

**GENDER EDUCATION IN SCHOOL
(CASE STUDY OF GENDER EDUCATION IN ISLAMIC FEMALE
SCHOOL IN MADRASAH ALIYAH NAHDLATUL ULAMA MUALIMAT
MALANG)**

THESIS

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**SOCIAL SCIENCE EDUCATION DEPARTMENT
TARBIYAH AND TEACHING TRAINING FACULTY
STATE ISLAMIC UNIVERSITY OF MAULANA MALIK IBRAHIM
MALANG**

June, 2016

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(CASE STUDY OF GENDER EDUCATION IN ISLAMIC FEMALE
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MALANG)

*Submitted in Partial Fulfillment of the Requirements for the Education Degree (S.
Pd) with a Major of Social Science Education Faculty of Tarbiyah and Teaching
Training State Islamic University of Maulana Malik Ibrahim Malang*

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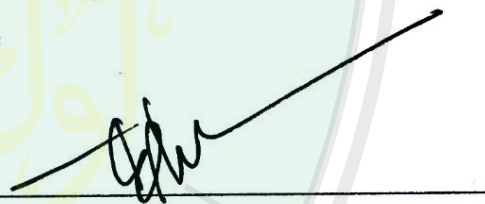
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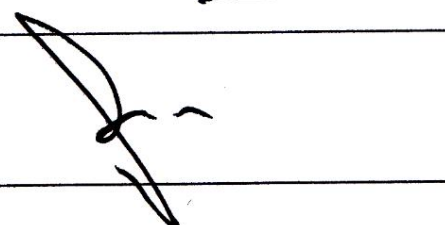
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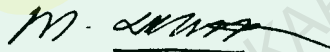
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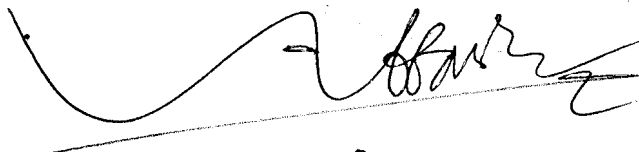
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Assalamualaikum Wr Wb

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2.	22 th March 2016	Chapter I	2.
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10.	10 th June 2016	Can join in thesis	10.

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DECLARATION OF AUTHORSHIP

I certify that the thesis I wrote to fulfill the requirement for Sarjana Pendidikan (S.Pd) entitled ***“GENDER EDUCATION IN SCHOOL (CASE STUDY OF GENDER EDUCATION IN ISLAMIC FEMALE SCHOOL IN MADRASAH ALIYAH NAHDLATUL ULAMA MUALIMAT MALANG)”*** is truly my original work. It does not incorporate any materials previously written or published by another person, except those in quotations and bibliography. Due to fact, I am the only who responsible for the thesis if there is any objection or claim from others.

Malang, 20th June 2016

Habib Syafi'udin

DEDICATION

I dedicate to Allah SWT the Lord of the world and the Prophet Muhammad SAW as a light bearer of truth, with all humility.

I dedicate the result of my work to special person in my life. For my beloved parents, my strong father Ismail Maddakum and my patient mother Ainul Husna, may Allah mercies them always.

I dedicate to my lovely siblings, handsome brothers Shohib Naufal Fadhil and also my beautiful sister Rukhila Maria Ulfa, may Allah love them always.

I dedicate to All My Friend especially from ICP class, and commonly all of my friend at social department. Thanks a lot for everything.

MOTTO

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ
وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ
وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ
اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

“Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so - for them Allah has prepared forgiveness and a great reward.”

(Q.S Al Ahzaab: 35)

“ Girls can be athletic, guys can be feelings. Girls can be smart. Guys can be creative. And vice versa. Gender is specific only to your reproductive organs (and sometime not even to those), not your interest, likes, dislikes, goals, and ambitions.”

(Connor Fanta)

PREFACE



All praise be to Allah the all mighty, who has giving us mercies and blessing until I can finish this thesis on the title "*GENDER EDUCATION IN SCHOOL (CASE STUDY OF GENDER EDUCATION IN ISLAMIC FEMALE SCHOOL IN MADRASAH ALIYAH NAHDLATUL ULAMA MUALIMAT MALANG)*" on time. Sholawat and Salam always be presented to our prophet Muhammad SAW, the last messenger of Allah who has save the human's life from destruction to safety namely Islam is the true religion.

This thesis is proposed to fulfill the last task of academic requirement as the last task for getting bachelor or under-graduate degree.

The author never forget to thanks beloved parent that always give motivation to study hard until getting the bright future and some special persons in supporting and guiding me to finish this thesis. Those are:

1. Prof. Dr. H. Mudjia Rahardjo, M.Si as Rector of Maulana Malik Ibrahim State Islamic University of Malang
2. Dr. H. Nur Ali, M.Pd Dean of Tarbiyah and Teaching Training Faculty
3. Dr. H. Abdul Basith, M.Si, as the Chief of Social Science Education Department.
4. Dr. H. Zainuddin, MA, the advisor who always guide and motivated to completed this thesis perfectly and on time.

5. All my Lecturer in Maulana Malik Ibrahim State Islamic University of Malang thankyou for giving the gold of knowledge for me.

6. My classmate on ICP Class 2013 Uur, Saikhu, Amrita, Ilvi, Alvin, Fida, Novi, Leli, Linda, Bitul, Mual, Nikma, Nanang, Qorry, Fitri, Farla and Luza. Thankyou so much, all of you are best partner ever.

7. All of My Friend at Social Sciences Department 2012.

The last, author believe that there are so many mistakes in this thesis, so that I never forget to ask some suggestion. May Allah give us his mercies and blessing.

Malang, 20th June 2016

The Author

ARABIC - INDONESIAN transliteration

Penulisan transliterasi Arab-Latin skripsi ini menggunakan pedoman transliterasi berdasarkan keputusan bersama Menteri Agama RI dan Menteri Pendidikan dan Kebudayaan RI no 158 tahun 1987 dan no 0543 b/U/1987 yang secara garis besar dapat diuraikan sebagai berikut

A. Huruf

ا	= a	ز	= z	ق	= q
ب	= b	س	= s	ك	= k
ت	= t	ش	= sy	ل	= l
ث	= ts	ص	= sh	م	= m
ج	= j	ض	= dl	ن	= n
ح	= h	ط	= th	و	= w
خ	= kh	ظ	= zh	ه	= h
د	= d	ع	= ‘	ء	= ‘
ذ	= dz	غ	= gh	ي	= y
ر	= r	ف	= f		

B. Vokal Panjang

Vocal (a) panjang = a

Vocal (i) panjang = i

Vocal (u) panjang = u

C. Vokal Diftong

أَوْ = aw

أَيَّ = ay

أُو = u

أَيَّ = i

ROMANIZATION OF ARABIC

Sometimes they call this system Romanization. The more you go further in our trip the more you will fully absorb it. Consider the Chart below for better and clear understanding:

pronunciation	Transliterated	Isolated	Transcription	pronunciation
أَلِف	ʾalif	ا	Ā	Like A in Apple
بَاء	bāʾ	ب	B	Like B in Baby
تَاء	tāʾ	ت	T	Like T in Tree
ثَاء	thāʾ	ث	th	Like the Th in Theory
جِيم	Jīm	ج	j	Sometimes like the G in Girl or like the J in Jar
حَاء	hāʾ	ح	h	Like the h in he yet light in pronunciation
خَاء	khāʾ	خ	kh	Like the Ch in the name Bach
دَال	dāl	د	d	Like the D in Dad
ذَال	zāl	ذ	z	Like the Th in The
رَاء	rāʾ	ر	r	Like the R in Ram
زَاي	zāy	ز	z	Like the Z in zoo
سِين	sin	س	s	Like the S in See
شِين	shin	ش	sh	Like the Sh in She
صَاد	sād	ص	s	Like the S in Sad yet heavy in pronunciation
ضَاد	dād	ض	d	Like the D in Dead yet heavy in pronunciation
طَاء	ṭāʾ	ط	ṭ	Like the T in Table yet heavy in pronunciation
ظَاء	ẓāʾ	ظ	ẓ	Like the Z in Zorro yet heavy in pronunciation
عَيْن	ʿain	ع	ʿ	Has no real equivalent sometimes they replace its sound with the A sound like for example

				the name Ali for علي/ ali/
غَيْن	ghain	غ	gh	Like the Gh in Ghandi
فَاء	fā'	ف	f	Like the F in Fool
قَاف	Qāf	ق	q	Like the Q in Queen yet heavy velar sound in pronunciation
كَاف	Kāf	ك	k	Like the K in Kate
لَام	Lām	ل	l	Like the L in Love
مِيم	Mim	م	m	Like the M in Moon
نُون	Nun	ن	n	Like the N in Noon
هَاء	hā'	ه	h	Like the H in He
وَاو	Wāw	و	W(aw, au, u)	Like the W in the reaction of astonishment saying: WAW!
يَاء	yā'	ي	Y (ay, ai, ī)	Like the Y in you
هَمْزَة	hamza	أ إ ع أ	Latter will be discussed separately	Seen latter because it differs according to case and context

NOTE: Any transliterated word from now on will be written between two slashes in which a syllabus is written to form a word. Like for example the verb /ka/ + /ta/ + /ba/ {three syllabuses} means /kataba/ {one word} for the verb "to write".

