



Learners Management by Segregation Gender-Based

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Abstract: A general assumption states that if a management is implemented by gender segregation policy, it will be biased or experience inequality, moreover, if this bias is implemented in such educational institutions. It is worried that there will be gender discrimination in education atmosphere which is contrary to Indonesian Law no. 7 of 1984 regarding to the elimination of all forms of discrimination against women (CEDAW), Law no. 25 of 2000 concerning to National Development Program (PROPENAS) in improving the quality of women, and also contrary to the concept of Islam itself which never differentiates between men and women except for the level of devotion. However, this negative assumption is not fully proven. In fact, MA Darul Hikmah as a boarding school-based Islamic education institution that implements gender segregation remains a reference among society. What arguments do the parents' have? How is the implementation of gender segregation management, and what are the implications? Those are what this article studies. The data of the current study was gained by conducting some interview with Islamic Elders, educators, teachers (ustaz), students (santri), and parents, supported by documentation and observations that have been analyzed using Milles and Hubberman's theory. By then, the following results are obtained: 1) The reasons for the

application of learners management by using gender segregation-based are, maintaining the tradition of pesantren inheritance, upholding religious doctrine, and optimizing the roles and achievements of learners; 2) The implementation of gender segregation neither is based on educational discrimination between men and women, nor an obstacle to the implementation of learning, but this can actually create creativity when the learners are provided the same rights, access, roles and participation (balancing management). Gender balancing policies become the supporter of gender responsive management; 3) By gender segregation, it is actually able to provide positive values for learners in terms of building the characters and preventing promiscuity. Meanwhile, the negative impact is, it leads to create awkward interactions between both male and female learners and also able to decrease the motivation to learn.

Keywords: *Learners management, Gender Segregation, Gender Balancing*

INTRODUCTION

The fruitfulness of execution in such educational institutions depends on the management of education and its components holistically. Each component has the same role and provides mutual support component to components, which is why, it contributes properly to achieve the goals of educational institutions. One of these components is how to manage learners.

The presence of learners is one of a vital component in an education, because the educational process will be able to take place if no one is taught. Students can act as both subjects and objects in the process of transforming the required knowledge and skills. Therefore, the existence of students is not only fulfilling needs, but it is a part of the educational institution quality itself. This means that the quality of managing the learners is needed to achieve institutional goals. In order for the students are able to

grow and develop in accordance with their physical, intellectual, social, emotional and psychological potential.¹

Madrasah is a metamorphosis of Islamic boarding school—*pesantren*—education as the embryo of education in Indonesia. *Pesantren*, as a traditional education is no longer able to answer the needs and fulfill the change of times. On early time, *pesantren* has metamorphosed into *madrasah diniyah* which still brings the main characteristics of *pesantren*.² The next metamorphosis is by the presence of *madrasah* which comes with various variations such as: *madrasah diniyah* in the *pesantren*³, *madrasah* by a learning system based on society⁴, *madrasah* by a learning system, and formal *madrasah* that is established in the *pesantren* atmosphere or beyond the *pesantren*.

The existence of these formal *madrasah* in the field, implements a different education system, even though its management is not uniform. Formal *madrasah* that are established in the *pesantren*, carry out *pesantren*-based management, apply the culture and traditions of the *pesantren*, and students are required to stay in *pesantren*. On the other hand, formal *madrasah* that are located outside the *pesantren*, are self-managed under the direct supervision of the Ministry of Religion, and students are not required to attend boarding schools. Although they are both formal *madrasahs*, their

¹ Titis Thoriquttyas, Nita Rohmawati, “Segregasi Gender dalam Manajemen Peserta Didik di Lembaga Pendidikan Islam”, *Martabat*, Vol.2, No.2, Desember 2018, 287-314

² Badrudin, “Indonesia’s Educational Policies on *Madrasah Diniyah* (MD)”, *Jurnal Pendidikan Islam*, Vol. 3 Nomor 1 (2017), 17-32

³ Saridudin, Pengembangan Kurikulum Pendidikan Diniyah Formal di Pesantren Ulya Zainul Hasan Probolinggo Curriculum Development Of Formal Diniyah Education: Case study pdf ulya zainul hasan probolinggo, *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan*, Vol. 18 Nomor 1, 2020, 84-99

⁴ Widia Fithri, Dinamika Pendidikan Islam di Minangkabau (86 tahun Perjalanan *Madrasah Diniyah Pasia*), *Jurnal Al-Aqidab*, Volume 6, Edisi 2, Desember 2014, 1-14

education systems are different and have implications for management patterns.

