



Gender Equality in Islamic Boarding Schools: Paulo Freire's Philosophical Review of the Education System Fathul Muin Banyumas Islamic Boarding School

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Abstract

Islamic boarding schools are seen as a non-formal educational institution that holds religious-based programs for its students. Nevertheless, Islamic boarding schools are often used as a legitimacy of gender injustice. This issue definitely needs to be reviewed by looking directly at the actual reality of education in it and its influence on the thinking of the students regarding gender equality. Thus, this study took the subject of Fathul Muin Islamic boarding school research by using Paulo Freire's philosophy of humanism because with his philosophical theory it can be studied about the role of Islamic Boarding School in providing awareness, especially for female students about gender equality and justice of rights. The results show that Fathul Muin Islamic boarding school education greatly influences the mindset of its students. The results of the interviews show that there has been an awareness of gender equality. However, the thing that needs to be criticized lies in the learning patterns of Islamic boarding schools which are not much different from other Islamic boarding schools, so reforms need to be carried out as a process towards values of liberation, humanism and equality.

Pondok pesantren dipandang sebagai sebuah lembaga pendidikan non-formal yang mengadakan program-program berbasis keagamaan bagi santri-santrinya. Akan tetapi, pondok pesantren sering dijadikan sebagai sebuah legitimasi dari ketidakadilan gender. Persoalan ini tentunya perlu dikaji ulang dengan melihat langsung realitas sebenarnya pendidikan di dalamnya serta pengaruhnya terhadap pemikiran para santri terkait kesetaraan gender. Maka, penelitian ini mengambil subjek penelitian pondok pesantren Fathul Muin dengan menggunakan filsafat humanism Paulo Freire karena dengan teori filsafatnya dapat dikaji tentang peran pesantren dalam

memberikan kesadaran, khususnya pada santri putri tentang kesetaraan gender dan keadilan hak. Hasilnya menunjukkan bahwa pendidikan pesantren Fathul Muin sangat mempengaruhi pola pikir peserta didiknya. Dari hasil wawancara menunjukkan bahwa telah ada kesadaran kesetaraan gender. Akan tetapi, hal yang perlu dikritisi terletak pada pola pembelajaran pondok pesantren tidak jauh berbeda dengan pondok pesantren lain sehingga perlu dilakukan pembaharuan sebagai proses menuju nilai-nilai pembebasan, humanisme dan kesetaraan.

Introduction

Discrimination against women always occurs even though the concept of gender equality has now emerged. For example, several facts show that solving the problem of harassment against women still shows injustice. This was conveyed directly by the World Bank regarding cases of harassment which eventually ended up being resolved by the police by marrying the victim to the perpetrator. Such a solution is of course seen as a negative thing because it will affect the psychological condition of the woman for the worse. Through the data, it was also conveyed that Indonesia has lower economic rights based on gender equality than other Southeast Asian (ASEAN) countries. Indonesia is ranked 8th out of 11 countries with a score of 70.6. Although this figure has increased over the previous 2022 (64.4), however this figure is still relatively low compared to other countries such as Timor Leste (86.3), Vietnam (88.1), Singapore (82.5) and so on (Salsabilla, 2023).

Looking at the problem of gender equality, it raises an urgent interest, namely a re-examination of gender. This concept of equality, if you look at the condition of Indonesian society, which incidentally has the largest Muslim population, of course, must look at the basis of belief and also education because both can shape gender thinking which brings out action. At present, Islamic education which is referred to as Islamic Boarding School still covers almost the entire archipelago in Indonesia, especially in Java. Education is still an ambiguous thing when it comes to gender equality (Makniyah, 2021). It is called ambiguous because on the one hand Islamic boarding schools are seen as supporting gender equality, while some Islamic laws taught in many classical Islamic Boarding School actually show the superiority of men over women. For example, the concept of inheritance law which indicates that men must receive more shares than women (Rizqiyah, 2015). In addition, the law of witness also shows inequality, where the ratio between men and women is two to one. Such learning if it is not seen in one particular context, of course it will create a

contradiction between supporting or not the concept of gender equality (Mubarok, 2020).

