Abstract

Pesantren as an educational institution in historical disabilities provides a great contribution to the progress of the nation and state through struggles in the field of education. On the other hand, Pesantren are often identified with conservatism because they are resistant to values that come from outside, including the values of gender equality. However, it cannot be only seen from the stigma of Pesantren which is synonymous with gender inequality. Pesantren also participates in empowerment efforts and women through education. With education women are able to become independent individuals, empowered and able to have a role in society. Data collection in this study through observation, interviews and supported some literature. The results of this study show that Pesantren is able to provide empowerment in the field of women's education.

Keywords: Islamic Boarding School, Education, Women

INTRODUCTION

Pesantren is one of the educational institutions in Indonesia that until now still exists and keeps growing. As an educational institution Pesantren teaches moral values to be understood and practiced, and be used as a guide in everyday behavior. As an Islamic institution, Pesantren has an important role in shaping the character of society, especially in terms of social and religious life. Islam is present on this earth except to free man from various forms of injustice. In the context of male and female relationships, justice is the absence of discrimination, leaning towards a particular sex and neglect of the other sex. Justice also provides a commensurate position between rights and obligations to men and women. Pesantren as one of the Islamic educational institutions in Indonesia is tasked to socialize the values of justice.

The conceptual show contained in scripture and praxis as exemplified by the Prophet contains universal values that give equal space to men and women to play a role in the stage of life. Because it is the time travel and understanding of the ummah that causes the appearance of Islam as if degrading to women. Whereas if judging from the source of the holy book and prophetic treatises in Islam, it is undeniable that Islam is a very revolutionary religion in liberating women who were previously positioned to be greatly despised by the tradition of ignorance (Ratnasari, 2016).

Pondok Pesantren as a center of Islamic sciences has often been detected as a house of conservatism, cheesemudan and tends to be exclusive because it is resistant to values that come from outside, including the values of feminism that fights for gender equality between men and women. Because of this exclusivity, Pesantren education is still loaded with gender-biased values. In addition, there are also those who assess the teaching and learning process that has been in Pesantren resulting in its output seems slow-paced, passive, less sensitive to problems because critical thinking and abstract thinking are very limited and less trained. As a result, although the education path can be used as a vehicle to empower women, but Pesantren
education that occurs so far some still need to increase real action to empower women (Madjid, 1997; Rofangi, 1998).

Along with the passage of time along with the development of the process of contemporary life, there are many things that must be resolved, then the reformer movement of the Pesantren itself, namely the Yellow Book Study Forum, was moved by Sinta Nuriyah Abdurrahman Wahid. One of the efforts made to study and correct the book of Uqad al Lujain fi Bayani Huqq az Zaujain by Imam Nawawi Al Bantany which explores the rights and responsibilities of husband and wife. The book that is widely studied in the Pesantren environment is then commented by Kyai Mustofa Bisri as a book that makes a big man head because throughout the description is very in favor of the superiority of men as a husband. Therefore, the Yellow Book Study Forum reviews every part of this book and provides a straightening commentary. In hopes of hacking the understanding of gender in the community especially in the Pesantren hut environment (Towaf, 2016).

Another comment came from Husayn Muhammad who studied various books that became daily studies in Pesantren. It is then observed and compared to the facts that exist in contemporary human life. It is argued that in fact the basic principle of egalitarian view, giving superiority to men which at this time is precisely refuted by reality. In life in society and also in Pesantren, role inequality and gender bias are passed down through generations and strengthened by the legitimacy of religious interpretation. Therefore, contextual and sociological understanding is needed in the Pesantren environment, with the principles of justice, equality, welfare and sacredness for all, without being limited to differences in sex, male or female (Towaf, 2016).

However, it is too much if you only see the lesser side of Pesantren education that is always identified with gender inequality. Not always Pesantren education ultimately gave birth to the status quo between men and women. Through the education of educated women into educated human beings, able to manage their personal lives, overcome their problems and make them able to make choices in their lives. Against this backdrop, the study will explore by describing how Pesantren plays in the women's advocacy process as well as the relevance of gender understanding to educational rights for women.

METHOD

This research is a library research study by using descriptive qualitative methods. The data sources used by researchers are obtained from several theoretical literature books and related research journals that study Pesantren and women. The data in this study was obtained by literature studies, i.e. researchers collected some data through several sources of text data which were then processed as descriptive. Data sources researchers conduct the selection of various credible data. Data analysis used was content analysis or document analysis. Then the last is to draw conclusions based on data found on the empowerment of Pesantren in women's education, then present the data in the form of narratives, and finally draw conclusions.