Formal *madrasah* try to combine religious and general knowledge as a solution to the demands of society in this global era. *Madrasah* as educational institutions with Islamic ideals are at the forefront in preparing national cadres who are competitive and have a strong religious character. *Madrasah* have implemented Islamic teachings regarding the obligation to study knowledge. Islam teaches its followers not to differentiate between gender. Likewise, in terms of obtaining rights and access to education, Islam also provides the same rights without any distinction. This is implied in the hadith of the Prophet Muhammad which means: “Seeking knowledge is mandatory for every Muslim and Muslimat”⁵.

However, in terms of transferring the knowledge through the learning process, certain *madrasah* have different methods, especially in the boarding school *madrasah* which is located inside the *pesantren*. *Pesantren* as an independent Islamic education institution has a tradition of separating learning between male students and female students in their daily learning process both inside and outside the classroom. This rule also works likewise in the separation of residence as the boarding school. The separation between male students and female students is known as gender segregation.

Segregation comes from English which means separation⁶. Etymologically, segregation means separate locations based on each gender. This is intended as a grouping of humans (students) based on gender. Management of students based on gender segregation is a separation that divides students based on gender, so that male students are in one room with

⁵ Ibnu Majah, and verified by Syaikh Albani dalam Shahih wa Dha'if Sunan Ibnu Majah no. 224.

⁶ Kamus Besar Bahasa Indonesia, accessed from <http://kbbi.kemdikbud.go.id>.

the same gender, and vice versa. This is intended so that students can focus more on the learning process and also maintain relationships between men and women. The existence of these same conditions can make it easier for teachers to provide the same services and learning method to students.

This phenomenon occurred in *Madrasah Aliyah (MA) Darul Hikmah Tawang Sari Kedungwaru Tulungagung*. *Madrasah* requires all students to live in the *pesantren* as a boarding school. Gender segregation, which has been the culture of *pesantren*, has also been enforced in *madrasah* and has become the culture of *madrasah* in *pesantren* environment, with the belief of continuing the noble regional culture that is still fanatical about *pesantren*.

Basically there are two different views regarding to the application of gender segregation in *madrasah*. The views are pros and cons. First, opinions that support the application of gender segregation with arguments in addition to maintain values, attitudes, and relationships with the opposite sex, this gender segregation-based management will support students learning based on gender. Male and female students have different learning styles based on their natural conditions. Second, the opinion that rejects the application of gender segregation on the basis of management arguments is allegedly gender biased, which can lead to a rigid and unnatural relationship between male and female students. Not to mention when students face real life outside the school environment that does not separate men and women, it can have far more fatal consequences because they will get out of control. On the other hand, gender segregation-based management will limit women's access, participation, activeness, and benefits of education, so that women will experience inequality in education⁷.

⁷ Suryadi & Idris, *Kesetaraan Gender dalam Bidang Pendidikan*, (Bandung: PT. Grasindo, 2004), 76

The two pro and contra opinions mentioned above basically return to the system run in the madrasah itself, including in MA Darul Hikmah. If the learning system is applied unequally, because it is more dominated by strong values and culture of *pesantren* which tend to discriminate against women, it will be able to kill the enthusiasm and creativity of female students and cause female students to become pessimistic and apathetic to continue studying in higher education levels⁸. However, this does not apply the other way around, when institutions adhere to the Al-Qur'an, which implies that there is no difference between men and women except from a biological perspective.⁹

Based on the context above, this paper is used to examine gender segregation which is applied in *Madrasah Aliyah* Darul Hikmah, especially in managing the students. As a *madrasah* that has implemented a modern system but why does it maintain the tradition of *pesantren* with gender segregation, what is the reason? In addition, this paper also discusses the application of gender segregation-based student management and how the implications of the application of gender segregation for students as *santriwan* and *santrivati*.

