



# GENDER MAINSTREAMING IN ISLAMIC EDUCATION SUPERVISION: A CONSTRUCTIVE REFLECTION ON THE PERFORMANCE OF GENDER-ORIENTED SUPERVISION AT AS'ADIYAH SENGKANG ISLAMIC BOARDING SCHOOL

Imawati<sup>1</sup>, Misykat Malik Ibrahim<sup>2</sup>, Yuspiani<sup>3</sup>, & Ahmad Afiiif<sup>4</sup>

<sup>1,2,3,4</sup>Postgraduate Program of Universitas Islam Negeri Alauddin Makassar, Indonesia

Correspondence Email: [imawatipengawas@gmail.com](mailto:imawatipengawas@gmail.com)

## ABSTRACT

This study examines gender mainstreaming in Islamic education supervision through a constructive reflection on the performance of gender-oriented supervision at As'adiyah Sengkang Islamic Boarding School. The research employs a field study approach, utilizing in-depth interviews, participatory observation, and documentation as data collection techniques. These data are subsequently reduced, presented, and verified to draw conclusions. The findings indicate that gender mainstreaming in the supervision of Islamic education is grounded in a strong normative theological foundation within Islamic teachings. This serves as a paradigmatic framework for Islamic education, as reflected in the Qur'an, hadith, and various scholarly works that constitute the core of Islamic education studies at As'adiyah Sengkang Islamic Boarding School. The implementation of gender mainstreaming in Islamic education supervision can be categorized into three key dimensions: the subject of supervision, the supervision process, and the object of supervision. Additionally, the implications of supervision consistently position gender equality as a fundamental benchmark in Islamic education. As a constructive reflection on the performance of gender-oriented Islamic education supervision at As'adiyah Sengkang Islamic Boarding School, the study emphasizes that supervision should involve all stakeholders, transcending gender barriers while maintaining propriety and ethical considerations. Furthermore, the enrichment of materials, media, and strategies for gender-oriented Islamic education supervision should align with the institution's scientific vision to ensure its effectiveness and sustainability.

**Keywords:** Gender Mainstreaming, Islamic Education Supervision, Gender Perspective

## 1. INTRODUCTION

Islam is a religion deeply rooted in universal values such as humanity, justice, equality, compassion, and love. These principles form the foundation of its teachings, emphasizing the

inherent dignity and worth of all individuals. Within this framework, biological distinctions between males and females are understood as natural phenomena that should not impede access to these universal values. This perspective has given rise to scholarly discussions on gender mainstreaming, which seeks to align the vision of Islam as a religion of universal grace with the practical realization of gender equity. Nanik Mandasari (2022:51) underscores the urgency of gender mainstreaming, describing it as a policy imperative that must be integrated into all dimensions of social life to foster fairness and eliminate discrimination. The driving force behind gender mainstreaming in Islam is the commitment to transcend gender-based barriers, ensuring that the religion's vision of universal blessing is fully realized. To achieve this, gender mainstreaming must be systematically implemented across all aspects of societal interaction, dismantling patriarchal structures and promoting equitable opportunities for all individuals, regardless of gender.

Islamic education, as a process of nurturing students in alignment with Islamic values, plays a pivotal role in this endeavor. According to Rohinah M. Noor (2012:41), the educational process is designed to cultivate students' moral and ethical development, yielding constructive outcomes that extend across various dimensions of their lives. Specifically, Islamic education serves four key purposes: First, it enables students to recognize and understand the diverse values present in their social environments, ranging from familial ethics to broader societal, national, and international contexts. Second, it equips students with the skills necessary to develop and apply their own moral values within dynamic social systems, empowering them to make informed ethical decisions. Third, it encourages students to critically evaluate societal phenomena through the lens of ethical standards, fostering wisdom and discernment in addressing complex issues. Fourth, it familiarizes students with character values, instilling an awareness of their role in strengthening these values in everyday life. Through these dimensions, Islamic education not only shapes individual morality but also contributes to the broader goal of creating a just and equitable society.

