai-nilai kesetaraan gender dalam perspektif pendidikan karakter, faktor penghambat dan pendukung penerapan nilai-nilai kesetaraan, dan implementasi kesetaraan di pesantren. Tiga hal tersebut telah diterapkan dengan relevansi pendidikan karakter pada kesetaraan gender di pesantren. Berdasarkan bentuk data dan karakter objek yang diamati, penelitian ini tergolong penelitian survei. Masyarakat Pondok pesantren diantaranya Kyai, guru dan santri memiliki pemahaman yang cukup baik tentang gender. Siswa perempuan memandang persepsi gender sebagai sifat. Hal tersebut terejahwantakan dalam kegiatan ekstra di pesantren yang tidak membeda-bedakan siswa laki-laki dan perempuan.

Kata Kunci: Kegiatan Pesantren, Kesetaraan Gender, makna Sifat.

Abstract

This paper examines the implementation of gender equality in fostering the character of female students at the DDI Mangkoso Islamic Boarding School, Barru Regency, South Sulawesi. The paper focuses on implementing equality in character education at the Islamic Boarding School DDI Mangkoso on the values of gender equality in the perspective of character education, inhibiting and supporting factors for the application of equality values, and the implementation of equality in Islamic boarding schools. These three things have been applied with the relevance of character education to gender equality in pesantren. Based on the form of data and the character of the object being observed, this research is classified as survey research. The Pondok Pesantren community, including kyai, teachers, and students, have a relatively good understanding of gender. Female students view gender perceptions as traits. This is manifested in extra activities at the pesantren that do not differentiate between male and female students.

Keyword: *Pesantren Activities, Gender Equality, gender on Meaning of subjectivity*

Introduction

One of the main themes and the main principles in Islamic teachings is equality between human beings, both male and females. The difference underlined that exalts or demeans a person is only the value of devotion to Allah.

Gender is a hot topic of discussion. It is an issue that has surfaced as an actual discourse within the framework of Islamic thought. Gender-based discrimination still presents issues regarding policies, laws, behaviors, and roles within all societies. While biological differences between males and females are quite clear, the effects arising from these differences cause debate because it turns out that presupposed biological sex differences are borne out of a set of cultural concepts. This cultural interpretation of sex differences is called gender.

Biological differences between males and females have values that are implemented in cultural life. The perception of some people shows that a person's sex will determine the role of a person in the community. Sex has been used as a gender attribute used to determine gender relations. Such a determination has given birth to gender biases, particularly detrimental to one sex, female.

This fact is fascinating when it is connected with the Qur'an as the primary source of Islamic teachings. The Qur'an is insightful on gender issues as it promotes the principles of justice, equality, and partnership. The Qur'an also does not deny the existence of a distinction between males and females, but the distinction is not a discrimination that benefits one party and harms the other.

Related to the principles of the Qur'an about gender, there are diverse understandings by commentators and scholars of fiqh. As a result, the ideal relation between male and female as

Allah's creatures has been distorted at some level, in which one sex becomes superior to the other. Interpretation of religious texts, which state that women have limitations in reasoning ability, positions them inferior to men. As a result, to a certain extent, based on such interpretations, women have experienced a diminished opportunity to act following their role in society.

The primary sources of Islamic teachings are the Qur'an and Hadith. In both, various detailed and global explanations are found regarding the position of males and females under their respective natures. They were created in pairs,[1] like two sides of a coin that cannot be separated to carry out their duties as the *khalifatullah fil ardhi*.[2]

Theoretical Review on Gender

The word "gender" is an English language term. It is used to distinguish between males and females in terms of their nature, behavior, and social roles and is based on their differences in terms of biological sex.