The argument that is built in this study is that the management of students based on gender segregation is not in the framework of educational discrimination between men and women, it also does not become an obstacle to implement the learning and can lead to raise the students' creativity when substantially given equal rights, access, roles and participation (balancing management). With gender segregation, it is only able to provide

⁸ Zaini Tamim dan Zubaidi, Implementasi Segregasi Kelas Berbasis Gender dalam Menaggulangi Interaksi Negatif Siswa Di Smp Al-Falahketintang Surabaya, *AL HIKMAH Jurnal Studi Keislaman*, Volume 9, Nomor 1, Maret 2019, 30-43

⁹ Al-Qur'an and Translation, Website Translation, accessed from <https://tafsirweb.com/9783-quran-surat-al-hujurat-ayat-13.html>

value to students in terms of forming character traits and preventing promiscuity.

METHOD

The current study applies a qualitative research by naturalistic phenomenology approach, according to the phenomena happened in MA Darul Hikmah by using gender perspective. The source of the data is both verbal and non-verbal data which include policy, attitude, behavior from administrator, managers, headmasters, teachers, students, and students' parents which are chosen according to snowball sampling. Techniques to collect the data are interview, observation and documentation. The data analysis applies on data reduction, display data and concluding.

FINDING AND DISCUSSION

Why is Gender Segregation Implemented in Madrasah Aliyah?

Madrasah Aliyah Darul Hikmah was constructed when MTs Darul Hikmah graduated students for the first time. MTs itself was established at the same time as the Darul Hikmah Islamic boarding school was inaugurated, so that the management of both of them is under the auspices of the Islamic boarding school. The spirit of establishing this educational institution is the Islamic boarding school as the embryo of *Madrasah Tsanawiyah*. The founder of Darul Hikmah Islamic boarding school is Mr. Nurul Hadi Ridwan as the son of H. Ridwan who has an intention for his son to utilize the land he owns for the benefit of Muslims. In 1992 Darul Hikmah Islamic boarding school was established at the same time that Tsanawiyah Madrasah was inaugurated. And three years later, Madrasah Aliyah was established. This means that the spirit of the Islamic boarding

school as the embryo of the *madrasah* becomes thick, the culture of the pesantren must be maintained as a traditional heir to future generations.

Historically, Islamic boarding schools are the guardians of the nation's tradition of inheriting culture because *pesantren* are independent Islamic educational institutions that maintain Islamic teaching concepts related to issues of worship, *muamalah* and morals for 24 hours. This traditional culture is precisely what attracts the community in the era of globalization of technology and information when it is the best school alternative to save the morale of their children.

Moral education is the main foundation in Islamic boarding school learning which is implemented in daily culture and becomes a habit. One of the things that Islamic boarding schools do to uphold morals is the application of a gender segregation system in education system. Gender segregation when associated with traditions in pesantren is separating between male students and female students in daily learning inside or outside the classroom as well as separation of living quarters. The word segregation comes from the word to segregate which means to separate or segregation, and the meaning is separation. According to KBBI, "segregation" is defined as the separation of a group from another group, while "gender" is defined as gender¹⁰. Mansour Fakhri said that:

Characteristics inherent in men or women that are socially and culturally constructed and can be exchanged. So that all the things that can be exchanged between male and female characteristics time to time, from place to place, or from one class to another, are what is called gender.¹¹

¹⁰ Kamus Besar Bahasa Indonesia, accessed from <http://kbbi.kemdikbud.go.id>, September 25th, 2020

¹¹ Mansour Fakhri. *Analisis Gender Dan Transformasi Sosial* (Yogyakarta: Pustaka Pelajar, 2005),hal. 9

The notion of gender itself is still ambiguous and is usually identified with sex or gender. Meanwhile, what is meant by gender segregation in this research is the separation between men and women in learning inside and outside the classroom and all other activities that occur at Madrasah Aliyah Darul Hikmah on the embryonic basis of Islamic boarding schools.