The integration of gender-responsive principles into Islamic education is essential for advancing this vision. Gender-sensitive Islamic education challenges entrenched stereotypes and addresses systemic discrimination, particularly against women, by promoting values of equality and justice. A curriculum that emphasizes these principles provides equal opportunities for both men and women to thrive, fostering an inclusive learning environment. Moreover, such an approach aligns with the core teachings of Islam, which advocate for justice, respect, and the equal worth of all individuals. By incorporating gender perspectives into education, educators can highlight historical and contemporary examples of women's contributions to fields such as science, leadership, and spirituality, thereby challenging patriarchal narratives and inspiring students. Additionally, gender-responsive education prepares students to navigate the complexities of modern society, equipping them with the understanding and skills necessary to advocate for gender equality in various spheres, including family life, the workplace, and broader societal contexts. This not only enhances the quality of life for women but also strengthens the social fabric as a whole, paving the way for a more harmonious and equitable society.

The role of supervisors in this process is indispensable, as they hold a strategic position in the implementation and oversight of Islamic education. Hanida Hayati et al. (2021:74) emphasize that the supervision of Islamic education is a critical determinant of its success, ensuring that the

student development process is both systematic and comprehensive. Effective supervision maintains the quality of Islamic education, ensuring that its objectives are met and that students are equipped to embody its values in their personal and social lives. Through rigorous and thoughtful oversight, supervisors can help bridge the gap between theoretical principles and practical implementation, fostering an educational environment that is truly responsive to the needs of all students, regardless of gender.

In conclusion, the integration of gender-responsive principles into Islamic education represents a vital step toward realizing the vision of Islam as a religion of universal grace and justice. By dismantling gender-based barriers, challenging stereotypes, and promoting equitable opportunities, Islamic education can contribute to the creation of a more just and inclusive society. This requires not only a curriculum grounded in the values of equality and justice but also the active involvement of educators and supervisors who are committed to fostering an environment where every individual, regardless of gender, can thrive and contribute meaningfully to the world.

## **2. METHODS**

This research adopted a field research approach within a qualitative-descriptive paradigm, which sought to understand phenomena based on the perspectives and experiences of research subjects in their natural contexts. As Marinu Waruwu (2023:2898) explained, this paradigm relied on narratives and words to elucidate and describe the meanings underlying specific phenomena, symptoms, and social situations. By prioritizing the lived experiences of participants, this approach allowed for a deeper exploration of the social realities being studied, ensuring that the findings were grounded in the authentic voices and contexts of the research subjects.

Data for this study were collected through structured interviews and participatory observation. Structured interviews provided a systematic means of gathering detailed insights from participants, while participatory observation enabled the researcher to immerse themselves in the natural settings of the subjects, capturing nuanced behaviors and interactions that might otherwise have remained unnoticed. These methods were chosen to ensure a comprehensive understanding of the phenomena under investigation, balancing the depth of qualitative inquiry with the rigor of structured data collection.

The collected data were then processed and analyzed using the techniques proposed by Miles and Huberman, as cited by Rizaldy Fatha Pringgar and Bambang Sujatmiko (2020:319-320). This analytical framework involved three key stages: data reduction, data display, and conclusion drawing/verification. Data reduction referred to the process of simplifying and focusing the data by eliminating irrelevant information and identifying patterns or themes relevant to the research objectives. Data display involved organizing the reduced data into a structured format, such as matrices or charts, to facilitate analysis and interpretation. Finally, conclusion drawing/verification entailed synthesizing the findings to draw meaningful conclusions that addressed the predefined research questions. This systematic approach ensured that the analysis was both rigorous and transparent, enhancing the credibility and reliability of the research outcomes.

Through this methodological framework, the study provided a nuanced and contextually grounded understanding of the phenomena under investigation, contributing valuable insights to the broader academic discourse.

### **3. FINDINGS AND DISCUSSION**

The gender mainstreaming policy in the implementation of Islamic education at the As'adiyah Sengkang Islamic Boarding School was deeply rooted in the universal values enshrined in the Qur'an, hadith, and various scholarly works that form the foundation of Islamic education studies. Muhyiddin Tahir emphasized that gender represents a social framework for understanding the relationship between men and women in a manner that is fair and equitable. He argued that gender mainstreaming in Islamic education should guide both men and women toward a dimension of fair gender equality. According to Tahir, gender is not determined solely by biological differences but also encompasses social roles based on individual capacity, regardless of whether one is male or female (Interview, November 15, 2024). This perspective aligns with the views of S. Nilakusuma (1960:151-152), who asserted that men and women can position themselves in their respective roles in social life based on their potential. Eligibility for social access, Nilakusuma argued, is determined more by personal capacity than by gender. The term "gender" can be operationally understood as a social construct that regulates the relationship between men and women, shaped through socialization processes. This construct is often influenced by situational factors, such as local customs, which are formed through consensus and can evolve when circumstances necessitate change (Fatima Mernissi, 1994:xx).