Therefore, it is essential first to understand the difference between sex and gender. Sex is biological, hormonal, and pathological differences between males and females. For example, males have a penis, testes, and produce sperm, while females have a vagina, breasts, produce ova, and have a uterus.[3] Thus, males and females are biologically different, and each has certain biological limitations and advantages. For example, a female can conceive, give birth, and breastfeed her babies, while a male produces sperm. These biological differences are natural or God-given. Gender is a set of attitudes, roles, responsibilities, functions, rights, and behaviors ascribed to males and females through the formation of culture or the environment of the community in which the person

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[1]   See QS. al-Naba' (78): 8
[2]   See QS. al-Baqarah (2): 30. Lihat juga QS. Fathir (35): 39

[3]   Sri Muliati, *Upaya Mengintegrasikan Perspektif Gender* (Jakarta, 2005), 8.

is lives and is raised. [4] For example, stereotypically, men are most often portrayed as strong, rigid, and mighty, while women are depicted as weak, fragile, and gentle. Such a depiction is reasonable according to reality but is naive if it is developed into areas of harassment and injustice. For example, because a man is strong, he must win, and because a woman is weak, she must be defeated. Because men are stereotypically seen as strong and rigid, they must be leaders, and because women are fragile, they must be led. It is not always that physically healthy people win intellectually, and not always strong and mighty people can become leaders.

In short, gender is defined as a mental and cultural interpretation of sex differences, namely, male and female. Gender is also commonly defined as role division, which is considered appropriate for males and females according to the situational and cultural conditions. [5] In this regard, gender can also be formulated as a concept that refers to the roles and responsibilities of male and female as a result of social construction that can change over time. [6]

Gender is the prescribed roles and traits for males and females formed by the views and cultures that develop. [7] For example, as described above, males are generally perceived as has strong, brave, aggressive, leader, smart. These are stereotypically masculine traits. Whereas females are seen generally has weak, gentle, diligent, obedient, and shy. These are stereotypically feminine traits. The roles and traits are interchangeable, depending on the situation and conditions experienced by individuals within the society.

Public opinion has assumed that biological differences between males and females determine gender differences between the two: making female inferior to the male. This view, however, is considered to be misleading by feminists. In recent decades, in particular, as a result of the feminist and human rights movements, the character and role of men have been equated with women, in particular in terms of their social competencies and apart from the biological capacity of females in terms of childbirth and breastfeeding.

Gender is a justice issue, and it is through addressing issues of inequality between the sexes that there can be greater equality in people's lives. Therefore, a gender-oriented interpretation is needed. What is meant by gender-oriented interpretation is an interpretation that gives attention and partiality to the empowerment of oppressed sex groups, both men and women. [8]

In Indonesia, women experience a lot of oppression and violence. Therefore, discussion of gender in Indonesia generally orients around women's rights. If it were the case that the weak and oppressed were men, then the connotation of gender-oriented interpretation would be in defense of men's rights. [9] However, most gender-based violence is perpetrated by males against females. [10] Thus, the gender issue in question is a matter of equality and equal partnership about the natures and roles of men and women formed by the views and culture that develops in society, nation, and state. Besides, addressing gender inequalities is empowering for the weak and oppressed of both sexes.

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[4] Siti Musdah Mulia dan Marzani Anwar, *Keadilan dan Kesetaraan Jender (Perspektif Islam)* (Jakarta: Lembaga Kajian Agama dan Gender, 2001), viii.

[5] Nasaruddin Umar, *Argumen Kesetaraan Gender dalam Perspektif Alquran* (Jakarta: Paramadina, 1999), 35.

[6] Mulia dan Anwar, *Keadilan dan Kesetaraan Jender (Perspektif Islam)*.

[7] Ibid.

[8] 11Nasaruddin Umar, *Bias Gender dalam Penafsiran al-Qur'an* (Jakarta: IAIN Syarif Hidayatullah, 2002), 57.

[9] Umar, *Bias Gender dalam Penafsiran al-Qur'an*.

[10] Nursyahbani Katjasungkana, *Potret perempuan: Tinjauan politik, ekonomi, hukum di zaman Orde Baru*, Cet. 1 Edition (Yogyakarta: Diterbitkan atas kerjasama PSW, UMY dengan Pustaka Pelajar, 2001).

The Position of Women in Islam.

Historically, women have played a decisive role in society and politics. Umm Hani, for example, was supported by the Prophet Muhammad when she provided a temporary guarantee of security to polytheists. Further, Aisyah r.a., one of the wives of the Prophet Muhammad, was involved in a war against Ali ibn Abi Talib who at the time occupied the post of Head of State.[11] This war is known in Islamic history as the Battle of Camel (AD 656).[12] Aisyah's r.a. involvement, together with many of the Prophet's companions and his leadership in the war, showed that he and his followers embraced the notion of the involvement of women in practical politics and warfare.