There are several reasons for the implementation of gender segregation at MT's Darul Hikmah, including the following:

First, maintaining the inheritance tradition of the *pesantren*. *Madrasah Aliyah* Darul Hikmah is a *madrasah* in the same locaataion with a boarding school. Even if it reaches the public domain, there must be a dividing line between them¹².

Second, reinforce the moral values of students. *Madrasah Aliyah* Darul Hikmah, which is integrated with Islamic boarding schools, is trusted by the community to be the vanguard of the guardian and moral savior of the nation's children. *Pesantren* is a place that is believed to be able to prepare a generation with good morals¹³. This is supported by the role of *pesantren* so far as a strategic guardian of Islamic teachings relating to issues of worship, *muamalah*, and morals

Third, provide access and competitive opportunities for students. With separate management between men and women, it provides the widest possible opportunity for students to access education as well as compete without any shame because the competition is with peers and homogeneous.

Fourth, train the students' independence. Gender segregation that is applied will provide learning to students to interact with many characters,

¹² Evi Muafiah, *Realitas Segregasi Gender di Pesantren*, Proceeding of Annual Conference for Muslim Scholars (AnCoMS). pp. 1066-1078. ISSN 2716-3199 (e-ISSN)

¹³ Azyumardi Azra, *Pendidikan Islam, Tradisi dan Modernisasi Menuju Milenium Baru*, (Jakarta: Logos Wacana Ilmu, 1999), 109.

maintain self-ego and practice how to behave and face other people, as well as train students to be independent in their daily lives. This condition is essentially a miniature of real community life that students will face when graduating from MA DH. This is in line with Furqon's statement that the students in this *madrasah* will learn many things about life.¹⁴

Fifth, avoid slander and uphold Islamic teachings. The separation between female and male students both inside and outside the class is substantially to avoid slander and ikhtilaf between male students and female students. This is in line with the verse al-Qur'an Q.S An-Nur: 30, which leads to gender segregation with the aim of alienating students from actions that can approach to *zina*.¹⁵

The argument above explains that if men and women are not separated, it is feared that there will be temptations to have sexual desire. The purpose of a separate learning system is implemented because of the commandments of Islamic teachings, namely to be able to maintain the association between men and women so that there will be no slander or sexual desire between the two of them. In addition, from an educational perspective, it aims to provide a place for students to focus and concentrate in learning¹⁶. This policy was supported by the majority of students' parents who stated that the decision to send their children to MA Darul Hikmah was a separation between boys and girls. They feel relieved and no longer worried and even feel comfortable with the boarding school system that is divided into the complex of each student.¹⁷

¹⁴ Interview with Vice Head *Madrasah* as administrator, September 20th, 2020

¹⁵ Departemen Agama RI Al-Qur'an dan terjemahan PT. Sygma Examedia, Bandung.

¹⁶ Nadzifatul Mutamaroh, *Implementasi Kebijakan Segregasi Kelas Berbasis Gender di SMPI Alma'arif 01 Singosari*, (Malang: Tesis, 2018), 8

¹⁷ The data has been processed, from the results of interviews with the students' parents Nuryani, Suyitno, and Mutholib. This was emphasized by the

The Management of Learners Using Gender Based Segregation in *Madrasah Aliyah Darul Hikmah Tawang Sari*.

Talking about management, of course, cannot be separated from planning, actuating, and evaluating. MA Darul Hikmah Tawang Sari is an Islamic education institution with the origin of Islamic boarding schools, so that the tradition of pesantren cannot be left behind by *madrasah*, including the system of separation between men and women. Since the beginning, the recruitment of processing to graduates, everything was categorized and segregated into gender segregation. This is what makes the management process starting from planning, actuating, to evaluating, all based on gender segregation.

1. Planning

Planning the learners is an activity to think about and identify the students needs starting from recruitment, registration, entering *madrasah*, following the learning process until they graduate from school¹⁸. Based on the results of the research, it was found that planning carried out by the management in implementing gender segregation jointly by involving the administrator, discussed in a meeting with the administrator of boarding schools and all *madrasah* personnel, both male and female (without gender segregation).

caregiver (Ustadz Kojin) who stated that most of the pupils' parents send their children to MA Darul Hikmah on the grounds that their schools are in Islamic boarding schools, separated between male and female complexes, and teach religious and general knowledge.