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**4. The Impacts of Applying Gender Education for Female Students in
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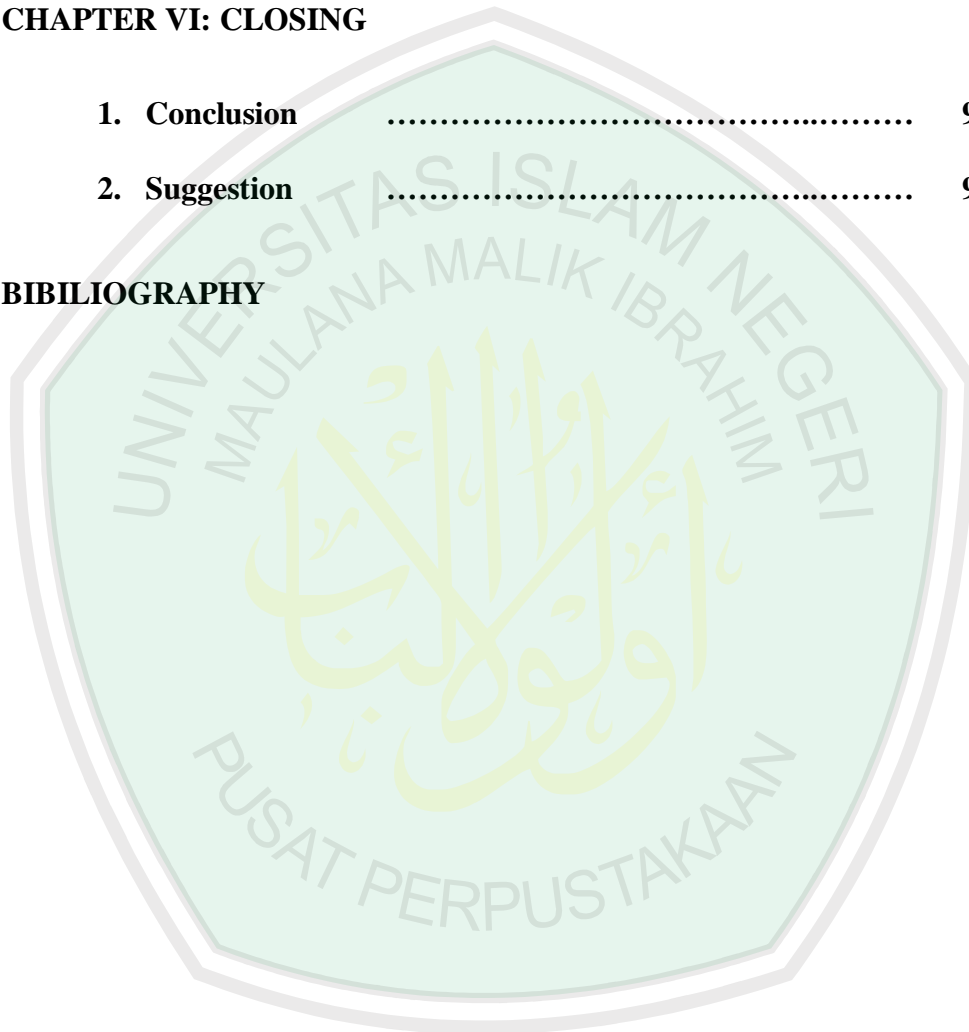
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ABSTRAK

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Kata Kunci: Pendidikan Gender, Sekolah Perempuan Puteri, Studi Kasus

Pendidikan merupakan alat penting dalam perubahan perilaku manusia, terlebih dalam proses perkembangan dan pembangunan. Isu tentang gender yang banyak menyebar di era global saat ini menjadi penting untuk dibahas. Agama islam seringkali dituduh sebagai sumber ketimpangan gender saat ini. padahal, secara jelas islam melalui al quran dan metode pendidikannya membantah. Pendidikan islam sangat menghargai kesetaraan gender dan pemberdayaan wanita, sejak dahulu hingga kapanpun.

Tujuan penelitian ini untuk mengetahui bagaimana proses pendidikan gender diterapkan dalam sekolah islam, terlebih yang menjadi objek penelitian adalah sekolah khusus putri. Berlanjut, peneliti focus kepada background penerapan pendidikan gender, bagaimana proses implementasi berlangsung, metode yang digunakan, serta dampak yang ditimbulkan dari proses pendidikan gender. Dengan demikian, peneliti menggunakan metode kualitatif untuk memperoleh data yang diinginkan secara akurat.

Hasil penelitian yang dilakukan menunjukkan jika background penerapan gender di Madrasah Aliyah NU Mualimat malang berasal dari ide ulama yang mengharap munculnya generasi pemimpin muslimah cerdas. Sementara dalam penerapannya di sekolah, pendidikan gender diajarkan implisit sebagai karakter siswa dalam pembelajaran dalam kelas dan kegiatan extracurricular. Lebih jauh, guru menggunakan berbagai variasi method seperti rational method (manhaj ' aqli); intuitive method; (manhaj dhawqi); dialogue method; model method dan ordinary method. Pendidikan gender yang dilakukan secara menyeluruh dan continued mampu menarik minat belajar siswaterhadap isu gender dan peran wanita. Para siswa menjadi open minded dan percaya diri terhadap kemampuan mereka, sehingga nantinya mampu menjadi pemimpin muslimah yang cerdas dan kompetitif.

ABSTRACT

Syafi'udin, Habib. 2016. *GENDER EDUCATION IN SCHOOL (CASE STUDY OF GENDER EDUCATION IN ISLAMIC FEMALE SCHOOL IN MADRASAH ALIYAH NAHDLATUL ULAMA MUALIMAT MALANG)*. Thesis, Social Science Education department, Tarbiyah and Teacher Training Faculty, State Islamic University of Maulana Malik Ibrahim Malang. Advisor, Dr. H. Zainuddin, MA.

Keywords: Gender Education, Islamic Female school, Case Study

Education is an essential in human behavior changes, especially in the process of growth and development. The gender issue is widely spread in current global era being important to be discussed. Unfortunately, Islam accused of being the source of gender imbalance oftentimes. Actually, Islam is clearly through the Al Quran and educational method is denied. Islamic education is very appreciative of the gender equality and empowerment of women whenever.

The purpose of this research is to find out how the process of gender education applied in the Islamic school, which the object is female school. Research are focus on the background, the process of implementation, the methods are used, as well as the impact of the process of gender education. Thus, the researchers used a qualitative method to obtain the desired data accurately.

The results of this research indicates that background of gender education implantation in Madrasah Aliyah Nahdlatul Ulama Mualimat Malang comes from the founder idea, who hoped next-generation intelligent Moslem leaders. Whereas gender education is taught as implicit character building in classroom and extracurricular activities. Furthermore, teachers are used variety of methods such as rational method (*manhaj ' aqli*); intuitive method; (*manhaj dhawqi*); dialogue method; modeling method and ordinary method. Gender education has been done thoroughly and continued in learning already interest the students on gender issues and women role. The students being open minded and confident against their ability, so that ready to be *muslimah* who are intelligent and competitive.

خلاصة

شفيع الدين، حبيب. ٢٠١٦- التربية الجنسية في المدارس (حالة لتعليم الجنس فيالمدارس الإسلامية في مدرسة عليا نهضة العلماء معلمات مالانغ)، الاطروحة إدارة "تعليم العلوم الاجتماعية"، التربية، وكلية تدريب و المعلمين، "جامعة إسلامية حكومية مولانا الملك إبراهيم مالانغ. مستشار، الدكتور زين الدين، الماجستير.

التعليم مهم في تغيير السلوك البشري، لا سيما في عملية النشئة والتنمية. وتنتشر مسألة نوع الجنس في هذا العصر ان يناقش . لكن الدين الإسلام متهم لاختلال الجنسين في كثير. الواقع، رد الإسلام في القرآن و تربيته في ذلك. التربية الإسلامية تحترم جدا للمساواة بين الجنسين.

والغرض من هذا البحث معرفة التربية الجنسية في المدرسة الإسلامية، والكائن مدرسة الإناث. البحوث هي التركيز على الخلفية، وعملية التنفيذ، واستخدام الأساليب، فضلا عن تأثير عملية التعليم بين الجنسين. ، استخدم الباحثون أسلوب نوعي للحصول على البيانات المطلوبة بدقة.