Several previous studies related to gender equality in Islamic boarding schools show that the picture of equality actually exists in the roles of men and women. Both have the same roles and opportunities in carrying out activities in the Islamic Boarding School. In fact, women also have the right to become administrators of Islamic boarding schools so that they are directly given the freedom to learn about leadership and coordination (Hasanah, 2019). In a big event, for example, the roles of men and women are equally needed to run the success of an event. However, these studies cannot answer the ambiguous dimensions previously mentioned (Zahara, 2020).

In his research at the Sleman Islamic Boarding School, Erfan Efendi showed that there are two things that become the orientation of gender equality in Islamic boarding schools, namely gender normativity and textuality. Normatively, the implementation is carried out by Islamic boarding school teachers and *kyai*, while textually it is carried out by *badal* (substitute) and madrasah teachers (Efendi, 2020). Whereas in Ayu Erviana's research, the roots of the Islamic Boarding School tradition were actually influenced by patriarchal culture. This influence can be proven by the *kyai*'s hegemony over the students (Faridah, 2019). The picture of hegemony can be seen in the concept of '*santri ndalem*' who voluntarily devote themselves to the *kyai*. These two studies certainly illustrate something contradictory about the concept of education and tradition in Islamic boarding schools (Erviana, 2021).

Other relevant studies are also still focusing on one side like the two studies and ignoring the other side. In Siti Mursidah's research, for example, it was stated that the rules at Islamic boarding schools differ between men and women in several ways, for example regarding curfews (Mursidah, 2020). However, in other studies it was stated that there is the same freedom given to men and women in every matter, especially in terms of management. The results provided by these studies do answer a number of problems related to gender equality in Islamic boarding schools, but they cannot answer the ambiguity that exists (Masfuah, 2020). In addition, the theory used in the author's view still cannot produce an appropriate concept. For example, the general theory of gender used in Efendi's research cannot fully answer gender problems in Islamic boarding schools. The theory only functions as a support, not as an analytical knife for education in Islamic boarding schools. Likewise, in other

research, such as that done by Hambali, does not show the use of one particular theory as a stronger analytical basis (Hambali, 2017).

By looking at the results of these studies which actually provide an ambiguous picture, this study tries to review and clarify gender equality in Islamic boarding schools. This research seeks to answer and critically analyze gender equality in order to eliminate this ambiguous dimension. The analysis was carried out using the theory of Paulo Freire because through his theory, Paulo Freire provides answers regarding good gender education to eliminate various forms of gender discrimination. This paper is composed of 3 main formulations, namely the concept of education in Freire's theory, gender equality education at the Fathul Muin Islamic Boarding School and an analysis of this education when viewed from Freire's theory.

The method used a qualitative method, namely a method that is carried out by prioritizing the depth of analysis, both in the process, constructive criticism and the results so that conclusions can be in the form of more descriptive explanations. In collecting data, the author used interview techniques conducted with the head of the Islamic boarding school, teachers and students and documentation for field data. As for other data, namely library-based as a supporting source in the analysis of field data. After data collection, data analysis was then carried out using Paulo Freire's philosophical theory of humanism. The analysis is carried out in depth using the flow of thought of his educational philosophy.

Results and Discussion

Education in Philosophy of Humanism Paulo Freire

Paulo Freire's philosophy is called the philosophy of humanism because it positions humans as the main subject of education. Freire wants that humans are not as objects. The object he wants is a combined reality of humans and the social life that surrounds them. With this basis in mind, in terms of education Freire views that humans must have the freedom to get out of the oppression of life with education. This thought was motivated by his bitter life in Brazil, which at that time was experiencing an economic crisis. He even often went hungry due to the crisis even though he originally came from a prominent family because his father was part of the military police (Nurfai, 2022).