¹⁸ Ali Imron. *Manajemen Peserta Didik Berbasis Sekolah*. (Jakarta: Bumi Aksara, 2011), hal.21

The students' amount of MA Darul Hikmah in 2020 is 374 students consisting of 181 boys and 193 girls¹⁹. This number does not show gender bias at all, in fact, there are more women than men. This balanced number cannot be separated from the planning of management. Planning begins with the quota of new students accepted. Furthermore, planning in terms of activities, such as characteristics, roles, access, activities and positions between men and women, all are not differentiated. Likewise planning related to the output of students.

The following data relates to the explanation above as follows:²⁰

- a. Planning related to the recruitment process, has been decided by opening a balanced quota between men and women. The ratio in two consecutive years (2019 and 2020) is 3 classes:3 classes and 5 classes:5 classes.
- b. Planning related to madrasah programs, which means that learning programs and student activity programs are integrated into one with the same activity program, there is no distinction between men and women, only the implementation is different. The difference lies in the location, committee, participants, and location. The madrasah activity program includes: learning activities, extra-curricular activities, student organizational activities (in this case integration with modern boarding school management organizations, abbreviated as OPPM)
- c. Planning related to student graduates, Madrasah does a mapping talents of students' interests, then madrasah provides assistance with equal access for men and women.

¹⁹ *Madrasah* documentation. Analyzed from the data presence of students at class, at least for three stages, accessed at September 23rd, 2020

²⁰ Interview Data from Suhadak, as Ustaz and administrator of *Madrasah*, at October 10th, 2020

From the explanation above, it is implied that the management that is carried out does not seem to side with gender balance by carrying out gender segregation, but in the real of student planning starting from recruitment, process, and output, it is gender responsive. This is evidenced by the existence of equal portions and equal access between men and women. This phenomenon shows that there is no gender bias because they are given the same access and opportunities, only each has a different area. Planning here is gender neutral and can even be said to be gender responsive.

2. Actuating

The spirit of values built by Madrasah Aliyah Darul Hikmah is religious values that reinforce the tradition of *pesantren* and are centered on the Modern Gontor boarding school. Of course, in its implementation, it cannot be separated from management as in the Gontor modern boarding school which is used as a reference. This includes the application of a curriculum that collaborates with the general curriculum by 50% and the KMI curriculum for the modern Gontor boarding school by 50%²¹.

Implementation or actuating is a follow-up to the previously formulated planning. As Terry stated that implementation is the act of a person or group trying their best to achieve predetermined goals²². The management of students based on gender segregation at MA Darul Hikmah is carried out by maintaining values as an objective set by the organization, so that gender segregation cannot be negotiated. But on the other hand, MA Darul Hikmah offers *madrasah* policies and programs

²¹Website Pondok Pesantren Darul HikmahTawangsari Tulungagung, accessed from <http://www.pondokmoderndarulhikmah.id/profile/>

²² Didin Kurniadi dan Imam Machali. *Manajemen Pendidikan: Konsep dan Prinsip Pengelolaan Pendidikan*, (Jogjakarta: Ar-Ruzz Media,2014)., hal.187

that actually lead to gender justice. This is as Idris explained that the indications of gender equitable educational institutions are: 1) do not differentiate between students; 2) strive for gender justice among staff and leaders; 3) minimize the occurrence of violence and discrimination both in the learning process inside and outside the classroom²³. These three things are gender mainstreaming (PUG) in the field of education, at least including: curriculum, learning process, teachers and staff, evaluation, and the role of leaders. PUG itself is gender mainstreaming, namely a strategy to integrate gender into the education system and structure, from policies, educational processes, activity programs, organizational culture, views, and actions²⁴. There are at least three pillars in realizing gender equality in education, namely: expanding and equitable access, quality and relevance of education, and governance and public image²⁵.