When examining women's involvement in the early years of Islam, it is not an exaggeration to say that Islam justifies them being active in the broader socio-cultural milieu. Women may work in various fields, both inside and outside the home, as long as the work is carried out in an atmosphere of respect, courtesy, and they can maintain their religion and avoid the adverse effects of the work on themselves and the environment.

The types of work and activities carried out by women during the Prophet's time were quite diverse. They were directly involved in warfare in cooperation with men. Umm Salamah (wife of the Prophet), Shafiyah, Laila Al-Ghaffariyah, Umm Sinam Al-Aslamiyah, and other women were recorded as figures involved the war. The hadith expert, Imam Bukhari, posted chapters in his Sahih, which informed the activities of women, such as the Women's Involvement Chapter in Jihad, the Women's Warfare Chapter in the Ocean, the Women's Involvement Section Taking Care of Victims, and others.[13]

In the field of trade, the first wife of the Prophet, Khadijah bint Khuwailid, was noted as a very successful businesswoman, the wife of the Prophet, Zainab bint Jahsy, was also active in various trades, including tanning the skin of animals. Al-Syifa', a woman who was a proficient writer, was assigned by Caliph Umar r.a as an officer in charge of the Medina city market.[14] These are a few of the many examples of the participation of women in various fields of business, work, and society that occurred during the time of the Prophet and his companions.

This means that women can think, learn, work, be productive in realms beyond the family, and practice what they believe from remembrance to Allah and what they know from the universe. In the Qur'an, Knowledge about the universe is undoubtedly related to various scientific disciplines, so that can be understood that women are free to learn anything, according to their desires and tendencies.

Women have been prominent in their specific fields of knowledge and have become examples of many male figures. The Prophet's wife, Aisyah r.a., was very knowledgeable and also known as a critic so that the expression of the theologian as a statement of the Prophet Muhammad was widely known: 'Take half of your religious knowledge from Al-Humairah'."[15]

Likewise, Sayyidah Sakinah, daughter of Al-Husain bin Ali ibn Abi Talib, then Al-Shaykhah Syuhrah who was named Fakhr Al-Nisa' (Women's Pride), was one of the teachers of Imam Syafi'i (a school of thought whose views were adopted by many Muslims throughout his lifetime), and many more examples of women who have highly respected scientific positions, including Al-Khanza, 'Rabi'ah Al-Adawiyah, and others.

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[11] Ayatullah Murtadha Mutahhari, *Hak-Hak Wanita dalam Islam*, trans. oleh M. Hasem (Jakarta: Lentera, 1995), 41.

[12] Ibid.

[13] Abu Abdurrahman al-Sulami, *Sufi-sufi Wanita*, trans. oleh Ahsin Muhammad (Bandung: Pustaka Hidayah, 2004).

[14] Mulia dan Anwar, *Keadilan dan Kesetaraan Jender (Perspektif Islam)*, 59.

[15] al-Sulami, *Sufi-sufi Wanita*, 67.

It must be acknowledged that the fields of knowledge, work, and activities in the early days of Islam were not as broad as today. However, Islam does not differentiate, so that female Islamic leaders of the present can study and work in the field they choose today.

In the verses of the Qur'an and the Sunnah of the Prophet, which is the primary source of Islamic teachings, there are universal values that guide human life in the past, present, and future. These values include human values, justice, equality, independence, and so on. Concerning the values of equality and justice, Islam never tolerates the existence of discrimination between human beings. This is confirmed in His word in QS. Al-Hujurat / 49: 13) in which it is stated that humans were created in tribes and nations to know each other.

Gender in Islamic Discourse

In the view of Muslim feminists, the Muslim world is mostly patriarchal, with males holding the dominating position in society, which results in the emergence of inequalities and injustices in terms of the roles of men and women. Women become the aggrieved party. It is from the necessity that these iniquitous relationship patterns are reinterpreted. One way to reinterpret Islamic discourses on gender is through searching historical data on Islam. The aim is to reclaim ideological discourse on women from the community by criticizing texts produced by classical interpreters. Other traditions of the Prophet reconstruct the understanding of these texts at both the textual and historical levels. Historical facts are not only regarded as reality, but also as a foundation by which to reinterpret.