Through this background, Freire later completed his education at a local campus and created ideas about human liberation from the shackles of oppression

so that there would no longer be what is called the oppressed. This liberation begins with education. For him, education is not just the delivery of material from teachers to students, but is used as a vehicle to provide awareness to every human being about freedom and their rights as a human being. There is no longer what is known as knowing (teacher) and not knowing (student) and there is no more authority in education because students have the freedom to determine their own steps to solve a problem so that awareness arises to be free from what is called oppression. (Palaon, 2019).

His philosophy of humanism is based on equality, meaning that there are no humans above and below. According to him, the ideal education must be based on humanism values. Education must become a forum for dialogue between humans and reality which is referred to as “reality investigation”. It was from here that he sharply criticized various education systems that were only oriented towards delivering teacher and student material for certain purposes. In other words, humans are not used as subjects, but as objects. Education in the concept there are several things as follows.

1. Education as Awareness

The concept of awareness referred to by Freire is a process in education to provide a complete awareness as a human being. In this case, each individual can see reality critically. This form of awareness is a core of education. Of course, this process must prioritize realistic values so that each individual is able to understand the needs and challenges that exist in the reality of his life(Freire, 2007).

2. Education as Liberation

Education in the liberation process takes two forms, namely a process that can make people aware of their freedom to determine their life rights and liberation that actually forms a permanent culture or action in liberation. So, what is meant by liberation can be interpreted as liberation from oppression because humans are not objects of a system, but humans who are the locomotive of the system itself.

3. Education as Humanization

This third concept refers to human values in which humans are the real masters of themselves. This is also based on basic human nature which is an independent being. Education that prioritizes humanization values is seen as the ultimate

goal of humanity. That is, education is not the main goal, but rather as a process towards the ultimate goal, namely humanity.

Fathul Muin Banyumas Islamic Boarding School at a Glance

Fatkul Mu'in Islamic Boarding School was founded in 2012, located on Jalan Raya Kebocoran No. 39, Karangsalam Kidul Village RT 02 Rw 02, Kedungbanteng District, Banyumas Regency, Central Java. Fatkhul Mu'in Purwokerto Islamic Boarding School is a branch of the Fatkhul Mu'in Wonosobo Islamic Boarding School which has existed since 2006 under the tutelage of Abdul Ghofir. The Fatkhul Mu'in Purowkerto Islamic Boarding School is under the tutelage of Nasrudin and Durotun Nafisah (Al-Fariz, 2021).

Figure 1 Fathul Muin Banyumas Islamic Boarding School



Source: [https://lh3.googleusercontent.com/p/](https://lh3.googleusercontent.com/p/AF1QipMssayDrmJVCpAiU8VJy54W3WLasZFk2l_OAtFa=s680-w680-h510)

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The establishment of the Fatkhul Mu'in Purwokerto Islamic Boarding School has a background. Before it was founded, initially this was an association that had religious activities in the form of weekly recitation and Al-Qur'an Tafsir studies with IAIN Purwokerto students as participants and did not stay in the place but only used this place as a place of activity. In 2012, some of the students who were participants in the weekly study began to stay in place.

Thus, it can be said that the reason for the establishment of the Fatkhul Mu'in Purwokerto Islamic Boarding School is as an answer to the problem of the importance of building a generation that is based on strong faith, akhlakul karimah (good moral) and has a sincere Islamic perspective and strong and clean character.

Apart from being a place to develop an intelligent Islamic generation (Nasruddin, 2022), Fatkhul Mu'in Islamic Boarding School plays a role in assisting the Purwokerto State Islamic Institute as a place for teaching and evaluating Islamic materials with direct guidance from the institution with a program called Read, Write Al-Qur'an and Practice Worship Experience (BTAPPI).