نتائج هذه البحوث تشير أن الخلفية التربوية الجنسية في "مدرسة عليا نهضة العلماء معلمات مالانغ" يأتي من فكرة المؤسس، الذي يأمل القادة المسلمين الذكي. التربية الشخصية تعلم التربية الجنسية في الفصول و الخارج المناهج الدراسية. و على ذلك، المعلمين وتستخدم متنوعة من أساليب مثل أسلوب رشيد (المنهج ' عقلي)؛ طريقة بديهية؛ (المنهج دهاوقي)؛ أسلوب الحوار؛ أسلوب النمذجة والأسلوب العادي. التربية الجنسية استمرت في التعلم و اهتمت الطلاب. اذا الطلاب مفتوح التفكير وثقة ضد قدرتها، حتى استعداد لتكون المسلمة ذكية ومنافسة

CHAPTER I

INTRODUCTION

1. The Background

Human resources as most effective media to build a nation, they are need some informations and skills. Everyone born with their own respective privileges and weaknesses, and education is important to maximize their ability and minimize the fault. Education is absolutely valuable, it determines the development of culture, mindset, ideology, and human personal skills.

Education construct the society to make it better, and is the key to build quality civilizations and uphold principle of equality. Education as a process of learning and adjustment, which run continuously toward cultural values and society's ideals.¹ Education play an important role to change the human being mindset, including their violates behavior across the principle of human's equality. In practice today, the traditional society fails to be discriminatory and social disparities and it can be found in human role separation based on their gender. The gender misconception is the construction of culture, idea, social rules, and human behavior. The most strategic area to disintegrate this misconception is education.

Actually, the concept of gender has been discussed by modern society already, along with science and technology rising up. The term of gender

¹ Ayzumardi Azra, *Esai-Esai Intelektual Muslim dan Pendidikan Islam* (Jakarta: Logos Wacana Ilmu, 1998), vol.1 p. 4

introduced by social scientists to explain the difference in female and male as a creation of God, which is absolutely different between innately and cultural creations. This distinction is important, because it blended by society oftentimes.² Surprisingly, anthropologist has been identified the gender equality in pre-primitive era. At that moment, human community called as “savage society” who lived one million years ago practiced the material system (mother-centered), when woman dominate the society to control. Anthropologist said that is the new era of social and gender equality.

The difference conception of gender has big influence toward social viewpoints and social behavior. The concept of gender also managed the role, responsibilities, functions and even the human activity in society. This concept of gender glued "eternal role" as consequences over their gender. Actually, biological gender is a creation of God, come naturally, and not interchangeable. While gender is simply role created by social community, culture and ages. But, the misconception suggested everyone to believe this kind of social role. Mansour Fakih said that gender is the social construction, which is give the human disparity between male and female based on their cultural background. Gender also play their rules, and it came from their swindle to head off women access usually.³

² Puspitawati, *Gender Dan Keluarga: Konsep dan Realita di Indonesia* (Bogor: PT IPB Press, 2012), p.1

³ Mansour Fakih, *Posisi Kaum Perempuan dalam Islam: Tinjauan dari Analisis Gender* In Mansour Fakih, Et Al ., *Membincang Feminisme Diskursus Gender Perspektif Islam* (Surabaya: Risalah Gusti: 1996), Vol I. p.10

The traditional concept of gender has some negative effect for women especially: first, women reputed as subordinator part, and they are life in second class. Society believe their girl only become a housewife only, and they ignored the education. Second, women demanded as good service for their husband, women should be stronger to manage children, housekeeping, cooking, and others. Third, women called as feminism which is mean that they are available to help their husband more.⁴

Nowadays, religion is often accused of the social injustices. Religion shapes the ideology of gender, and shape the partiality between male and female. Major of people believe the woman are weak, timid, less intelligent and controlled by men (husband). This ideology of gender constructed role of duty in society, responsibilities, and functions in our activity. Indeed, Islam care about the gender phenomena and it has been widely discussed. The principal of equation in Islam between human beings (included men and women, nations, tribes, and heredity) are well appreciated, graft in the QS.Al-Hujuraat: 13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا۟

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

⁴ Ainul Yaqin, *Pendidikan Multikultural: Multi-Cultural Understanding untuk Demokrasi dan Keadilan* (Yogyakarta: Pilar Media, 2005) p. 125

“Human beings, We created you all from a male and a female, and made you into nations and tribes so that you may know one another. Verily the noblest of you in the sight of Allah is the most God-fearing of you. Surely Allah is All-Knowing, All-Aware.” (QS. Al-Hujuraat: 13).

This verse as review about human similarities between male and female and all kind of human differences are same in spiritual dimensions as well in social activities. It's also refutes the view of men and women differences that make social discrimination. The principal of human equity in the holy Quran still ignored, and create the gender misconception⁵.

Indeed, Quran said that human (male and female) is equal and their capacity only based on their god-fearing. Oftentimes, Male in Quran called as the protector, the witness, polygamy, and the others, but it's not shown the superiority. Quran said that everybody has the opportunity and responsibility as “*Khalifah*” in the world. Male and female created by Allah as complementary parts, as the “*Khalifah*” to keep the world on peace and be better civilization.

The human discrimination about gender perspective should be reduced, and all of social institution are responsible. Education has big effect to make the differences, repair it and construct the role community. Education is the human effort to changed their personality, appropriate the

⁵ Sarifa Suhra, *Kesetaraan Gender dalam Perspektif Al-Qur'an dan Implikasinya Terhadap Hukum Islam*, 2013, Jurnal Al-Ulum Vol 13 No. 2 p. 375

value, religion, and rules of society based on their culture. Some people also called *Education as Character Building* for child, and good when students take it early.⁶ Therefore, existence of education gender important to improve the student quality. Prior to islamic institutions to develop the Moslem insight about gender, especially for female students. Child's learning-related gender equality should be given early to reduce the possibility of discrimination. Teacher in school that is very strategic agent to instill gender equality attitude considering they constantly interact sufficiently dominant for the child. The teacher should be able to put up student awareness of gender equality and avoid the girls discrimination practice. Teacher also expected to be sensitive agent of gender, who is control the class condition and student activity.

An Islamic education is absolutely important for children, as their basic knowledge and build their own characters. There is two categories of Islamic education importance: first, education as the process of “enculturation” and behavior socialization based on consciousness of community. And second, education as student facility to dig their potency and develop it in the next, based on their life requirement. The statement above shown that Islamic education needed to develop the child as our next generation based on capability.⁷ The Islamic education not only build the

⁶ Zuhairini. *Metodik Khusus Pendidikan Agama*. 1983. Surabaya: PT Pustaka Nasional, p. 27

⁷ m

knowledge aspects, but also the religious things and human spiritual. Islam always supporting the process of learning, and everybody agreed. For your information, the first Quran verses (Al –Alaq: 1-5) is talk about studying and that indication of education urgent. Another verse shown it, look at Q. S. Al- Mujaadila : 11

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُزُوا فَانْشُزُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

“O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do.”⁸

Madrasah Aliyah Nahdhlatul Ulama Mu'alimat Malang is one example of Islamic educational institutions in the city of Malang. Located at Ade Irma Suryani no. 374 Malang. Madrasah Aliyah Nahdhlatul Ulama Mu'alimat has its own uniqueness compared similar Foundation in the city of Malang. The teaching and learning activities enforced separation between

⁸ Al Quran dan Terjemanya, Surah Al-Mujaadila:11

male and female learners. Madrasah Aliyah Nahdhlatul Ulama Mu'alimat Malang is the high school level school for female students. The learning activities dominated by female, teacher and staff also consist of women, and a bit of men. As for the male students are in the Madrasah Aliyah Nahdhlatul Ulama Mu'alimin Malang, located at Kapten Pierre Tendean no. 15, Malang. The existence of the Madrasah Aliyah Nahdhlatul Ulama Mu'alimat could be an interesting research objects related to gender issues in Islamic education today. And finally the researcher take this issue and write down in this thesis entitled **Gender Education In School (Case Study Of Gender Education In Islamic Female School In Madrasah Aliyah Nahdlatul Ulama Mualimat Malang).**

2. Focus of Research

1. How is the Background of gender education for female students in Madrasah Aliyah Nahdlatul Ulama Mu'alimat Malang?
2. How does the implementation of gender education for female students in Madrasah Aliyah Nahdlatul Ulama Mu'alimat Malang?
3. What is the method of gender education implementation for female students in Madrasah Aliyah Nahdlatul Ulama Mu'alimat Malang?
4. How is the impacts of applying gender education for female students in Madrasah Aliyah Nahdlatul Ulama Mu'alimat Malang?