One factor driving the existence of the women's movement in the Islamic world is feminist understandings that developed in the Western world. The feminist movement in Islam is not only for consumption as a modern understanding but also pays attention to the historical facts that occurred in the past in Islamic society. There must be a balance between ideas and the realities that occur in society.

Fatima Mernissi's views on gender bias in Islam are very different from the views of classic commentators. For example, according to Mernissi, the wearing of the hijab or veil by Muslim women, is an inter-human ethic - that is, between guests and hosts - not a general social problem. She said that if viewed from the cause of the descent, the Hijab verse was related to when the Prophet married Zainab bint Jahsy. The verse came down to make restrictions between the Prophet and his Companions. Furthermore, this verse was more political than ethical, and these ethical issues turned into social and political issues. That is what is understood by Muslims until now.

Another issue criticized by Mernissi is that of women's leadership. The hadith says that there will be no victory for people if the leader is a woman. Mernissi suggests that the hadith must be understood beyond its textual Meaning. Again, she draws attention to the causes of the hadith. The hadith was issued by the Prophet regarding a Persian king, Kisra, whose daughter was said to have been incapable of running the government.

According to Mernissi, the hadith was raised by Abu Bakrah during the Jamal war between Aisha and Ali ibn Abi Talib. Abu Bakrah did not support either of the two camps. Mernissi poses that Abu Bakrah raised the hadith to emphasize his absence from the war, for, at that time, each faction must have a reason for their position. This prompted Abu Bakrah to reveal the hadith. There is no point in getting involved in the war even though one party is led by an *ummu al mukminin* (The mother of believers). Thus, not all of the Prophet's traditions can be applied to all cases.

Amina Wadud expressed another view. he says that there is no term in the Qur'an that confirms the primary function. This certainly shows that women -of course, not all of them - are exclusively creatures capable of giving birth to children. This function is mainly only concerning

the continuation of humankind. In other words, since only women can bear children, then what it does becomes essential and essential as some Muslims understand that the most fundamental difference between a man and a woman is a matter of his ability to give birth. That is seen as the primary function, and therefore she contains the understanding that women can only be mothers, and her overall ability is only directed to be an ideal mother in order to perform her functions properly.

Misconceptions occur when understanding that the bearer of the treatise is a man, which means showing the privilege of men over women, although both men and women are involved in communication with God as recipients of revelations, such as Maryam. Therefore, the perception that men have the privilege of women has no basis in the teachings of Islam.

The system that divides workers into roles for females and males is contrary to the Qur'an, which recognizes diversity in society and rewards every group and every member of a group, male or female, for all their actions and behaviors. The Qur'an also allows and encourages each individual in a social system to determine differences in functions between members of the community but applies a single system of equality in terms of rewards or wages.

Wadud also argues that the Qur'an does not restrict women from being in positions of power, about both women and men but tends to view this as an obligation to be fulfilled most efficiently. The power and position an individual holds are dependent on specific situations and conditions. Therefore the most influential person for the leadership role is a dynamic process. This is illustrated very well in the Qur'an to Queen Balqis, who is the only female world leader to be considered well in the Qur'an.

Women who possess the characteristics of broad-mindedness and independence of thought and attitude may be better in leadership roles and make decisions that impact the community. Sometimes, in marriage, the husband must perform the obligations of their wife, for example, when the wife falls ill. Leadership is not a personal characteristic exclusive to men, just as caring for children is not the exclusive domain of women.

Concerning every act of *tabarruj*[16] (revealing one's beauty) contained in the Qur'an, Wadud explains that even although every talk about *tabarruj* is directed at women, this does not mean that women are the only targets of *tabarruj* mistakes, or that women exclusively tend to be like that. Specifically, the Qur'an says that behaving in a way described as *tabarruj* like *tabarruj jahiliyyah* is prohibited. Does the prohibition apply only to women, because they are intended from the verse? Of course not, because women in this verse are only as a victim. There is no clue within this verse to confirm that it applies only to women. Every person who wants to align his/her social behavior with the rules of good morals in the view of the Qur'an must try to avoid going out of the house to show off jewelry. Gender restrictions in the understanding and application of these verses do not need to be done. The word "woman" is used here to express social principles in general, not in specific. He understands how the Qur'an builds gender-inclusive references. Thus, he ruled out language that leaned more towards the design of men and patriarchal reasoning—from the cultural environment when the scriptures were revealed.[17]

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[16] In language, *tabarruj* is derived from the word *al burj* which means star or something bright/visible. Meanwhile, if withdrawn from its use, *tabarruj* means exaggeration in the display of jewelry and beauty. In the meantime, according to M. Quraish Shihab that *tabarruj* is a prohibition on displaying "jewelry" in a general sense that is not usually seen by women either, or wearing something unnatural in use. It's like dressing up excessively, or walking with your arms around and so on.