The Fatkhul Mu'in Islamic Boarding School conducts a study of most of the Yellow Books including Fiqh (Islamic jurisprudence), akhlaq (Morals), Aqidah (Islamic creed), Tauhid (Monotheism), Munakahat fiqh, and others. However, this Islamic boarding school still adapts to modernity that occurs in society and the university environment. With students as the focus of developing Islamic character, this Islamic boarding school organizes programs in such a way, starting from scheduling activities and so on. For example, when university-wide activities are carried out from morning to evening, the Islamic boarding school adjusts the schedule by starting Islamic boarding school activities after the afternoon or around the time of Maghrib. Apart from that, within the scope of learning, this Islamic boarding school also has activities that include life skills with the means of training activities and seminars.

Like other Islamic boarding schools, the Fatkhul Mu'in Purwokerto Islamic Boarding School uses the Madrasah Diniyah teaching method with direct guidance from the caretaker of the Islamic boarding school. The following is a list of classic books and studies conducted in Madrasah Diniyah learning by the Fatkhul Mu'in Islamic Boarding School, Purwokerto.

- a) Al-Qur'an using the bi an-nadzor, bi al-ghaib method, BTA (reading and writing AL Qur'an) assistance activities and the study of the As-Sibyan Hidayah Book.
- b) Nahwu with the books studied are Al-Ajrumiyah Book, nadzom 'Imrithi and nadzom Alfiyyah Ibnu Malik.
- c) Shorof with the books studied are Amsilatut and Al-Maqsud.
- d) Interpretation of the books studied are the Al-Ibriz Book and Tafsirul Jalalain.
- e) The hadiths with the books studied are Arba'in Nawawi and Targhibu wa Tarhib.
- f) Fiqh, the books studied are Fasholatan, At-Tazhib fi Adillah At-Taghrib, Fathul Qorib, and Faroidul Bahiyyah as well as PPI Assistance (using modules from UIN Saizu Purwokerto).

- g) Morals, the books studied are the Book of Ta'limul Muta'allim, the Book of Alala, and the Book of Tasirul Khalaq.

In learning the book, it is carried out using a learning method that is also used in other Islamic boarding schools, which is done by textually interpreting the book by the teacher and then explaining it at the end of the learning. The students then recorded it in their respective books. In addition to learning classic books, a study of contemporary Islamic discourse was also carried out: hujjah Aswaja, drug control, youth reproductive health and Nusantara Islam, counseling and motivation training/psychotherapy, as well as community assistance and empowerment (family and youth consultations).



Figure 2 Santri Routine Activities

Source: https://www.instagram.com/p/B7tOG8LnpoQ/?hl=en&img_index=3

Other activities characteristic of Islamic boarding schools in general are also carried out at the Fathul Muin Islamic boarding school. These activities are in the form of routine activities and annual activities (Veni, 2022). Here are some of the activities.

a) Routine Activities

1) Male hadroh activities

Hadroh activities are activities carried out by combining the echoes of blessings and Islamic poetry and are accompanied by music in the form of tung tam hadroh, tambourines and so on. This activity is carried out with male students beating their music to a certain rhythm. This activity is the hallmark of every Islamic boarding school in the archipelago and is used at every Prophet's birthday event as well as routine events on the schedule formed at the Islamic boarding school.

2) Female Hadroh Activities

Just like the male hadroh, the difference between this second hadroh is the female students who play the hadroh musical instrument and become the vocals of the prophet's prayer. This hadroh activity is a forum for students to practice skills and hand dexterity in playing various musical instruments used in hadroh activities. In this case, students have the same opportunities as male students, although in practice they are separated.

3) Tahlil and Simtu Ad-Duror activities

Tahlil activities are activities carried out by reading several sentences of dhikr and tahlil as a form of prayer and are carried out in congregation. As for Simtu Ad-Duror activities, namely prayer activities which are attended by all students on a predetermined schedule accompanied by music from the Marawis group.