3. Aims of Research

1. To know the background of gender education for female students in Madrasah Aliyah Nahdlatul Ulama Mu'alimat Malang.

2. To know the implementation of gender education for female students in Madrasah Aliyah Nahdlatul Ulama Mu'alimat Malang.
3. To know the method of gender education implementation for female students in Madrasah Aliyah Nahdlatul Ulama Mu'alimat Malang.
4. To know the impacts of applying gender education for students in Madrasah Aliyah Nahdlatul Ulama Mu'alimat Malang.

4. Usability research

Some of the benefits that can be gained from this research are:

1. Theoretical Uses

This research expected to provide additional insight into sciences treasury regard to the quality of education in Malang and be a source of information and reference as well as users service. The results also available for study of comparison as a further basis for subsequent research.

2. Practical Usability

The results of this study are expected to provide information of school and become the basis guidelines to direct the school towards the fulfillment of the student satisfaction and needs. School is highly expected to be improve student quality and have contribution for national education development.

5. Terms of Research

Terms of study used as concepts, and terms are need the definition to describe the title completely. In qualitative approach, terms described is felt will provide different interpretations of the readers. Therefore, an explanation and definition of concept given by researcher, there is some important terms:

1. Case study

Case study is a published report about a person, group, situation that has been studied over time. The case that is the subject of inquiry will be an instance of class phenomena that provides an analytical frame which is conducted and the case explicates.

2. Gender

The state of being male or female division of a species, especially as differentiated by social and cultural roles and behavior rather than biological ones.

3. Education

The act or process of imparting or acquiring general knowledge, developing the power of reasoning and judgment, and generally preparing oneself intellectually for mature life.

4. Female school

An institutions for education, which is dominated by women in the process of learning daily. The school in this research consist of female student only, female teacher major, and bit of men staff.

6. Research Originality

There is some research, which is published related by gender education, the research conclusion can be inspired and help the researcher to collect data and information more.

Budi Ichwayudi⁹, write down his study, and he focus on the gender sensivity on the learning process in MI Wali Songo and SD Muhammadiyah, then the relation of gender in teacher environment, and the relation of gender in the curriculum.

The research found that MI Wali Songo dan SD Muhammadiyah Gempol, Pasuruan level have been organized education gender sensitivity reflected. However in practice has not been perfectly, cause of common assumption that male dominance seen relevant in the community. Next, the relation of gender in teacher environment showed male domination. In the case, male teacher always gets a more respectable in any activity. For example: meetings of the teacher in the school environment then the opinions, suggestions, input and criticism from the male teachers placed more. Other, the

⁹ Budi, Ichwayudi, *Kesetaraan Gender di Lembaga Pendidikan Islam Pasuruan (Studi Atas Gender Mainstreaming pada MI Wali Songo dan SD Muhammadiyah Gempol, Pasuruan)*. 2013, Lembaga Penelitian Iain Surabaya.

male teacher become a leader of action in the result of meeting and organization in such activities. Moreover, the curriculum expected began to show gender equity, but in practice dominance of male is exist. Especially the Islamic curriculum just showed on male domination, reflected when students being rote-memorized surah in al-Quran, when praying, or even LDK (Exercise of leadership), it will be clearly unbalance. The subordination of women always happen, and men always been dominant in the activities in the world of education.

The other side, Mufidah¹⁰ focus on the Factors causes PUG implementation in Islamic education still has not met expectations, then researcher also look at the concrete steps of Kemendiknas in the PUG implementation in education.

Research results shown the factors, such are: *First*, the commitment for gender issues in Islamic education is still low, so that PUG implementation in the form of policy, management, and learning process in Islamic education has not been fullest. *Second*, a number of data gaps on gender has not been followed up through gender analysis. *Third*, limit of human resources has insight into gender in an Islamic perspective. *Fourth*, the lack of CIE (Communication, Information, and Education) media impact the low level of community support PUG in Islamic education. *Fifth*, the gender budget allocation into the unit level of education is unavailable.

¹⁰ Mufidah Ch, *Strategi Implementasi Pengarusutamaan Gender Bidang Pendidikan Islam*. 2011. Journal Al-Tahrir Vol.11, No. 2. Malang

Next, researcher also found some steps of PUG implementation, *First*, Permendiknas No. 84 of 2008, On Implementation of Gender Mainstreaming guidelines for education; *Second*, Renstra 2010 – 2014 explicitly lists "gender equality". *Third*, Pokja PUG has education levels national, provincial, and partly in the district/city level.

The last, Laelatussaadah¹¹ made her study on gender equality in learning process and gender implementation on management in junior high schools in district of Kresek Balaraja Banten.

Then, based on observation results about gender equality in education, the process of junior high schools learning in district of Kresek Balaraja Banten is no difference for men and women principally, both in terms of the learning material, method of delivery, the system of learning and evaluation learning. But sometimes boarding culture and environment greatly affects the existence gender disparity, particularly in terms of the determination activities extracurricular activities. For managing the student, school give optional majors. There is no difference between men and women that is seen from the achievements, interests, and talents of students. Although there is *Engineering majors* dominated by male student and *Secretary majors* are dominated by female. But, in essence of selection majors depends on the ability, while the school just as a facilitator.

¹¹ Laelatussaadah. *Aplikasi Kesetaraan Gender Dalam Pendidikan Pada Sekolah-Sekolah Menengah Kecamatan Kresek Balaraja Banten*. 2007. Skripsi. Jurusan Kependidikan Islam Fakultas Ilmu Tarbiyah Dan Keguruan Uin Syarif Hidayatullah. Jakarta

7. Research structure

Chapter I, introduction describes the background of problem, the focus of research, the aims of research, usability of research, the originality of research, terms use in research and research structure.

Chapter II, literary view study of theories, this chapter discuss the Background of Gender Education in Indonesia, Islamic Education Related Gender, includes: Understanding education, purpose of education, Islamic education method, Education policy based on gender mainstreaming. Then, Implementation of Gender Education in Indonesia, and also Socialization of Gender Equality.

Chapter III, Research method includes: Research Approach, Researcher Presence, Location, Data source, Data Collection, Data Analysis, and Procedure.

Chapter IV, Data explanation which explain finding based on truly experience in school. The data explanation describe the condition, interview outcome, and observation result. The researcher write down the data to imagine the reality for readers.

Chapter V Discussion of the research results based on the theoretical review on Chapter II and data result on Chapter IV. The result used to answer the focus of this research.

Chapter VI, Closing consist of conclusions, and suggestions.

CHAPTER II

LITERARY VIEW

A. The Background of Gender Education in Indonesia

The term of gender in Indonesia, has misconceptions often. For example, many people consider that gender is only concerned with the division and classification based on sex. The distinctions appears in our daily lives, including the public division and domestic spaces between men and women.

Fundamentally, there is a distinction between gender and sex. Sex is the division of a person coming from the Lord which is supernaturally, then gender is actually created by the social environment. The difference of human beings based on sex, tend to a physical form like apples, mustache, penis, producing sperm, and so on. Whereas in such women has breasts, no mustache, no apples, has oviduct, menstrual, pregnant, giving birth, breastfeeding and so on. Biological sex is the creation of God only, naturally, unchangeable, and immortally.

On the other side, gender is the result of social agreement and not supernaturally. It could be different concept of gender in a community and others, based on the cultural and social rules. Gender can be defined as the difference of the role, functions, status and responsibilities on men/women as a result of social culture. The concept through the process of socialization from generation to the next. In other cases, a culture driven by a patriarchal

culture interpret biological differences as indicators of behaviors. Further, the system regulate social restrictions, access, participation, and control. Finally, it shape the demands of the role, duties, and responsibilities of the position that proper performed by men or women.¹² The difference of the sex has been used as granting social roles and challenge. It also arrange the fundamental rights of men and women, which implies access and participation of economics, politics, and education.

To prevent the adverse of the man domination, appeared in formation of global strategy in terms of gender equality. This idea commonly known by the term “*Gender Mainstreaming*”. The definition of gender mainstreaming that is often cited is derived from the United Nations through the *Economic and Social Council* in 1997 which States that are:

Mainstreaming a gender perspective is the process of assessing the implications for women and men of any planned action, including legislation, policies or programs, in all areas and at all levels. It is a strategy for making women's as well as men's concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and programs in all political, economic and societal spheres so that women and men benefit equally and inequality is not perpetuated. The ultimate goal is to achieve gender equality.¹³

Moreover, there is the facts of gender education in Indonesia, based on UNICEF Facts sheet on girl s education¹⁴:

¹² Herien Puspitawati, *Konsep, Teori dan Analisis Gender*. 2013, Departemen Ilmu Keluarga dan Konsumen Fakultas Ekologi Manusia- Institut Pertanian Bogor, p. 2

¹³ Division for The Advancement of Women United Nations Department for Economic and Social Advisors, Report Of The Economic And Social Council For 1997

¹⁴ M

1. The Government of Indonesia to develop “9-year compulsory education” the since 1994.
2. Almost all children, both men and women, in primary school reached 93% APM (number of Participation) and have not gender gap. Then, at the level of junior high school APM drops to 61.6%, and the ratio for girls is slightly higher (62.4%) than for a boy (60.9%).
3. Children who live in urban areas (71.9%) are studying more than rural areas (54.1%) in junior high school level.
4. Children with low incomes, had lower APM than high income
5. The Ministry of education data showed a gender gap significantly between the number of boys and girls who dropped out from school. On 2002, about 1.8 million elementary school children aged 7-12 years, and 4.8 million children aged 13-15 year, did not school anymore.
6. The number student aged 15-24 years who educated are high: 96.6% in 1992 and 98.8% in 2002.
7. As much as 85% of girls in Indonesia who are aged 15 – 19 years have misconceptions about HIV/AIDS or never heard AIDS terms.