The implementation of the three pillars, obtained data at MA Darul Hikmah as follows:

a. Access to Get Education

The number of students at MA Darul Hikmah in the three consecutive years has never experienced significant inequality between men and women. This is because the manager has formulated policies since the beginning of recruitment by determining quotas that take gender aspects into account.

²³ Suryadi dan Idris, *Kesetaraan Gender dalam Bidang Pendidikan*, (Bandung: PT. Grasindo, 2004), 76

²⁴ Sunaryo, dkk, *Modul Manajemen Berbasis Madrasah Berkesetaraan*, (Jakarta: LAPIS, 2009), 16.

²⁵ Titis Thoriquttyas dan Nita Rohmawati, *Segregasi Gender dalam Manajemen Peserta didik di Lembaga Pendidikan Islam*, *Martabat*, Vo. 2. No. 2 Desember 2018, 299

The data shows that in the last three years MA Darul Hikmah has provided equal access and opportunities for men and women. The difference between the number of men and women is certainly a natural thing, considering the selection that was carried out during the strict recruitment process. In 2018 the number of male and female students was balanced, because there was only 1 difference. While in 2019 the number is exactly the same, which is 55 each, while in 2020 the number of students there are more women with a difference of 11 people. This data shows that in madrasah management, the actuating side has been gender responsive by providing equal access between men and women.

b. The Spreading of Major Based on Gender

In terms of selection of majors, there is no discrimination in MA Darul Hikmah. Both male and female students, in a period of three years also showed a balance.

Table 1. Data of Spreading the Major Based on Gender

	2018	2019	2020
IPA M	40	17	22
IPA FE	37	29	27
IPS M	40	28	24
IPS FE	44	26	30

The data above shows that for a period of three consecutive years when viewed from the percentage of the number of students in each year, in terms of majoring 50% took science and 50% took social studies, both male and female students. This means that there is no gender to choose a particular department, but according to the talents and interests of students.

c. The Implementation of Program Activities

There are several program activities which are done besides the process of learning in class. Those programs are managed by the madrasah, but the implementation is gender segregated. Among them are madrasah requires all students to actively participate in language programs. The language program is carried out into a daily habits, which includes: muhadatsah, khitobah, and concersation. In addition to the language program mentioned above, the mandatory program is scout and Kitab Kuning recitation. All programs mentioned above are implemented separately for men and women, with the same curriculum²⁶.

Furthermore, there are some program based on the talents of the students' interests which are optional, but the opportunities given are the same. This means that there are no restrictions on participation or access to participate. Among them are Drumb Band, DH Band, Shalawat, Nasyid, Rodat, and Computer Programming.

d. Becoming A Participant of OPPM (*Organisasi Pelajar Pondok Modern*)

Because MA DH applies management which is integrated with Islamic boarding schools, student organizations are also integrated with existing organizations in Islamic boarding schools. In general Senior High School, there is OSIS, then in MA DH it is OPPM. In the management of the OPPM, men and women are separated. Each was given a place to build leadership. If seen from the number of OPPM management in MA DH there is no gender imbalance, there are even more female executives compared to male managers.

²⁶ The data is analyzed from the interview result with Ustadz Arifin as the teacher in MA Darul Hikmah

e. Teachers and Staff of Education

The teachers and staff of education data are as follow:

Table 4. The Amount of Teachers and Staffs Based on Sex²⁷

Sex	Teacher	Staff	%
Male	9	1	30%
Female	7	2	70%
<i>Total</i>	16	3	100%

f. Learning Support Facilities and Infrastructure

All of the learning support facilities and infrastructure have been separated between men and women. However, there are still some that are used together, including mosque, libraries and laboratories. The location of the mosque is in the male complex, but for female students, a worship laboratory (musholla) is provided in the complex itself. Meanwhile, the library and laboratory use is carried out in rotation according to the predetermined schedule.