4) Rotib Reading Activities

The activity of reading the rotib is carried out together and is attended by all students, both male and female. The goal is none other than to get lots of blessings and avoid things that harm. Rotib is reading in which many verses of the Qur'an are collected randomly according to the needs and benefits of these verses. Usually, the arrangement in the rotib is collected by the scholars to produce rotib such as al-Hadad, al-Atthas and so on. (Afifah, 2022).

b) Annual Activities

1) *Mosba* Activities (New Student Orientation Period)

Orientation activities for new students are carried out in order to introduce the Islamic boarding school environment and its activities. This mosba activity is in the form of orientation activities in general by presenting a variety of activities

2) *Khataman* (complete reading Qur'an) Activities

Khataman activities at the Fathul Muin Islamic boarding school are carried out annually. Among the holding of this khataman is applied to students who have completed their reading of the Qur'an, completed memorizing 'imrithi, as well as memorizing Alfiah Ibnu Malik. Like other Islamic boarding schools in general, a series of khataman activities is carried out by listening to each of their memorized results on the pulpit that has been provided. This activity

is usually attended by many of the general public from outside the Islamic boarding school so it is classified as a large activity.

This opportunity can be used by the students to be able to mingle with the community who come to the event so that it will properly train how to interact with the community freely and train the students who become committee members to be able to organize events properly. Indirectly, this can provide specific skills regarding leadership in organizing an event and the system that surrounds it as well as practicing speaking for the better (Zahrotun, 2022).

3) *Haflah Akhirussanah* activities

Haflah Akhirussanah activity is an activity at the end of semester learning at Islamic boarding schools. In other words, every time you complete a learning level in the madin class, an event will be held as a form of appreciation for the students who have completed their studies. This event is usually carried out with each class displaying each memorization or learning results on the pulpit. Guardian parents in this case will attend a lot as a form of their love for their children. This activity provides a very high value of appreciation for education, especially religious education.

Women's Empowerment Education Fathul Muin Islamic Boarding School

The Fathul Muin boarding school has several activities or programs for its students as a form of empowerment in developing their mindset. The programs or activities held are as follows.

1. Fathul Muin Islamic Boarding School Education Program

Educational programs held at Islamic boarding schools will of course be the basis for empowerment for the students, especially in this case the female students. The thoughts that were born were the fruit of the learning given to the students. Thus, the various programs that are held really guarantee about how the thoughts will eventually become the provision for the students to understand their role in the public. Some of the programs held at the Fathul Muin boarding school are as follows.

a. *Turats* Study Program

The first and most important program is the *turats* study program or the yellow book study, which in this study corresponds to other Islamic boarding schools

with textual readings with literal meanings. This study was carried out in order to provide knowledge to the students regarding the richness of the products and works of the salaf scholars and it is an obligation for Islamic boarding school students to study them.

The turats study that is studied certainly provides an understanding for both male and female students to equally develop their potential. That access to education is for all people, both men and women. Also actualizing what is accepted in the lodge is also not limited by one gender, but all have the same rights (Nasruddin, 2022).

b. Student Ambassador Program

The second program is a program implemented as a place to compete in religious matters for students, both women and men so that selected students can be selected to be given appreciation.

So far it has been very fast and has provided full space for both male and female students. The Islamic Boarding School even has a program such as the Student Ambassador or in the term used by the Fatkhul Mu'in Islamic Boarding School, "Santri Pilihan Kita (Our Chosen student)". In the event, they compete together, showe themselves in religious knowledge so that they become the selected students, both male and female. This self-confidence is cultivated and developed, so that it will be useful in the future.

c. Computer Training Program

Programs that are no less important than other programs are programs related to IT technology to develop students' ability to master information and communication technology. Moreover, with the provision of self-taught skills, they can already operate computers, it becomes easier to learn.