[17] Zacky Khairul Umam, "Hijrah dan Jihad Gender Amina Wadud, Perempuan Penafsir Al-Qur'an," *tirto.id*, 18 Mei 2020, https://tirto.id/hijrah-dan-jihad-gender-amina-wadud-perempuan-penafsir-al-quran-fxic.

Islamic Boarding Schools in Indonesia

Islamic Boarding Schools -in Indonesia (*pesantren* or *Pondok*)- are educational institutions that are part of the national education system. The word "pesantren" derives from the word "Santri" (student of Islam) with the prefix pe- and the suffix -an, which means a place to live for the students (Soegarda Poerbakawatja, year). The term "Pesantren" is commonly used in Java, and Madura, while the terms "Dayah" or "Rangkang" or "Meunasah" are commonly used in Aceh, and "Surau" is used in Minangkabau (in Sumatra).

Regarding the origins and background of Islamic boarding schools in Indonesia, there are differences of opinion among historians. Some believe that Islamic boarding schools are rooted in the Islamic tarekat tradition. This view is related to the fact that the spread of Islam in Indonesia was initially in the form of tarekat activities led by Kyai. One of the activities of tarekat is to worship at the mosque under the guidance of the Kyai. For this purpose, the Kyai provides unique rooms to accommodate students to the left and right sides of the mosque. In addition to being taught the practices of tarekat, the followers of tarekat also study religious books from various branches of Islamic religious knowledge. Second, the opinion that the presence of Islamic boarding schools in Indonesia was inspired by the "Kuttab" (Arabic) educational institutions, which were educational institutions during the Umayyad kingdom. This institution later experienced rapid development because it was supported by the community and the plans that must be obeyed by educators and students. Another view is that the Islamic boarding school system in Indonesia is a takeover of the Hindu boarding school system that existed in the archipelago in the pre-Islamic era. This institution was intended to study the teachings of Hinduism and foster cadres to spread the religion. Islamic boarding schools in Indonesia are have evolved since pre-Islamic times and share similarities with the Hindu-Buddhist education system.

The first Islamic boarding schools in Indonesia were found in areas along the north coast of Java, such as Giri (Gresik), Ampel Denta (Surabaya), Bonang (Tuban), Kudus, Lasem, and Cirebon. These were cosmopolitan cities that became a link for world trade and a stopover point for traders and Muslim preachers from Persia and Iraq on the Arabian Peninsula.

Islamic boarding schools in Indonesia proliferated rapidly from the 18th until the 20th century. The community valued Islamic boarding schools as Islamic educational institutions at large as they offered education and accommodation in a religious context to students from distant towns. The main elements of the Islamic boarding school are the Kyai, *Pondok* (dormitory), mosque, students, yellow book (Kitab Kuning) teaching.

The culture of Islamic Boarding School took five identities in the education living Program under Kyai. Kyai is the crucial figure in the Islamic boarding school system and acts as a spiritual leader, educator, and guide, and he is also responsible for developing the individual Islamic boarding school. Thus, the progress of the school depends on the ability of the Kyai in regulating the implementation of education. The influence of a Kyai is not limited to his Islamic boarding school and the wider community.

Pondok (Dormitory) is a second identity, An Islamic boarding school Program. It is a traditional Islamic education system with dormitory accommodation where students (Santri) live together and study under the guidance of a teacher or "Kyai." In an Islamic boarding school, students must obey the rules. In particular, the students must participate in certain activities, including studying, praying, eating, sleeping, resting, and so on, at specific times. Pondok is essential for several reasons. Firstly, the majority of students come from distant areas to study. Secondly, the schools are located in villages in which there is little housing

available to accommodate students who come from outside the area. Furthermore, finally, there is a reciprocal attitude between the Kyai and the students, in which the students consider the Kyai (and his wife, the Nyai) to be their parents.