The facts of Indonesian education give us complicated reality, this important sector should be saved quickly. As the result, there is some gender education problem today;¹⁵

1. Gender bias on Textbooks seen today already and there is many stereotypes used in schools. The results of analysis contents used in elementary school indicates that the illustrations more accentuate males than girls. The boy also described more diverse and creative role than girls. In addition, the male also more mentioned in the books than women.
2. The gender stereotypes continue to exist, it reflected by the student specializing in vocational schools and universities. It appears the "discrimination is done consciously" by girls as well as men. Science and social a lot taken by female students while the technology studied more by male students
3. There is already a national policy to promote equality of men and women, but is quite programs to overcome inequality problem education by providing opportunities for marginal and poor girls.
4. Understanding in gender equality in job distinctions are remained poor. It caused of complicated issue, the concept of a gender associated and adapted to the socio-cultural traditions in Indonesia, so the gender issues as elusive society.

¹⁵ UNICEF, Ibid, p. 3

5. Early Marriage. This is became one of the important issues in Indonesia because it will make the child women could not be educated.

Based on the gender problem above, Indonesia trying to solve gender misconception and the education implementation related. To reach the targets, Indonesian policy-are realizing the equal access of education and gender insight for all boys and girls. Then, the government also decreases the *illiterate level* especially for women, through formal and informal education. The education for women are increased-institutional capabilities to manage and promote gender education.

Meanwhile, government policy was implemented through five main strategies, namely:

1. The provision of quality education access for boys and girls through schooling and outside school.
2. The provision of education access for adult population ages who cannot follow education before.
3. Increasing the provision of educational services in order to improve literacy degrees, women especially.
4. Increase in the coordination, information, and education in order to mainstream education insightful gender.
5. Institutional development for education both at the central and regional about education gender insightful.

B. Islamic Education Related Gender

6. Understanding education

Education is one of the most important pillars in improving the human quality. Education should be able to ensure equitable educational opportunities, increasing the quality, relevance and management efficiency to face the challenge of globalization. Regarding to the understanding of education, the Arabic defined education with the translation of "*Tarbiyah*" meaning "educate". Etymologically, the Indonesian means education means "*pemeliharaan (maintenance)*"¹⁶. And it's in line with the opinions expressed by Drs. Agus Basri, that education is "*pelihara, ajar (protect, teach)*"¹⁷.

While other opinions come from Ki Hajar Dewantara, said that educating is an activity demanding all forces of nature that exists in children to make them as human beings and social members can reach salvation and happiness extended¹⁸. The American John Dewey, defined education is:

Etymologically, the word education means just a process of leading or bringing up, when we have the outcome of the process in the mind, we speak of education of shaping, forming,

¹⁶ W. J. S. Poerwadarmita. *Kamus Umum Bahasa Indonesia* (Jakarta: Balai Pustaka, 1984), Vol.7, p. 250

¹⁷ Agus Basri *Pendidikan Agama Islam*(Bandung: Pt Al-Ma'ari, 1994), p.19

¹⁸ M. Alisu Sabri *Ilmu Pendidikan*.(Jakarta: Cv. Pedoman Ilmu Jaya, 1999), Vol .1, p. 4

molding activity that a shaping in to the standard from of social activity¹⁹

Hasan Langgulung has the relevance opinion, he said that education is the action of cultural society to keep and continued their next long live.²⁰ And Indonesian Act, explain more that education is the conscious activity to prepare student through guidance, teach, and rehearsal to be real action in the next.²¹ From some descriptions above, can be inferred that education is a process and effort in learning to guide humans in order to become whole in accordance with social values and the nature of them.

¹⁹ Rukmina G.Manopo, *Op. Cit*, p.50

²⁰ Hasan Langgulung, *Beberapa Pemikiran tentang Pendidikan Islam*(Bandung: Al-Maarif,1980). P.92

²¹ UU. Nomor 2 Tahun 1989 Tentang Sistem pendidikan Nasional. Pasal 1 ayat 1

7. The purpose of Islamic education

In an explanation of education purpose, Djumramsja²² argues that the purpose of education is to create the integrity, which is of course concerns the physical, intellectual, emotional, and ethical. Indeed, Indonesian Act premised that education is important to develop the human civilization as good society, in order to educated and amended student become good person, faithful, god fearing, smart, creative, and responsible.²³

Meanwhile, Islamic education expected to create cautious individuals to achieve happiness living in the world and the hereafter. Idealism is referred to goal of Islamic education oftentimes. Moreover, Islamic education is expected to realize the purpose of human life, is worship to Allah as outlined in the teachings of Islam. Unfortunately, implementation of the teachings still showed gender bias sometime. Islamic education specifically formulated gender responsive form of the expectations to be achieved in the process of education. The results assessed on the indicators that have been formulated before, related gender equality on access, participation, control of Islamic educational resources, and benefit of results.

²² H.M.Djumransjah, *Pengantar Filsafat Pendidikan*. (Malang: Bayumedia Publishing, 1994). p. 24

²³ Rukmina G. Manopo. *Op.Cit* p. 50

8. Islamic education functions

The Islamic education is the learning process based on Quran, Hadith and general knowledge. The Islamic education trying to construct student by spiritual and intellectual sides, and preparing good Moslem generations as their responsibility of *Khalifah* in this world.

There is Islamic education has some functions, are:

- a. Preparing the young generations to play their social role in the next
- b. Transferring the knowledge from community to their next generations
- c. Transferring social values to keep their own identity, as the main requirement of survival civilization
- d. Educate human to be good people in the world and the beyond also.²⁴

The Islamic education also called in Quran and Hadith, the point is it never been given the differences between men and human in the process of learning. Islamic education placed human as the central and subject of world management based on faith (*khalifah fi al ardh*), indeed output of Islamic education should be able for this character; first, Moslem is good people and always godfearing and second, Moslem also have *social-sensitivity*. *The social –sensitivity* included

²⁴ Rukmina G. Manopo. *Ibid*, p. 55

the rule of life as social part, Moslem available to help social problem and be tolerance. *Social-sensitivity* related by gender is the role of Moslem to respect and commit for human equality, for women especially.²⁵

9. Islamic education principal

Principles of Islamic education according to Hasan Langgung is basically equal from the principles of education in General, among others: first, education seeks to grow up the entire potential individuals preparing for a good life in community; Secondly, education is a dynamic process and sustainable that encompasses all aspects of life individually or collective community; Third, education is intertwined the concepts and process learning, growth, interactions, absorption of experience, adaptation, psychological, and social changes to change better behavior; Fourth, education delivering human wholeness and perfection in their processes in all aspects (intellectual, spiritual, emotional, and social) for life the world and the hereafter.²⁶

Summary of the description above, there are five key principles of Islamic education related gender perspective, namely the principle of integration, principle of balance, principle of equations, principle of

²⁵ Musda Mulia, *Muslimah Reformis Perempuan Pembaru Keagamaan* (Bandung: Mizan, 2005), Vol.I. p.110

²⁶ Hasan Langgung, *Azas-azas Pendidikan Islam* (Jakarta: Pustaka Al-Husna, 1988), p.60–62.

long life education, and principle of idealism. More details can be explained as follows:

a. The principle of integration

Islamic education trying to develop all the potential and talent without by gender limitation. Islam agreed that humans potential vary and tiered, but Islam never indicate that potential advantage is determined by gender.

b. The principle of balance

Islamic education take the “Middle Road” between interests of the living world and the hereafter, the physical and spiritual needs, materially and spiritual, and between gender needs (practical or strategic) to understand the meaning and purpose of balancing life as the principle of Islam

c. The principle of equation

Al Quran surah al-Hujuraat :13 confirms that humans basically have the same degrees in the presence of God in acquire basic rights and responsibilities as a human without tribe, ethnicity, and gender.

d. The principle of lifelong education

Education is embedded in the concept of Islam to mankind without age limit. Therefore, Islam encourages man and women to learn continued throughout the ages. Restrictions age of the

study addressed to gender is contrary to the principles of Islamic education.

e. Principles of idealism

Islamic education delivering human to achieve the values of Islam the ideal creation that has *tauhid* morality. Islamic education not only deliver mankind to undergo a learning process to be master of the material, but also formation of personality through example and good treatment without gender discrimination. Once more, for the *tauhid* personality is not determined by gender, but rather by endeavor, both men and women.