By the data explanation above, gender segregation has been fully implemented by MA Darul Hikmah Tawang Sari. It is said that the management of gender segregation is fully implemented because gender segregation is carried out starting from the process of admitting students, the process of data collection and student administration, division of rooms or class division of students, majors of students, extracurricular activities, participation of OPPM

²⁷ Sumber diambil dari data EMIS MA Darul Hikmah Tawang Sari Tulungagung, <http://emispendis.kemenag.go.id/dashboard/?content=madrasah&action=lb&nss=131235040008>

administrators, to educators and education staff. This is as Susanne Kreitz-Sandberg's opinion which is quoted by Nihayatur Rohmah.²⁸

Things that need to be explored further regarding to the implementation of student management with full gender segregation are the substance of gender segregation itself. The policy since the beginning shows that MA Darul Hikmah carried out the separation between men and women, which could trigger gender gaps, gender bias, and even gender injustice²⁹. This policy of segregating men and women in education can be said to be a policy that is negative / gender biased.

Faqih stated that some discourse related to a gender perspective if it relies on management in educational institutions can be categorized into three models, they are gender neutral models, gender biased models, and gender responsive models³⁰. MA Darul Hikmah's segregation between men and women since the beginning can be categorized as a gender bias policy. However, if it is examined further in relation to access, opportunities, participation, use of infrastructure, all are given equally between men and women. There is no difference in access to education rights, selection of majors, madrasah and extra-curricular programs, active participation in the OPPM board, or organizing various madrasah activity programs in collaboration with pondok all given the same opportunities and access. Both male and female students each compile separate

²⁸ Nihayatur Rohmah, *Segregasi Gender dalam Pembelajaran Ilmu Falak*, Jurnal Al Mabsud, Vol.11, No.1, 2017, dalam <http://journal.iaingawi.ac.id>, accessed on Mon, 9 Desember 2019 at 21.56 WIB, p.7

²⁹ Mansour Fajih, *Analisis Gender dan Transformasi Sosial*, 21

³⁰ Ema Marhumah, *Konstruksi Sosial Gender di Pesantren: Studi Kuasa laki-laki atas Wacana Perempuan*, (Yogyakarta: LKIS, 2011), 103. Lihat pula Titis Thoriquttyas, Nita Rohmawati, "Segregasi Gender ...", 287-314

committees, organize separate programs, carry out learning with the same program at the same time, but with different locations and participants (separate men and women).

The Implementation of Gender Segregation in Managing The Learners in Madrasah Tsanawiyah Darul Hikmah

Implication can be meant as an involvement or a circumstance³¹. Implication can also be defined as a consequence or direct result of the findings in certain circumstances³². The situation referred here is gender segregation itself. The implementation of students' gender segregation at MA Darul Hikmah has two kinds, they are positive and negative implications. This is in line with the discourse on gender segregation, where there are two different opinion, pros and cons. The pro opinion is inseparable from the aspects of values that are maintained, the tradition of *pesantren* as a heritage of values as well as culture, maintaining norms as well as transferring values from these norms in the world of education. Education is not just a transfer of knowledge, but more than that, education is a process of cultivating humans, in which there is a process of cultivating values, character, and an attitude full of religious values that must be upheld. And one way is by implementing gender segregation. This is the result of Tamim's study which sparked that gender segregation is able to overcome the negative interactions of students³³.

³¹ Kamus Besar Bahasa Indonesia, accessed from <https://kbbi.web.id/implikasi>

³² Entrepreneurship Education Without Boundaries, Arti Kata Implikasi, diakses melalui <http://ciputrauceo.net/blog/2016/1/18/arti-kata-implikasi>

³³ Zaini Tamim dan Zubaidi, Implementasi..., 30-43. Lihat pula penyimpangan perilaku remaja yang terjadi di sekolah dan masyarakat bukanlah suatu keadaan yang berdiri sendiri dalam Sudarsono, Kenakalan Remaja (Jakarta : Rineka Cipta, 1995), 125-131

Meanwhile, the contra opinion states that gender segregation drives to gender bias, gender discrimination, gender inequality, and even gender injustice. They are caused by some access, attitudes, participation, and roles between men and women are differentiated. In fact, as what found in MA Darul Hikmah, although the learning policy was based on gender segregation, but in the substance learning implementation, there was no gender bias or inequality. This is because the gender segregation is carried out for location zones while all activities ranging from admission of new students, learning processes, participation in *madrasah* activities, participation in organizational activities are all given equal rights, access, roles, opportunities and opportunities. Even the numbers are evenly matched. But behind it all, there are still some negative impacts found, which are related to the psychological condition of students, considering that they are students in their developmental period.