The mosque is the third identity under education in An Islamic Boarding School. In the early days of the development of Islam, aside from being a place of worship, the mosque also functioned as an educational institution. It has been the center of Islamic education since the time of the Prophet and his companions. This tradition is still upheld by Kyai, who, as the leaders of Islamic boarding schools, make the mosque the locus of learning.

Santri is the four identities of an Islamic Boarding School. They are Students who are studying Islamic knowledge. The term "Santri" is a student who specifically studied in pesantren. Therefore, Santri is closely related to the existence of Kyai and Pesantren. Santri and Kyai are very different and even represents an attitude of "taken for granted" without an attitude of "critical-logical." Students have a high level of respect and loyalty towards the Kyai, which is one of the significant characteristics of pesantren.

Kitab Kuning is Yellow Book Teaching on five identities, an Islamic Boarding School. The yellow book in the Islamic boarding school curriculum holds a unique position as it is a significant element of Islamic boarding schools and distinguishes them from other educational institutions. Based on historical records, Islamic boarding schools have taught classical texts, primarily written by syafi'iyah schools. [18] The Yellow books are taught in Arabic and without *syakal* and are often referred to as bare books, and are the method through which Islamic thought is formally taught in Islamic boarding schools in Indonesia.

The history of the development of Islamic boarding schools is based on non-classical teaching models, namely the education system model by using the Sorogan and *Wetonan* or *Bendongan* teaching methods. Sorogan is also referred to as a method of teaching students one by one, where each student gets his/her chance to be taught directly by the Kyai. Whereas in the Bendungan or Halaqah method (commonly called Wetonan), the students sit around the Kyai in a circle. Utilizing this method, the Kyai teaches individual books to a group of students. Therefore, this method is usually said to be the process of learning the Qur'an collectively, in which both the Kyai and students in the Halaqah hold their respective books.

There are three types of Islamic boarding schools. The traditional Islamic boarding school retains its original form by teaching the book written by a 15th century Islamic Theologian in Arabic. The modern Islamic boarding school, which is more developed and places the students in classes. The difference between schools in general lies in an emphasis on religious education and the Arabic language. The comprehensive Islamic boarding school is a combination of traditional and modern education and teaching systems. Besides applying the yellow book teaching, the school system continues to be developed and includes skills education for students.

In the Indonesian context, especially in Java, the Islamic boarding school is considered to play a significant role in developing the Indonesian nation.

The Dynamics of Gender Equality at DDI Mangkoso Islamic Boarding School in Barru Regency

Pesantren DDI Mangkoso was officially established on 29 syawal 1357 H. or coincided with 21 December 1938 AD, AGH. Abdurrahman Ambo Dalle, at Jami' Mangkoso Mosque with halaqah system, (Bugis: Manggaji tudang) then on 20

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[18] The Shafii school is one of the 4 (four) school embraced by the Sunni sect. The school was founded by Imam Muhammad ibn Idris al-Shafii in Iraq.

Dzulqaidah 1357 H / 1939 AD opened *Tahdiriyah*, *Ibtidaiyah*, and *Tsanawiyah* levels. Pesantren is called Madrasah Arabiyah Islamiyah (MAI) Mangkoso. In its development MAI opened various regional branches for example, in Pangkep, Soppeng, Wajo, Sidrap, Majene, and various other regions. The mosque was built by Haji Muhammad Yusuf Andi Dagong appointed as Arung (king) in Soppeng Riaja one of the sub-districts in Barru Regency of South Sulawesi.

In 1947 AD, based on a meeting of *ulama* in South Sulawesi and MAI teachers. On 16 Rabiul Awal 1366 AD., the name madrasah Arabiyah Islamiyah MAI Mangkoso and its branches were changed to Darud Da'wah wal-Irsyad (DDI), as a da'wah and social organization based in Mangkoso. Two years of kamudian at the request of Arung mallusetasi region, who asked him to be Kadhi Pare-pare, AGH. Abdurrahman Ambo Dalle moved in Pare-pare and appointed AGH. Muhammad Amberi Said as his successor to lead the DDI Mangkoso boarding school. Nevertheless, Pondok Pesantren DDI Mangkoso is given status as a branch with autonomy and full authority to regulate and manage this school.