Based on the researcher's observations, the orientation of gender mainstreaming at the As'adiyah Sengkang Islamic Boarding School was an effort to promote gender equality across various aspects of educational and social life within the pesantren environment. The goal of gender mainstreaming was to ensure that both male and female students had equal access to education, opportunities for self-development, and participation in pesantren activities. At As'adiyah, this began with inclusive policy and program reforms designed to address gender disparities and encourage the active involvement of all students, regardless of gender. One of the concrete steps taken was the development of a gender-sensitive curriculum, which incorporated materials on gender equality and women's rights. This curriculum aimed to enhance students' awareness and understanding of the importance of gender equality within Islam and in their daily lives. Additionally, the pesantren provided training and workshops for ustaz and ustazah to strengthen their capacity to teach gender equality values effectively.

Beyond the curriculum, gender mainstreaming at the As'adiyah Islamic Boarding School was also evident in the improved access to facilities and activities for female students. For instance, equal access was provided to dormitories, libraries, study spaces, and extracurricular and leadership programs. These measures ensured that female students had a supportive learning environment and equal opportunities to develop their potential. The support of pesantren leaders and the involvement of the community played a crucial role in advancing gender mainstreaming. Through dialogue and collaboration with parents, alumni, and the surrounding community, the pesantren fostered collective awareness of the importance of gender equality and empowered female students to become future leaders. The implementation

of gender mainstreaming at the As'adiyah Sengkang Islamic Boarding School aimed not only to create a fair and equitable environment but also to prepare a generation of students with a strong understanding of the importance of gender equality in building a more inclusive and just society. This initiative represented a progressive step toward holistic character development, equipping students with the insight and readiness to face global challenges.

In response to this, Tarmizi Tahir stated that the gender mainstreaming policy in the implementation of Islamic education at the As'adiyah Sengkang Islamic Boarding School was consistently directed toward reflecting the universal messages of Islam as teachings embodying *rahmatan lil 'alamin* (a mercy to all creation). He emphasized that values such as humanity, justice, egalitarianism, love, and compassion were integral to the educational process and were actively promoted within the institution (Interview, November 16, 2024). This demonstrated that gender mainstreaming in the implementation of Islamic education at the As'adiyah Sengkang Islamic Boarding School was not merely about ensuring equality between male and female students but also about internalizing the universal values of Islam. These values were embedded in all aspects of education and life within the pesantren, fostering an environment where respect and appreciation for every individual, regardless of gender, were prioritized. The As'adiyah Sengkang Islamic Boarding School sought to create a fair and inclusive environment where all students had equal opportunities to learn, develop, and contribute meaningfully.

The Islamic education curriculum at the pesantren included discussions on the importance of gender justice within Islamic teachings, emphasizing that Islam advocates for respect and equal treatment for all individuals. The concept of egalitarianism, or equality, was also a central component of gender mainstreaming at the institution. Students were taught that all human beings are equal before God and that no differences justify discrimination or injustice. This principle encouraged students to practice equality in their daily interactions and relationships. Additionally, the values of love and compassion were deeply integrated into the educational process. Students were encouraged to care for and support one another, reflecting the Islamic teachings of peace and brotherhood. The head of the pesantren and the teachers played an active role in fostering an atmosphere of affection and care, ensuring that every student felt valued and supported. By integrating these universal values, the As'adiyah Sengkang Islamic Boarding School not only promoted gender equality but also embodied the message of Islam as *rahmatan lil 'alamin*. This approach ensured that the education provided was not only knowledge-based but also focused on shaping the character and morals of students in alignment with Islamic teachings.