They are able to prepare themselves to become individuals who are able to answer the needs that exist in society. In the religious realm, they are able to convey religious messages through the pulpit of sermons or lectures. In the area of expertise/skills, the boarding School has BKL in the form of computer training, so that it will provide benefits for them in terms of IT skills. In addition, they are already digitally literate. In the future, they will be able to develop their potential through digital media (Veni, 2022).

d. Campus Programs

This campus program is held by holding relationships between UIN Saizu partner boarding schools so that they can form broader relationships. This

program can provide an opportunity for students to appear confident in the partner cottage festival. The ability to communicate and speak in front of the public is a skill that is indirectly trained in this festival. The implementation of this program can be attended by all students, both male and female regardless of any differences so as not to cause awkward feelings during the festival.

They are included in the participation of outside activities to increase self-confidence and create a sense that although women have the potential for self-development that is not inferior to men. The inter-cottage festival event in partnership with UIN Saizu is one of them. They are given freedom regarding the activities of the festival.

e. **Health Program and Political Seminar**

Health programs and political seminars are the first steps for students to get to know and understand more about the world of politics and the world of health. Of course, the importance of health is realized by many people, but in terms of how to maintain it, everyone needs to be educated. So even with politics. A country can run with politics. However, if politics is controlled by a dark circle, it can cause damage and loss, then there is a need for education related to free and healthy politics. On one occasion this program was directly explained by the caretaker of the Fathul Muin Islamic boarding school as follows.

There is a program from the government, in this case the health office represented by the public health center, which provides insight into the healthy behavior of students, so that both female students and female students have insight regarding how healthy behavior is in the Islamic boarding school environment. Also, the arrival of Kesbangpol (National and Political Unity Agency) who gave seminars related to political insights for female students who included members of the DPR (House of Representative), and coincidentally the speakers in each activity were women (Afifah, 2022).

Empowerment Media at the Fathul Muin Islamic Boarding School

Regarding learning media, it is in line with what was said by respondents from the Fathul Muin Islamic boarding school, namely that all media (technology, books and classic books) are used in the context of empowerment. The building elements for the success of empowerment activities are social, knowledge and skills. While the methods used in empowering women are all methods applied in Islamic boarding

schools, from discussions, simulations, practices, lectures and social action. This was clearly explained by the caretaker of the Fathul Muin Islamic boarding school.

The most constructive elements (social, knowledge and skills) because future challenges are increasingly diverse. As for the method, all methods (discussions, simulations, practices, lectures and social action) affect the development of women because to deal with increasingly diverse competencies (Nasruddin, 2022).

Parties Involved in Empowerment at Islamic Boarding Schools

The process of empowerment is a relative process in the history of human journey. That is, empowerment cannot be said to have finished or ended with the completion of only one particular program. This process continues continuously, both programs held by the government and programs held by non-government. In this case, the process of empowerment in Islamic boarding schools is also the same. If a program has been completed at a certain time, then another program must be held that can provide progress to the students. These programs are held by various elements in Islamic boarding schools. In this case, the elements that have a role in carrying out the process are not only from one party, but from all parties involved in the Islamic Boarding School institution. Related to this, caretaker of the Fathul Muin Islamic boarding school emphasizes all parties to play the following roles.

All have a role as actors, even women themselves have a role to empower themselves. Caregivers have ideas that these ideas are communicated to the students. Because the students are college students who have thoughts and insights that are much more mature than before, so this preparation is done together in a two-way communication framework (Nasruddin, 2022).

Critical Analysis of Paulo Freire's Philosophy of Humanism Against Fathul Muin Islamic Boarding School Education

Efforts to empower women in Islamic boarding schools can be seen in the learning process and various activities held at Islamic boarding schools. The process is certainly very influential in shaping the mindset of the students. Progress for women begins with forming this mindset which is also progressive so that their role is not only dominated by men. When viewed from the learning process and the various activities in and Fathul Muin Islamic boarding schools that have been described above, there are three things that are at the core of Islamic boarding school learning as follows.