Male and female students at DDI Mangkoso Islamic boarding school are separated. The male dormitory is in Tongronge, while the female dormitory is not far from the old Islamic boarding school location, on a hill about 0.6 miles from the first DDI Mangkoso boarding school. Character Education related to understanding gender equality is carried out at all times, where students are always given *da'wah* and advice on the position of men and women as well as in certain activities held by pesantren

The character-building activities at DDI Mangkoso Islamic boarding school, especially female boarding schools, are praying in congregation five times at the mandatory mosque. The aim is for students to be accustomed to performing congregational prayers even though they were initially enforced. Lecture after dawn,

prayers are held regularly. This activity is mandatory. It aims to broaden students' knowledge besides the sciences in formal schools. Besides, the students do not go back to sleep after the dawn prayer. Lecture after Maghrib prayer with the yellow book, which relates to monotheism, the hadiths, and fiqh. Extra-curricular activities such as student-led organizations within the school were also held to build social sensitivity among the students and, at the same time, cultivate each student's abilities. Such as *dakwah* for preaching Islam in near from Pesantren.

Furthermore, from observations obtained about the description of equality of male and female students in DDI Mangkoso Islamic boarding school that DDI Mangkoso is one of the Islamic boarding schools separating all activities between male and female students starting from the dormitory, prayer, sports, lecture, study at school, and so on. The only activity that involves the two is during the observance of students at the end of the school year, which is performed once a year. From observations made several days, it can be known that kiyai and pesantren organizers have well understood about gender equality because kiyai, as the central management of pesantren, has allowed teachers and ustazh both men and women to teach subjects in pesantren. Besides, there are extra-curricular activities in the boarding school that do not discriminate between female and male students, such as Pramuka.

From the explanation above, it shows that there is no exceptional service obtained by one of the genders at DDI Mangkoso Islamic boarding school. Sometime before, it was found that male-dominated teaching and coaching in this boarding school, but now female teachers have also started to be involved.

Conclusion

The values of gender equality in education are the main focus because gender equality is one of the keys to the success of education in Indonesia,

especially fostering the character of the younger generation.

The inhibiting factor in the implementation of gender equality values is that society still understands that men are superior and more capable of carrying out jobs, including providing for their wives and children. This view causes the notion that men should be the breadwinner of family life, and it is still believed from generation to generation. The supporting factor is wide-open information like social media, and consequently, it changes their understanding.

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STANDAR PENULISAN ARTIKEL

NO	BAGIAN	STANDAR PENULISAN
1.	Judul	1) Ditulis dengan huruf kapital. 2) Dicetak tebal (**bold**).
2.	Penulis	1) Nama penulis dicetak tebal (**bold**), tidak dengan huruf besar. 2) Setiap artikel harus dilengkapi dengan biodata penulis, ditulis di bawah nama penulis, dicetak miring (*italic*) semua.

3.	Heading	Penulisan Sub Judul dengan abjad, sub-sub judul dengan angka.
		Contoh:
		A. **Pendahuluan**
		B. **Sejarah Pondok Pesantren...**
		   1. *Lokasi Geografis*
		   2. *(dst)*.

4.	Abstrak	1) Bagian Abstrak tidak masuk dalam sistematika A, B, C, dst. 2) Tulisan **Abstrak** (Indonesia) atau **Abstract** (Inggris) atau ملخص (Arab) dicetak tebal (**bold**), tidak dengan hurub besar. 3) Panjang abstrak (satu bahasa) tidak boleh lebih dari 1 halaman jurnal.
5.	Body Teks	1) Teks diketik 1,5 spasi, 6.000 – 10.000 kata, dengan ukuran kertas A4. 2) Kutipan langsung yang lebih dari 3 baris diketik 1 spasi. 3) Istilah asing (selain bahasa artikel) dicetak miring (*italic*). 4) Penulisan transliterasi sesui dengan pedoman transliterasi jurnal Musãwa.