In detail, it can be concluded that there are some positive and negative impacts. The positive ones are: First, by applying gender segregation it creates a secure sense and comfort in learning because the movements of students are not limited, there is no awkwardness, a sense of risk, and the students are able to optimize all of their potential. This further strengthens learning that applies drill and constructivist strategies through practice in daily and programmed habits. Students become free and active to learn to find their own competencies, knowledge, technology and things needed to develop their potential³⁴. The implementation will take the form of an Arabic-English debate, Arabic-English speech, and takhdimul qissoh.

Second, gender segregation can also fortify the students from slander and immorality. If men and women are not separated, there is a

³⁴ Hamzah Uno, *Orientasi Baru Dalam Psikologi Pembelajaran*.(Jakarta: PT Bumi Aksara,2012),hal.53

worry to raise some sexual desire between them. It is included as immoral acts or zina, if someone uses his/her eyes to see the ajnabiyyah woman, which is not his/her muhrim. Men and women whom are not mahram should not be united³⁵.

Third, gender segregation encourages the students to have a leadership spirit. Fourth, gender segregation encourages students to have a strong sense of self-confidence and independence.

On the other hand, the implication of gender segregation for students also has some negative impacts, including: first, it creates a rigid and unnatural relationship between men and women. Moreover, they will experience real life outside the madrasag that is not separated between men and women. It might even end up justifying if there is an assumption that gender segregation in education will limit access, participation, control and benefits of education for women, so that they will experience gender inequality.³⁶

Secondly, the lack of motivation to spur enthusiasm in learning because the class is homogeneous for one gender. Less wary and embarrassment when getting poor grades or even remedies. In addition, students tend to lack discipline, appear perfunctory, and tend to be lazy. All of them is done because of decreasing motivation. Meanwhile, motivation is the main element in learning and learning cannot take place maximally when

³⁵ Evi Muafiah, *Realitas Segregasi Gender di Pesantren*, Jurnal AnCoMS, April 2018, dalam <http://proceedings.kopertais4.or.id>, diakses pada senin, 24 Februari 2020 pukul 17.40 WIB, hal. 1075.

³⁶ Elfi Muawanah, *Pendidikan Gender dan Hak Asasi Manusia*, (Yogyakarta: Teras, 2009), hal. 54

motivation decreases. If it is related to Maslow's theory³⁷, the need for a sense of belonging (social, love, friends and social interactions) decreases.

CONCLUSION

The result of this study shows that the management of learners applied in MA Darul Hikmah is the management of gender segregation, because gender segregation has become the policy of Islamic boarding school as the basic element of *madrasah*. Among the reasons are: maintaining the inheritance tradition of the pesantren, reinforcing moral values of students, providing access and competitive opportunities for students, training independence, avoiding slander, and enforcing Islamic teachings.

Meanwhile, the management of learners' gender segregation is begun from the process of admitting students, the process of data collection and student administration, the placement test, student majors, extracurricular activities, participation of OPDM administrators, to educators and education staff. Systematically, the segregation of students seems to be gender biased, but substantially by providing equal opportunities, rights, access, roles, and participation between men and women, it can be concluded that MA Darul Hikmah implements gender ballancing management. That is, neither is favored nor vice versa is weakened.

By implementing gender segregation as one of the way to manage the learners, it is found that positive implications are more dominant compared to negative one. The positive implications lead the learners to gain psychological comfort in optimizing their potential and achievements and also for reinforcing religious teachings, fortifying themselves from negative behavior that drives them to slander, immorality, and violating norms.

³⁷ Teori Maslow dalam M.Arifin, *Kepemimpinan dan Motivasi Kerja*.(Yogyakarta: Teras, 2010), hal.34

Meanwhile the negative implications of this way lead to rigid relationships, awkward interactions with the opposite sex and weaken the motivation to learn and compete.

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