RESULTS AND DISCUSSION

Pesantren Education

In understanding the definition of Pesantren, readers need to examine some of the understandings presented by experts. In language, the term Pesantren taken from the word
Santri gets the addition of "pe" and "an" at the end, which in Indonesian means Santri residence, a place where students take religious lessons. While the term Santri is taken from the word Shastri (Castri: India), in Sanskrit means people who know the Hindu scriptures. The word Shastri (Castri: India) comes from the word shastra which means holy books, religious books or books on science (Umiarso, 2011).

According to some opinions about Pesantren, Pesantren is an Islamic religious education institution that continues to grow and is recognized by the surrounding community as a dormitory-based educational institution. Then the students receive religious education through a system of study or madrasah that is fully under the sovereignty of the leadership of a kyai or some ustadz. Some Islamic Research Institutes define pondok Pesantren as a place available for students in receiving Islamic religious lessons as well as gathering places and residences of the Santri. According to research M. Rouf Pesantren has several basic elements that are owned, including mosques, Santri, teaching classical Islamic books and kyai. From the results of his research, in each Pesantren there are these elements (Rouf, 2016).

In Shafe'i research explained that the Pesantren education system has a central figure in the leadership in it, led by a kyai. In regulating the life and operation of boarding schools, kyai appoints a senior Santri to help organize Pesantren, they are usually in Pesantren salaf (traditional) called lurah pondok. The purpose of students separated from their parents and families is for them to learn to live independently in order to improve good relationships with teachers or teachers and also their relationship with God. In the results of the study stated there are several elements of Pesantren that distinguish with other educational institutions, namely; (1) hut where the Santri stay, (2) Santri: learners, (3) mosques: worship facilities and Pesantren activity centers, (4) kyai: figures or designations of someone who has advantages from the side of religion, and charisma he has, (5) Yellow books as a basic reference in Islamic studies. At the beginning of the emergence of Pesantren, the learning was nonclassical, where a kyai taught islamic religious sciences written in the middle ages (Syafe‘i, 2017).

From some of the above understandings provide almost the same understanding of the definition of Pesantren. There are three key understandings that we can take from the understandings of the Pesantren. First, the place of learning of Islam, second provided dormitory as a place to live and third there is a strong relationship influence between kyai and the Santri. So, it can be understood that Pesantren is an Islamic educational institution that provides dormitories as a residence for students in which there is a very strong authority of a caregiver or familiarly called kyai.

In its historical record Pesantren became an Islamic educational institution that was in great demand by the public until the modern era today. From the early days of its history until now, Pesantren can survive the waves of changing times that occur. Photographing the model of education in Indonesia, we cannot escape from Islamic educational institutions. In the history of the development of education in Indonesia, the role of Pesantren education which is the ancestor of the education system in Indonesia has a very large share. Along with the development of the times then came the idea to combine traditional Islamic Pesantren education with modern school education that produces educational institutions in the form of madrassas. In this institution, religious and general subject matter is taught at once. So that graduates will be expected not only qualified in religious science, but also can fill the needs of human resources in other general fields.
The values that become the spirit of Pesantren become important to again be used as the center of attention in implementing moral or character education in Indonesia. According to Abdurrahman Wahid, the value system that developed in Pesantren has its own problems, all of which there are three values that grow in Pesantren. The first value is the way of viewing life as a whole as worship. Since first entering the life of Pesantren, a Santri has been introduced to a world of its own, where worship occupies the highest position. The second value is a deep love of religious sciences. The love is manifested in various forms, such as the deep respect of a Santri to religious scholars, willingness to sacrifice and work hard to master the sciences, and the willingness to work to later establish his own Pesantren as a place to spread the sciences. In the third value, is the sincerity or sincerity of working for common purposes. Carrying out all that is commanded with no weight, even willingness is the easiest tangible evidence to put forward for this ultimate value. These values can be used as a handle, that Pesantren educational institutions have values upholding worship, love religious sciences and have a deep sense of sincerity to work for common goals. Where all these values have been cultivated hundreds of years ago, during the beginning of the establishment of Pesantren in Indonesia (Wahid, 2001).

Relevance of Gender and Education

Before discussing how gender relevance and education, you need to know in advance what is meant by gender. Lack of understanding of gender is one of the causes of opposition in accepting a gender analysis on a question of social injustice. Gender is often identified with sex, even though gender is not solely so. Gender is often also understood as a gift from God or divine nature, whereas gender is not solely so.