1. Salaf-Based Humanism with Textual Reading (Study of the Yellow Book and *Tafsirul Qur'an*)

The most important learning process in Islamic boarding schools, Fathul Muin Islamic boarding schools, is learning about classic books which were mostly composed by medieval Middle Eastern scholars. In studying these classic books, the method used is not more than just reading textually without any deep reading of the context and contextualization of these classic books. The proof can be seen in most of the yellow book learning videos displayed on Islamic boarding schools' YouTube using the *sorogan* and *bandungan* methods only revolve around global explanations based on texts from the *ustadz* or *kyai* who teach them.

There is actually no problem with learning using this method if all of this concerns matters that can be used universally, such as books on religious worship, such as the conditions and pillars of prayer, pilgrimage, fasting and so on, which can be used in any scope and time.(Adaruddin, 2020). This means that all of these can be practiced freely by all Muslims, although in some cases the scholars also have differences, for example in terms of reciting the basmalah in prayer in *sir* (voiceless) or *jahr* (voiced). In other issues regarding matters related to political, social, cultural and so on, of course it contains aspects of locality. Whereas in reality, the aspect of locality that existed in medieval Arab conditions and the current condition is very much different.

Various products by medieval ulama without reading the context when these works have just been made will create a rigid impression when applied to the current context. Moreover, these products are often referred to as "*shari'a*" which of course the *shari'a* must be followed. Regarding women's empowerment, if you use a medieval mindset it could make things confusing because the Arabs at that time were still strong with a patriarchal culture. The roots of patriarchal culture which view men as superior to women have been around for a long time, even since the time of the Prophet.

By looking at the two sides, namely the present which is represented by the products of the previous scholars and the dialogue in the present, a common thread can be drawn that the value of humanism in the past and the present certainly has differences. However, as a form of taking values, it can be focused on the main message, namely about equality that should exist and be owned by every creature created by God, including in this case women so that there is no gap for women to be free from the shackles of patriarchy.

2. The Concept of Freire Awareness (General Tradition of Islamic Boarding Schools)

In general, activities in the form of general traditions such as *hadroh*, *rotib* readings and so on that are carried out at Islamic boarding schools can affect their souls or mindset when they take part in or become part of these activities. An attitude of responsibility in this case is certainly necessary for activities to run well. So, these activities can actually train students' awareness of the importance of playing a role in various fields. Even though in this case the general activities that are held certainly have more influence on the spiritual soul, from there you can start the awareness needed based on religious values.

This means that activities that are generally carried out in every Islamic boarding school so far have had more influence on spiritual elements, such as love for the Qur'an, increasing remembrance of Allah, love of blessings and so on. So, there needs to be a new breakthrough that is more creative and innovative in developing various general activities carried out in Islamic boarding schools so that it seems not rigid and only revolves around the spiritual realm without moving towards the advancement of mindset, especially in this case for women.

3. Liberation in the Framework of Adding Contemporary Elements in Education

The addition of contemporary elements referred to here are activities related to non-religious matters. For example, English and Arabic language development activities, mastery of technology, political seminars and so on. At a glance, these elements are very constructive for the students. However, when viewed further, all of that only revolves around the aspect of formality (Nasution, 2019). In terms of substance, all this has not even fully formed advanced thinking among the students. One of the things that can influence this is the feeling of being unimportant or feeling satisfied with what has been learned so that the empowerment program only stops at formal activities.

The training held can be a breakthrough in that it can be said to be a concept of liberation in Freire's review when these activities can provide an active role for students in solving problems independently and freely. That is, not only based on theoretical learning, but also practical (Freire, 2007).

Some of the things above become a constructive critical analysis in accordance with Freire's philosophical review based on awareness, humanism and liberation. Others, if you take a closer look, will find something ambiguous

related to “nature” as a woman and “capacity” as a woman. While there is nature for men, there is nothing to dispute or be excluded from with the word “but”. (Zahrotun, 2022). If adhering to the rules of gender equality today, this will raise further questions. However, in this case the author does not want to focus on these questions, but on gender equality and justice.