10. Islamic education method

The education method be desirable that strength on participatory and focus on student democracy dialogue. In the fact, the education process used classical method usually and doctrine. This process influence the idea, authority and student attitude long time. Student be complicated and rejected the other idea, they can be intolerance and discriminate. Hopefully teacher can be develop their method of teaching, and there is the Islamic concept offered:

a. Dialogue method

The method of learning, when student and teacher are available for sharing, discussion and going on good communication each other. The dialogue method is good to

implement in heterogeneous community, to learn and understanding diversity.

b. Phenomenological method

The method of learning, when student trying to understand people based on their community view. The phenomenological method used on religion tolerance oftentimes to reduce egoism.

c. Classical combination

This is the unique method, which is combination of teaching, discussion, sharing between teacher and student. Everybody should be critical and directly feedback. The classical combination is the transformation way of education method .

Islamic education method wishing for quality output, and the teacher quality prepared first. There is some requirement of good teacher based on Islamic education: Good personality (*akhlakul karimah*), Mastered of pedagogical and psychological for children, Intellectual, spiritual and moral quality and also Good on *social-sensitivity*. Further, Ki Hajar Dewantara in Rukmina²⁷ shown his opinion related on Islamic education method, such as:

²⁷ Rukmina G. Manopo. Op.Cit p. 75

a. The Ordinary method

The method of education which is needed long time to applied by student. Teacher should be patient and do the method steady. This method effectively for practical subject, and good for construct the student behavior.

b. The Model method

The method of education when the teacher should be able as ideal model for their student. Teacher should be good in personality and social aspects also, to give real model for students

c. The reward method

There is the method demand teacher feedback and reward to students, when the student in good performance and get an achievement.

d. The punishment method

The contradictive of rewarding method, the punishment needed to applied for students. Students get the punishment to developing sense based on their fault, and be better.

As the result, argued that the Islamic education used some method the studies such as: first, the rational method (manhaj ' aqli); Second, the intuitive method; (manhaj dhawqi); Third, the dialogue

method (manhaj jadali); Fourth, the comparative method (manhaj muqarri); and fifth, the method of criticism (manhaj naqdi).²⁸

a. Rational Method (Manhaj ' Aqli)

In Islamic education belief that Muslims are required to think rationally, that make sense to the maximum to understand the truth of the Quran and as-Sunnah. In the gender perspective, rational method (manhaj ' aqli) used to understand Islam as friendly religion to men as well as women, raise up human dignity rather than on the basis of gender, but based on devotion to Allah.

b. Intuitive Method (Manhaj Dhawqi)

This method is used because Islamic education believe that every human being has the skills for gain knowledge. In the gender perspective, this method can be used to build gender sensitivity. Through this method, the intuitive side as tafakur, contemplation, introspection, and others will be sharpened in commitment to gender equality and justice.

c. Dialogue Method (Manhaj Jadali)

The effort of digging knowledge through a process of questioning, the dialogue method is expected to bridge the gap in perspectives, beliefs, and the difference in experience

²⁸ Mujamil Qomar, *Epistimologi Pendidikan Islam: Dari Metode Rasional Hingga Metode Kritik* (Jakarta: Erlangga, 2005), p. 270–350.

between men and women due to the social construction of society. With this method, both can communicate and interact with each other to understand, appreciate, and work together for goodness.

d. Comparative Method (Manhaj Muqa Rani)

Used to compare the concepts and application of Islamic education with another education model. Comparisons of covering basics, objectives, methods, and educational material is expected to produce Islamic knowledge and progressive ideas. The innovation of education equal with the conditions and community needs. In the context of Islamic education related gender equality, this method important to compare the concepts and implementation education which is gender neutral, gender bias, and gender responsive. This comparison is expected to encourage a change in neutral and bias education towards gender responsive education.

e. Method of Criticism (Manhaj Naqdi)

Islamic education need this method to correcting the concept and implementation weaknesses has been ongoing and past, then offer alternative solutions. Criticism used to examine the causes of the gender gap and find the solution in the Islamic perspective in order human become the best people.

C. Islamic Education on Female School in Indonesia

Islamic education has already applied when the Prophet Muhammad at Mecca. This education is carried out as orders of Allah in educate and preach people, stealth to outright. While Islam has already spread to Medina, the Prophet Muhammad build the mosque to worship and study. At the beginning of the Islamic period, education for women were held in houses on their own time. Arabian culture has not been friendly for women to learn outside at the time. Women learn in home would be more respectable and authoritative, also safety factor. Generally, girls only received lessons from teacher who came to their home. Although, this personally education was successfully producing brilliant women.²⁹

The Prophet Muhammad using mosque for all activities, such as education, military training, diplomacy, deliberation and others. At that time, mosque as community center without differentiating male and female, he gave a special time to teach women. Indeed, women had a huge spirit of learning and they followed Friday prayers due to activities like to listen to a sermon delivered the Prophet.³⁰

Education for women in islam has been started on 6th century and flows. Islamic scholars from middle ages continued this method and do the class separation between men and women. They forbidden that meetings

²⁹ Evi Muafiah, *Pendidikan Perempuan di Pondok Pesantren*, Nadwa: Jurnal Pendidikan Islam Vol. 7, No 1, April 2013, p 92

³⁰ Evi Muafiah, *Ibid* p 93

between men and women a place makes, even public sphere. men and women should separate with curtains are usually men in front and the women in back.

Islamic tradition from the middle influence Indonesian culture, when Boarding school became a center of Islamic learning, slowly showed the existence of gender separation. This is normal because the boarding school is a fortress for Islam to hold fast the provisions, and realized it everyday life. Women in religious education is very important, because her role as housewife and labor family environment, or as part of the community. Then that's boarding school open education for women as a vehicle for learning symbiosis with society.³¹

Indonesia has some sorts of boarding school education system for female students. Major, boarding school applying separated system, learning process for male and female are different, they are have specialization each other. In modern world, the separation of classes based on gender is called with a Single Sex Education (SSE), the opposite is a system of learning Co. Education (CE) that does not separate between men and women in the process. Each of these learning models have advantages and disadvantages on the application and policies. Both models also set pros and cons among the practitioners.

³¹ Sahal Mahfudh, *Pesantren Mencari Makna*, (Jakarta: Pustaka Ciganjur, 1999), p 25

Uniquely, the modern countries applied both models into their educational system. As an example of his secondary education in USA, when opened a school for women after 150 years post-war revolution, offer education with a model CE to the Western regions and in the SSE in northeastern which more prosperous circumstances. In 1960s was the period of many emerging high school with the SSE model. However, the law on gender prohibition and discrimination has changed the situation, and in the 1970s many schools are turning back to CE model.³²

Researchers at the University of Michigan compared the graduates of SSE Catholic high school and CE high school graduates. The research results showed that male of SSE scored a better achievement in reading, writing, and mathematics than male CE. While the female of SSE better accomplishment in science and reading than girls of CE. In fact, the researchers found that pupils at the school SSE not only superior academic achievement, but also have higher educational aspirations, more confident in their abilities, and more positive attitude academics, rather than pupils in CE schools. Female students in SSE have less idea of stereotype of what women can and can't do.³³

³² Fred A. Mael, *"Single-Sex and Coeducational Schooling: Relationships to Socioemotional and Academic Development"*, Review of Educational Research, (USA: American Educational Research Association, 1998), p. 102.

³³ Valerie Lee and Anthony Bryk, *"Effects of Single-Sex Secondary Schools on Student Achievement and Attitudes"*, Journal of Educational Psychology, Volume 78, (1986), p. 381-395.

According to researchers, the students in SSE schools have convenient experiences because they are learned without any competition to seize teacher's attention. They are learn focus without sex-interest and be free from the interference of the male disciples.³⁴

A researcher from Thailand, Chattopadhyay notice any advantages and disadvantages of the SSE system in his research³⁵. Some supported SSE learning models include:

1. Religion and culture. Some religion and culture, parents who have daughters prefer educational model that separates male and female. The SSE school make women become free to expression more. If they are given same opportunity to learn with men, so the result be satisfied, perhaps even better.
2. The puberty challenges. Normally, male and female are very sensitive to look attractive faced opponents in class. It disturbed their concentration and academic potential. SSE can help to better focus in learning and improve their academic achievement.
3. The violence. Sexual abuse and gender violence could be occur anywhere, and certainly can be minimized by schools that implement SSE model.