The performance of gender-oriented supervision in the implementation of Islamic education at the As'adiyah Sengkang Islamic Boarding School was structured around a framework that emphasized gender mainstreaming. This framework was divided into four categories: supervision subjects, supervision processes, supervision objects, and supervision implications, all of which used gender equality as a key benchmark. Fatmawati noted that Islamic education supervision was typically carried out by both internal and external parties, with a strong emphasis on incorporating gender perspectives as a reference point in its implementation (Interview, November 15, 2024). The subjects of supervision included all stakeholders involved in the educational process at the pesantren, such as teachers, administrative staff, and students. Internal supervision was conducted by the pesantren

leadership and internal committees, while external supervision was carried out by independent institutions or government agencies. These two forms of supervision worked collaboratively to ensure that the principles of gender equality were consistently and effectively applied.

The supervision process involved mechanisms and methods for monitoring and evaluating the implementation of gender-oriented education. This included observation, assessment, and feedback from all stakeholders, including students and parents. The participatory nature of this process ensured that diverse gender perspectives were considered and integrated into educational policies. The objects of supervision encompassed all aspects of education within the pesantren, including the curriculum, teaching methods, facilities, and extracurricular activities. Each of these elements was scrutinized to ensure the absence of gender bias and to guarantee that all students, regardless of gender, had equal access to learning and development opportunities. The implications of supervision were reflected in the outcomes and impacts of gender-oriented oversight, which contributed to a more inclusive and equitable learning environment. By integrating gender equality as a core reference, the pesantren was able to create an educational atmosphere that respected and supported the development of all students equally.

However, challenges in the supervision of Islamic education were noted, particularly in the interpretation of religious texts. Some interpretations appeared to perpetuate gender bias, especially in verses related to the relationship between men and women, leading to discriminatory or subordinate perspectives toward women. According to Sayyid Husayn al-Dhahabi (1985:19), this issue often arose due to three factors: first, a literal interpretation of the text without considering its broader context; second, partial or incomplete methods of interpretation that failed to consider the text as a whole; and third, reliance on weak (*dha'if*), fabricated (*mawdu'u*), or *Isra'iliyyat* hadiths in interpreting Qur'anic texts. These challenges highlighted the need for a more nuanced and comprehensive approach to interpreting religious texts in a way that aligns with the principles of gender equality.

Constructive reflection on the performance of gender-oriented Islamic education supervision at the As'adiyah Sengkang Islamic Boarding School revealed that such supervision required the involvement of all stakeholders across gender barriers. It also needed to adhere to the values of propriety and the enrichment of materials, media, and strategies to align with the scientific vision of the institution. Propriety in supervision meant that all actions were carried out respectfully, ethically, and in accordance with established norms, ensuring the protection of individual rights and the avoidance of gender bias. The enrichment of materials, media, and supervision strategies was equally important to ensure relevance and effectiveness. This included incorporating content that supported gender equality into curricula and teaching materials, using inclusive and accessible media, and developing supervision strategies that aligned with the pesantren's scientific vision. This vision emphasized holistic Islamic education, focusing not only on academic excellence but also on character and moral development rooted in Islamic values.

By involving all parties across gender barriers and equipping them with appropriate materials, media, and strategies, the As'adiyah Sengkang Islamic Boarding School was able to advance Islamic education with a gender perspective. This approach not only enhanced the

quality of education within the pesantren but also prepared a generation of students who understood and appreciated the importance of gender equality in society. Through these efforts, the As'adiyah Sengkang Islamic Boarding School positioned itself as a model for other Islamic educational institutions in implementing effective and inclusive gender-oriented education.

#### 4. CONCLUSION

Gender mainstreaming in the supervision of Islamic education is firmly grounded in normative theological principles derived from Islamic teachings, which serve as a paradigmatic framework for Islamic education. This framework is rooted in the Qur'an, hadith, and various scholarly works that form the foundation of Islamic education studies at the As'adiyah Sengkang Islamic Boarding School. The implementation of gender mainstreaming in the supervision of Islamic education can be categorized into four key dimensions: the subject of supervision, the supervision process, the object of supervision, and the implications of supervision. These dimensions consistently emphasize gender equality as a central benchmark for Islamic education.

As a constructive reflection on the performance of gender-oriented Islamic education supervision at the As'adiyah Sengkang Islamic Boarding School, it is evident that the supervision of Islamic education must involve all stakeholders, transcending gender barriers. This approach should remain aligned with the values of appropriateness and the enrichment of materials, media, and strategies for gender-oriented Islamic education supervision. Furthermore, these efforts must be consistent with the scientific vision developed within the institution.

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