NO	BAGIAN	STANDAR PENULISAN
6.	Footnote	1) Penulisan: Pengarang, *Judul* (Kota: Penerbit, tahun), hlm. Contoh: Ira M. Lapidus, *Sejarah Sosial Ummat Islam*, terj. Ghufron A. Mas'udi (Jakarta: PT. Raja Grafindo Persada, 1988), 750. 2) Semua judul buku, dan nama media massa dicetak miring (*italic*). 3) Judul artikel ditulis dengan tanda kutip ("judul artikel") dan tidak miring. 4) Tidak menggunakan *Op. Cit* dan *Loc. Cit.* 5) Menggunakan *Ibid.* atau نفسه المرجع (Arab). Dicetak miring (*italic*). 6) Pengulangan referensi (*footnote*) ditulis dengan cara: Satu kata dari nama penulis, *1-3 kata judul*, nomor halaman. Contoh: Lapidus, *Sejarah sosial*, 170. 7) Setelah nomor halaman diberi tanda titik. 8) Diketik 1 spasi.
7.	Bibliografi	1) Setiap artikel harus ada bibliografi dan diletakkan secara terpisah dari halaman body-teks. 2) Kata **DAFTAR PUSTAKA** (Indonesia), **REFERENCES** (Inggris), atau مصدر (Arab) ditulis dengan hurur besar dan **cetak tebal** (**bold**). 3) Contoh penulisan: Lapidus, Ira M., *Sejarah Sosial Ummat Islam*, terj. Ghufron A.M., Jakarta: PT. Raja Grafindo Persada, 1988. 4) Diurutkan sesuai dengan urutan alfabet.

PEDOMAN TRANSLITERASI

Transliterasi Arab-Latin yang digunakan dalam tulisan berbahasa Inggris pada Jurnal *Musãwa* ini adalah literasi model L.C. (*Library of Congress*). Untuk tulisan berbahasa Indonesia, memakai model L.C. dengan beberapa modifikasi.

A. Transliterasi Model L.C.

ح = ḥ	ج = j	ث = th	ت = t	ب = b	ا = -
س = s	ز = z	ر = r	ذ = dh	د = d	خ = kh
ع = ʼ	ظ = ẓ	ط = ṭ	ض = ḍ	ص = ṣ	ش = sh
م = m	ل = l	ك = k	ق = q	ف = f	غ = gh
	ي = y	ء = ʻ	هـ = h	و = w	ن = n

Pendek a = ◌َ   i = ◌ِ   u = ◌ُ
Panjang ā = ◌ـَ   ī = إي   ū = أو
Diftong ay = إي aw = أو
Panjang dengan *tashdid* : iyy = إي ; uww = أو
Ta'marbūtah ditransliterasikan dengan "h" seperti *ahliyyah* = أهلية atau tanpa "h", seperti *kulliya* = كلية ; dengan "t" dalam sebuah frasa (*construct phrase*), misalnya *surat al-Ma'idah* sebagaimana bacaannya dan dicetak miring. Contoh, *dhālika-lkitābu la rayba fih* bukan *dhālika al-kitāb la rayb fih*, *yā ayyu-hannās* bukan *yā ayyuha al-nās,* dan seterusnya.

B. Modifikasi (Untuk tulisan Berbahasa Indonesia)

1. Nama orang ditulis biasa dan diindonesiakan tanpa transliterasi. Contoh: As-Syafi'i bukan al-Syāfi'i, dicetak biasa, bukan *italic*.
2. Nama kota sama dengan no. 1. Contoh, Madinah bukan Madīnah; Miṣra menjadi Mesir, Qāhirah menjadi Kairo, Baghdād menjadi Baghdad, dan lain-lain.
3. Istilah asing yang belum masuk ke dalam Bahasa Indonesia, ditulis seperti aslinya dan dicetak miring (*italic*), bukan garis bawah (*underline*). Contoh: ...*al-qawā'id al-fiqhiyyah; Isyrāqiyyah; 'urwah al-wusqā,* dan lain sebagainya. Sedangkan istilah asing yang sudah populer dan masuk ke dalam Bahasa Indonesia, ditulis biasa, tanpa transliterasi. Contoh: Al-Qur'an bukan Al-Qur'ān; Al-Hadis bukan al-Hadīth; Iluminatif bukan illuminatif, perenial bukan perennial, dll.
4. Judul buku ditulis seperti aslinya dan dicetak miring. Huruf pertama pada awal kata dari judul buku tersebut menggunakan huruf kapital, kecuali *al-* yang ada di tengah. Contoh: *Ihyā 'Ulūm al-Dīn.*