³⁴ Evi Muafiah, Op. cit, p 96

³⁵ Chattopadhyay, *Single-Sex Schools for Girls and Gender Equality in Education*. Advocacy Brief, (Bangkok: Unesco Bangkok, 2007).

4. Self-esteem. The women are more able to develop their academic ability in SSE school, they can develop the potential without feeling embarrassed faced men.

The results also showed the blind side of SSE model, among others:

1. Cost. The institution already had a class system with co-education, then to realize the single sex education require funds for new construction and maintenance more. Institutions also must providing a quality management on previous class, providing more trained teachers and staff.
2. The quality of teachers. The lack of qualified teachers in SSE can reduce the education quality for female students drastically. For the case at boarding school, is very difficult to find qualified female teachers caused by limited highly educated women.
3. Social Skills. SSE is considered as not reasonable system because isolating women from the boys. In the system of CE that managed properly create good educational environments, for learning mutual respect and appreciate the ideas of each. They also learn to listen and communicate each other.
4. Systemic gender Bias. SSE lead boys and girls are not mutually witnessing ideas, talents and skills of another gender. They stiffen to another gender, and reinforce existence of gender bias in society. In addition, some argued that says SSE for female indicate that girls have

a problem and need special attention. It is precisely this can lead girls into think less favorably on themselves.

5. The limited of network and information access. Female school SSE model doesn't facilitate the children to build friendships with boys who useful relationship in public, that is usually male-dominated.
6. The masculinity culture. SSE directly separates the disconnection between the men and women. Male pupils will increasingly feel proud of masculinity and possible to oppressive another, while regard women as being secondary class.
7. Avoiding bad behavior. SSE for female students founded to create a sense of security and comfort learning for girls. However this only limited in the school environment, and needed complex system to create an advanced safe and comfortable, especially for women.

From exposure of an example above, single-sex education has providing a sense of safe and comfortable learning for women and men. This system is also head much of weakness, so it depends on how is management and curriculum applied of the schools, as well as gender equality in students learning.

D. The Implementation of Gender Education in Indonesia

Gender education in Indonesia is applied already, government declared policy and law about this one. Education is focus on Indonesia's building, to prepare next generation. Gender is complicated issue, interest,

and contemporary topic which is influence of society and can't be separated. Gender has been led to roles, responsibilities, functions and human space. The gender inequalities in a society assumed coming from gender misconception in learning process. Recent years, efforts of improving quality, relevance, results and achievements in education have been made. Gender equality in education includes the experience of the disciples such as: equal treatment by teachers, curriculum, books, learning materials, learning environments and learning outcomes.³⁶ The existence of different experiences endured by the disciples of men and women have considerable impact in the development of education, the following explanation:

5. Implementation of Curriculum

The curriculum has a principal role student equality. Curricula set boys and girls have equal opportunity in achieving success and entering a higher school level. The curriculum implementation contained in the textbook used in schools. Today, the curriculum of education still accentuate a male on the public, while women on domestic sector. Usually, image or illustration of the phrase used in the explanatory material tend to boys. In other words, the curriculum contains learning materials for student not nuanced neutral gender yet.³⁷

³⁶ Sekretariat ACDP Indonesia, *Kesetaraan Gender dalam Pendidikan di Indonesia*. 2013.p. 1

³⁷ Dina Ampera, *Kajian Kesetaraan Gender dalam Pendidikan di Sekolah Dasar* .2012. Mitra PPL PGSD. Jurnal Tabularasa PPS UNIMED Vol.9 No.2, p. 232

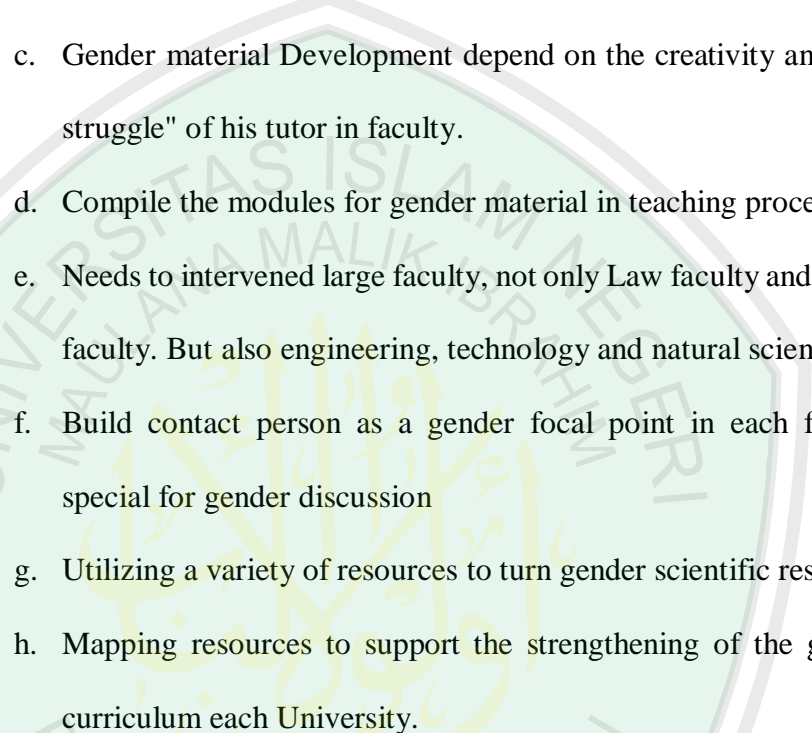
Then, Emy Susanti³⁸ classified the curriculum based on gender education such as:

- a. Procurement lessons on gender.
- b. development of syllabus and materials lesson/lecture gender-based
- c. Prevents the material which is opposite of Justice and gender equality principle.
- d. Incorporate gender values on all eye-lesson/lecture.
- e. Bringing the perspective of the female and male in the context of gender justice.
- f. Make gender justice principles as a base or orientation in the development of management, teaching patterns, as well as social relations in school/University.

The others, gender education also should be applied in University. Gender for higher education is totally important today, and in many parts of the world the number of women working at top level of academia in university. The role of women construct continuously from college curriculum. And there is the university curriculum related gender³⁹:

³⁸ Emy Susanty, *Pengarusutamaan Gender Dalam Pendidikan & Strategi Pendidikan Gender*, paper published on National Seminar “Jaringan dan Kolaborasi untuk Mewujudkan Keadilan Gender: Memastikan Peran Maksimal Lembaga Akademik, Masyarakat Sipil, dan Institusi Negara”, Gender study, post graduated (Multidisiplin). Universitas Indonesia, Depok, 10-13 February 2015.

³⁹ Emy Susanty, *Ibid*

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- a. Gender as a course in accordance with knowledge, as Sociology of Gender, Anthropology of Gender, Gender and psychology, etc.
 - b. Gender integrated in specific subjects (official policy, the material, scholarships, research etc.
 - c. Gender material Development depend on the creativity and "the struggle" of his tutor in faculty.
 - d. Compile the modules for gender material in teaching process.
 - e. Needs to intervened large faculty, not only Law faculty and social faculty. But also engineering, technology and natural sciences.
 - f. Build contact person as a gender focal point in each faculty special for gender discussion
 - g. Utilizing a variety of resources to turn gender scientific research
 - h. Mapping resources to support the strengthening of the gender curriculum each University.

After the university implement gender education on their policy, it should be develop continuously supported by citizens, and students also. Gender material development can be reflected through:

- a. Forming a network between a teacher's gender, faculty, and University at the regional level.
- b. Convey the information that supports the curriculum issue.
- c. Collect and prepare the manuscript to the bulletin and journal College

- d. Drawing up criteria for the Chairman of the GCS(Gender center Study), and collect members CV.
- e. Responding to local issues related gender.

6. Gender-responsive Learning

Teacher become agents of change for gender equality by supporting the entire pupils take part in certain activities. Teachers need to give them guidance and behaves as model. The pattern of stereotypes that had occurred in learning activities can be reduced by; nice responds for students, giving equal attention to all of them, encourage women to actively take part in extracurricular activities that are usually followed by men.⁴⁰ The concept of gender- responsive learning is designed by teachers through their learning plan, syllabi, and learning indicators.

7. Development of Teachers

Not only practice of teaching in classes that need to develop, but also the teacher's contribution to support gender equality is absolutely necessary. The development of skills and knowledge about gender equality will train teachers to be aware that men and women have different treatment in learning process. Learning process are expected to support the equal treatment, increasing the participation, used gender-responsive material, the languages selection, class interaction, also strategy to eliminate sexual harassment.