Statement 1

Empowerment in question aims to increase their potential, so that they can have a career in society while still paying attention to their nature as a complete woman (Nasruddin, 2022).

Statement 2

Women get rights in the public space because they have potential that can be developed. They will automatically have a role in the public space. But while still paying attention to their capacity as women.

In other aspects, critical analysis can also be found in the thinking of students who tend to agree that there are differences in regulations between men and women. In many cases, the rules held at Islamic boarding schools are stricter for female students than male students. Some of the reasons put forward are the dignity of women which is upheld by the existence of strict regulations, so that they do not commit arbitrary acts, and so that unwanted things do not happen.

Statement 1

In Islam women are more respected, more special and must be cared for.

Statement 2

In my opinion, because if the santriwati (female students) is not strictly enforced by a rule, then they will do things arbitrarily at the Islamic boarding school, a female santri will also become the first madrasah as a reflection later for her future children. (Nasa, 2022).

Statement 3

In my opinion, it's only natural that the rules for daughters are stricter than for sons, because it is because it is feared that something undesirable will happen.

Statement 4

Because basically women have to be more cared for because when compared, men are more free and able to take care of themselves (Zahrotun, 2022).

Statement 5

Because women have dignity that must be maintained (Zahrotun, 2022).

If examined critically, the above reasons actually lead to inequality with men. Acts of misbehavior can actually not only happen to women, but also men. Likewise with bad things that are not desirable, the risk can not only befall women, but also men. It actually indirectly says that the level of badness of women is higher than that of men, so it must be followed up with strict regulations.

From this critical analysis from Freire's point of view, a common thread can be drawn that gender equality awareness actually fulfills the mindset of the student, but all of this will be perfect when the learning pattern emphasizes the activeness of the students in addition to the teacher's authority as an explanatory who has the authority to impart knowledge. . That is, the pattern of learning is not much different from other Islamic boarding schools. However, all of this can be relevant to the values of Freire's awareness and humanism when the teacher does not act as the main determinant, but rather as a place for students to express themselves according to their freedom to solve a problem in the reality of life in a practical and real way.

Conclusion

Islamic boarding schools as non-formal educational institutions have a role in building the character and mindset of the students. Reviewing based on Paulo Freire's philosophical theory of humanism by directing efforts to liberation, the Fathul Muin Islamic boarding school has values that build awareness of freedom of thought and creativity. Like other Islamic boarding schools, the tradition of reading the yellow book and other activities forms the basis of religious learning.

The role of the Fathul Muin Islamic boarding school brings out the students' mindset of gender equality in society. However, when referring to the analysis of learning concepts that fully provide independence to students, it cannot be said that learning is carried out in accordance with the concept of Freire's liberation theory because in Islamic boarding school learning, especially in reading the yellow book completely focuses on the teacher's authority who controls the main knowledge. from the students. Seeing this reality, the reconstruction of understanding related to women's empowerment has not been fulfilled and can be done with 3 things. First, learning classical books with contextual reading because in the Middle Ages in Arabia the mindset was still centered on patriarchal culture so that it must pay attention to the context when the book was just made in order to be able to take the

substantive meaning of the book. Second, the formation of an intelligent and free mindset, namely a mindset that is not bound by any doctrine and is always responsive to current problems. Third, empowering women by increasing intellectual and emotional intelligence. So far, the focus of learning in Islamic boarding schools has been more on increasing spiritual intelligence with various activities and traditions that are commonly carried out. Thus, there needs to be a new breakthrough that is more advanced by increasing the intellectual and emotional intelligence of the students. Liberation in the Islamic Boarding School concept can be said to follow classical (traditional) principles with added modernization concepts, but the equalization of teacher authority over students cannot be fully carried out under these conditions. So, the form of empowerment education carried out at the Fathul Muin Islamic boarding school is more about the unification of classical elements and the fulfillment of students' creative media

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