Etymologically the word gender comes from the English language which means gender. The word gender means it can be interpreted as the apparent difference between men and women in terms of values and behavior. Gender terminology can be defined as cultural expectations of both men and women. According to Elaine Showalter gender means differences between men and women caused by socio-cultural constructs. Another definition of gender is unequivocally explained by the Women's Studies Encyclopedia that gender is a cultural concept used to distinguish the roles, behaviors, mentality, and emotional characteristics that develop in society (Marzuki, 2007).

Further explanations of gender suggest that the terms gender and sex have differences in terms of dimensions. Sex refers to the biological dimensions of both men and women, while gender refers to the socio-cultural dimensions of both men and women. The difference between sex and gender is, gender is more inclined towards a person's physical while gender is more inclined to his behavior. In addition, gender is an inherent status while gender is an acquired status. Gender is not biological, but socially constructed. Because gender is not brought from birth, but is learned through socialization, therefore gender can change (Jasruddin & Quraisy, 2015).

It is thus understood that gender is a concept resulting from a long socio-cultural process, which gives birth to distinction and classification between men and women in terms of roles, behaviors, mentality and emotional characteristics. Then it develops in society strongly and is considered by the majority of society as something that is natural. Such understanding of society has an impact on the inequality that occurs in public spaces caused by the lame construction of gender that is believed by the community.
In the perspective of Islamic thought, the issue of gender then becomes an interesting study, because it has been assumed that in some texts of Qur'anic verses and hadiths it is considered that there is a false perspective in placing the role of women who tend to be marginalized. The lives of women in the prophet's time have slowly led to gender justice. However, after he died and the Islamic region expanded, the ideal conditions that the Prophet began to apply again suffered a setback (Efendy, 2014).

The independence of women in demanding knowledge is widely explained in some hadiths such as hadiths that explain the obligation to study for men and women, then hadiths that explain it is not forbidden to hold a match in terms of intelligence and charity ma'rah for men and women. The social role of women in the trajectory of Islamic history declined in the second century. After the Muslim rulers again introduced the Hellenistic tradition in the world of politics. Hellenistic traditions accommodate many Jewish teachings that place the position of women almost no role in people's lives. In addition, the scholars are actively standardizing the law by codification of Fiqh and Hadith books (Efendy, 2014).

It must be recognized that our religious orientation today is still dominated by normative discourse that is biased by male interests. Especially when it comes to gender relations. We actually realize that many religious laws, such as family personal laws, religious practices, and including the validity of socio-political leadership let alone religious for women, are based on patriarchal assumptions and sexism. This system, based on patriarchy and sexism, usually alienates women at home, thus being more able to control women. Meanwhile, the seclusion of women at home makes women economically independent, and further psychologically dependent.

**Pesantren for Girls**

*Pondok Pesantren* as one of the religious education institutions has a fairly important role in providing a role in the empowerment and transformation of women in society. One of them is empowerment to access women's education. Women's empowerment efforts depart from the assumption that every human being both men and women have potential that can be developed so that empowerment is an effort to build that power by encouraging, providing motivation, and raising awareness of the potential it has with efforts to develop it.

The empowerment process includes a diverse range of activities in all fields and at all levels of life. What must be realized from the beginning is that the process of empowering women must start from the female mind, from the ran about her, her role, her abilities and her abilities. In addition, women's awareness of how gender inequality is supported by political, social, cultural, and economic forces that hinder their efforts in exploring their potential (Murpratomo, 2000). *Pesantren* as a religious education institution that seeks to develop the humanitarian potential of both women and men based on the Qur'an and hadith while preserving the universal values of Islam, often has difficulty adapting to the times.

The yellow book is used as a reference in the learning process in *Pesantren*, by many people considered still filled with gender bias values that put women in the second position, domestic and marginal (Madjid, 1997). In looking at how *Pesantren* provides advocacy for women, it is necessary to know how the perception of society in *Pesantren* towards gender equality. Some early research into *Pesantren*, looking at the perception of components in *Pesantren* including caregivers, *Santri* and *Asatidz* of *Pesantren* to the idea of gender equality is quite varied.
In the study conducted pointed to religious results in looking at the concept of gender equality. Their partial perception is that equality between men and women is impossible and inappropriate. The positions of men and women are very different because men have higher positions, burdens, responsibilities than women. In another principle comes a different perception, which states that gender equality is very necessary, strongly agreed, very important because in the household needs relationships not subordinated, equally fulfilling their obligations proportionally, women deserve to be given roles so as not to discriminate. Seeing such a reality, in traditional pandwishful boarding schools that are resistant or rejected to the idea of gender equality side by side with reformative views that agree with the idea of gender equality (Towaf, 2016).

The world of Pesantren which is a subculture of society is not infrequently colored patriarchal cultural heritage, but also colored by the thick influence of gender lame religious understanding derived from the study of classical books. The study of Islamic science in the world of Pesantren is very large in shaping the religious understanding of the ummah, including about the idea of gender equality. The material studied in Pesantren refers to the yellow books, mostly the rules. A not thorough understanding of most societies, resulting in religion giving legitimacy regarding the role and position of marginalized women (Towaf, 2016).

In a long and long span of time, the tradition of teaching and reading the Yellow Book continues to this day certainly has an influence on the Pesantren community in everyday life. Basically, the purpose of education is to free man from the shackles that make him not develop knowledge and intelligence. If educators who have the nature and orientation of empowerment are not sterile from values that are loaded with gender bias, it is not surprising that in society there are still practices that do not reflect the equality of men and women. However, it is too much if you only look at the negative side of Pesantren education in general. Not always Pesantren education in the end gave birth to the status quo. Through the education of Pesantren women can become an independent and resilient Muslim woman so as to be able to manage her personal life, overcome her problems and make her able to make choices in her life.

Muhammad Athiyyah al Abrasyi in his research asserted that education has an important role for women, because education will lead to primacy, glory, height and perfection in all aspects of life. This kind of education will put women into independent individuals in living their lives (Al-Abrasyi, 1970). As with Pesantren, in the history of Indonesian education Pesantren has a fairly massive role in providing educational facilities and women's empowerment. With the education of Pesantren women are able to get glory and height in the social order of society.

In this case it is seen that Pesantren is able to provide protection and defense of women in the social life of society. Advocacy provided by Pesantren in its environment is able to provide educational facilities for people who are less able to continue to enjoy good educational facilities. The community responds very well to the existence of Pesantren. With the existence of Pesantren people feel a social balance in community life, especially towards women. Social problems and social inequality become avoided and get solutions because with religious awareness of the community and fellow women will have more awareness of the community, tolerance, mutual help, and teamwork in social life.
By looking at the role of Pesantren towards women and society at large, as well as the structural-functional theory that a society consists of various parts that influence each other. In this position Pesantren has a function as elements that have a great influence in society. If you look at how Pesantren works in an effort to give roles and advocate Pesantren against women, it is in accordance with Talcot Peson's functional structural gender theory. The basic assumption of Person theory is firmly on the function that is all activities or activities of society that aim to meet the needs in the social system.

As well as the function that Pesantren has in providing the role and advocacy of women, in this theory stated four things the function given in society. The functions in question are: 1) Adaptation is a system that can overcome precarious external situations, this system will merge quickly in accordance with its environment; 2) goal attainment is the achievement of the goals of a system pursued; 3) integration, a system that regulates the relationship of important parts in social activities; 4) Latency is that the system must complement each other, improve and motivate each other (Huda & Dodi, 2020).

It can be concluded succinctly that Pesantren is able to provide advocacy towards women. With the efforts and processes of Pesantren in building commitment that is done persuasively systematically and organized to influence and encourage changes in the social system in favor of society, especially women to gradually progress in access to education. Advocacy carried out by Pesantren and other communities in the community has the ultimate goal to change policy or influence and change the thinking of the community, which underlies the birth of social justice advocacy whose main activity is to fight for the creation of social justice through changes in public policy. With two important elements in the concept of advocation, advocacy should be aimed at defending and easing the burden of marginalized groups, and advocacy should be used to open up new possibilities for marginalized communities to determine orientation, strategy and reflect on changes based on knowledge and experience they have.

CONCLUSION

Pesantren as an educational institution, in its historical flaw provides a great contribution to the progress of the nation and because in an effort to participate in educating the nation's children. On the other hand, Pesantren is often identified with conservatism, jumud, and tend to be exclusive because they are resistant to values that come from outside, including the values of feminism that fights for gender equality between men and women. However, it is too much if you only see the lesser side of Pesantren education that is always identified with gender inequality. Not always Pesantren education ultimately gave birth to the status quo between men and women. The changes and developments of the times also changed the pattern of education and teaching ordered. Not only so, when compared to the side that values become lack of Pesantren, namely conservatism, the positive contribution given by Pesantren to access to education. The contribution to women and the contribution to society is much greater.

Through the education of educated women into an independent and resilient persona so as to manage their personal lives, overcome their problems and make them able to make choices in their lives. Thus, it can be seen that Pesantren is able to provide advocacy towards women. With the efforts and processes of Pesantren in building commitment that is done persuasively systematically and organized to influence and encourage changes in the social system in favor of society, especially women to gradually progress in access to knowledge and education.
REFERENCES