⁴⁰ UNESCO. EFA Global Monitoring Report: *Gender and Education for All – The Leap to Equality*. 2004

Teacher on learning proses has some mistakes oftentimes, which could impact the gender gap, among others:⁴¹

- a. In motivation process, the teacher less attentive to female habits. So, they are usually less to deliver opinions and the activity dominated by the male students.
- b. Teachers question of open lessons aimed at male students oftentimes
- c. The teacher reprimand on male and female students lead to stereotyping of distinction.
- d. Shying attitude shown by female students often neglected by teachers, so that less-developed sense of female students.
- e. Questions about engineering and techniques presented to male students, while female students are given questions on domestic activity.
- f. Male students play role of the leader, head of the Office, the protector, the army, and the police. While female students got the role of homemaker, Cook, nurse, or teacher.
- g. Teachers tend to direct the flower picture to female students, and the image of the robot, gun, on male students.

8. Equality in Learning Achievement

A research in 2011 suggests that female students achieve much better results than male students in Bahasa Indonesia and English

⁴¹ Bambang Santoso, *Implementasi Kesetaraan Gender Dalam Pembelajaran Bahasa Indonesia* (Bambangantoso.Wordpress.Com, Accessed On May 18 2016, 08: 16 AM)

lessons. But, the male has a better work in Natural Science subjects. As for the math, there is no difference between men and women⁴². In this case, the institution is expected to overcome gaps of achievement through a variety strategies to encourage the student potency.

Education should be produce good generation with highly skilled and requires knowledge about gender equality. Education on gender equality provided for men and women for reduce gaps and discrimination in life.

E. Socialization of Gender Equality

Socialization is the learning process of culture related by social system, which is focus on individual or community problem. The socialization process always build people character and responsibility of the society.⁴³ Socialization showed all of the factors that is makes human being equality. The socialization process can be different, but the goal is almost the same in many places and cultures, that is;

1. Individuals should be given the knowledge that is needed for their future life in the community
2. An individual should be able to communicate effectively and develop his ability.

⁴² Sekretariat ACDP Indoonesia, Op. Cit p. 3

⁴³ Soelaeman Munandar, *Ilmu Sosial Dasar, Teori dan Konsep Ilmu Sosial*(Bandung: Refika Aditama, 1998), p. 109.

3. Control of organic functions are studied through introspective.
4. Socialization has equal with the norms, values and beliefs of the group and society.⁴⁴

The process of socialization cannot be done in an instant. At least, there are three important phases:

1. The primary stages of socialization by family
2. The secondary stages of socialization by school environment.
3. The tertiary stages of socialization by colleague, mass-media, churches, groups, parties and so on.

Gender socialization is very supportive of the gender equality in society. Gender socialization agent became very influential for shaping the values of gender in society. Agents of socialization can be seen such as family, school, employers and organization. The knowledge exchange coming from discussion, sharing, and learning about the role of women. Nowadays, the participation of women in organization is not taboo. Women began to demand the presence of the same treatment in the Organization, especially in important positions.⁴⁵

⁴⁴ Miskahuddin. *Pengaruh Sosialisasi Gender Terhadap Pembentukan Pola Pikir Perempuan Aceh: Studi Kasus di Banda Aceh dan Aceh Besar*. 2014. Ar-Raniry: International Journal of Islamic Studies Vol. 1, No.2

⁴⁵ Miskahuddin. *Ibid*. p. 18

CHAPTER III

RESEARCH METHOD

H. Research Approach

This project is kind of qualitative research, where the research is totally based on true experience of object.⁴⁶ Research on gender education in Madrasah Aliyah Nahdhlatul Ulama Mu'alimat Malang will be completed naturally, real, normal situation and without manipulation of conditions, also stressing the natural description based on written and oral information. While the method of this research descriptive, and the type is qualitative research or naturalistic research, conducted in natural conditions. While, Arikunto stated that the descriptive term means research done only based on the facts and phenomena that occur empirically, because the descriptive research goal is find out the condition completely.⁴⁷ This method trying to reveal, explain, expose or describe in detail about how gender education implemented in Madrasah Aliyah Nahdlatul Ulama Mu'alimat Malang, which is an Islamic female school.

⁴⁶ Sedarmayanti and Syaifuddin Hidayat, *Metodologi Penelitian*, (Bandung: Mandar Maju, 2002), p.33

⁴⁷ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek* (Bandung: PT Rineka Cipta, 2002), p. 140

I. Researcher Presence

The researcher is main instrument in the process of collecting data, and absolutely necessary to collect data completely. Researcher also involves data source from books, articles and other supported references.⁴⁸ This research used qualitative approach, researchers as an instrument and data collector. The observation and interview guidelines as supporting instruments, which is limited functions. Researcher will work directly and blending with the subject of research to achieve observation or dialogue. However, the researcher not only watched, but also recorded, photographed, and tells the story of object.

J. Research Location

The object of this research is student, so this research located in Madrasah Aliyah Nahdhlatul Ulama Mu'alimat Malang, at street Ade Irma Suryarni, 374 Malang, which is the main place of learning activity. Indeed, researcher also possible to take the deeper information from the resources at their home.

K. Data Sources

The data source is the most important thing of the research, because it is a way to determine the wealth of data obtained. In this research, researcher will be use variety of data source; primary data source, secondary data source, and tertiary data source. The Primary data is retrieved directly from the first

⁴⁸ Lexy J. Moeloeng, *Metode Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2000), p.19

source, without any intermediary between researchers with the data source. This research use observational and interview methods directly to teachers, staff, students and other to dig the data and obtaining accurate information.

Secondary data is data collected and retrieved from the second person or third. In this case, searching for information from secondary materials such as books, related literature, research results, thesis, papers, and the internet. Tertiary data is giving instructions or explanations against the primary and secondary materials, such as encyclopedias and dictionaries.

L. Data Collection

The data collected in a natural setting and be able to use primary sources, secondary, and tertiary. Furthermore. The techniques of collection can is mixed of observation, interview, and questionnaire (question form).

1. Observation

This research use kind of participatory observation expressed by Sugiyono, that researchers engage in daily activities of the data source. While the researcher conducting observations, researchers get the data source, and feel it. Then, obtained data more complete, sharp and deeply.⁴⁹ The participatory observation is classified into four, namely passive participation, moderate participation, and complete participation.

⁴⁹ Sugiyono. *Metode Penelitian Pendidikan* (Bandung: Alfabeta, 2012), p.311

Hopefully, researchers act as complete observation, that already involved data source completely to get profound information.⁵⁰

2. Interview

Interview used as the data collection technique when researchers as preliminary studies. Moreover, interview can be used to dig up information from respondents more depth. This data gathering techniques based on reports personal knowledge, and researchers will be find out other information that cannot be found through observation technique.⁵¹

3. Documentation

The part of complementary methods of observation and interviews in qualitative research. The document is a record of events that have already done. It can be text, picture, or other work of person. Documents that shaped the writing is diary, life stories, biographies, regulations, and policy. Documents that shaped images such as photos, drawings, sketches and others.⁵²

⁵⁰ Bogdan, R.C. & Biklen, S. K. *Qualitative Research for Education an Introduction to theory and Methods* (London: Allyn and Bicon. Inc, 1982), p. 317

⁵¹ Bogdan, R.C. & Biklen, S. K. *Ibid.* p.319

⁵² Sugiyono. *Op. Cit*, p.329

M. The Data Analysis

Data analysis is the process of finding and compiling systematic data obtained from field notes, interviews, and documentation by organizing the data into categories, lays out into units, synthesis, pattern, and make a conclusion to easily understand by oneself as well as others.⁵³

The data analysis is the process of organizing data based on the pattern and data categories to compose the hypothesis from data. There is the steps of analysis data;

1. Collecting data

The process of collect data from the main sources, observation, and documentations. The researcher collect and study the data deeply, then do data reduction to construct the data abstraction. The data abstraction is important, because there is the main of data information.

2. Selection

Data selection defined as the process of determining the appropriate data and arranged the data by coding integration. Coding is the symbol of language by researcher to make the data read easily.⁵⁴

⁵³ Andi Prastowo. *Metode Penelitian Kualitatif dalam Perspektif Rancangan Penelitian* (Yogyakarta: Ar-Ruzz Media, 2011), p. 74

⁵⁴ Miles, Matthew B. and Michael Huberman, *Analisis Data Kualitatif*. Translated: Tjetjep R.R. (Jakarta: UI Press, 1992), p. 87

N. Procedures Research

The stages of research conducted by researchers that is by doing some steps as follows:

1. Pre-registration Stage

a. Choose the location

The research location selected is Madrasah Aliyah Nahdlatul Ulama Malimat Malang, there is Islamic a female school in Malang. This school possible to access by researcher to find out the information.

b. Permission

Drawing up the proposal to request permissions to related institutions in accordance with the data source as needed. The researcher get the permission from the faculty and then the school next.

2. Research implementation

a. Interview

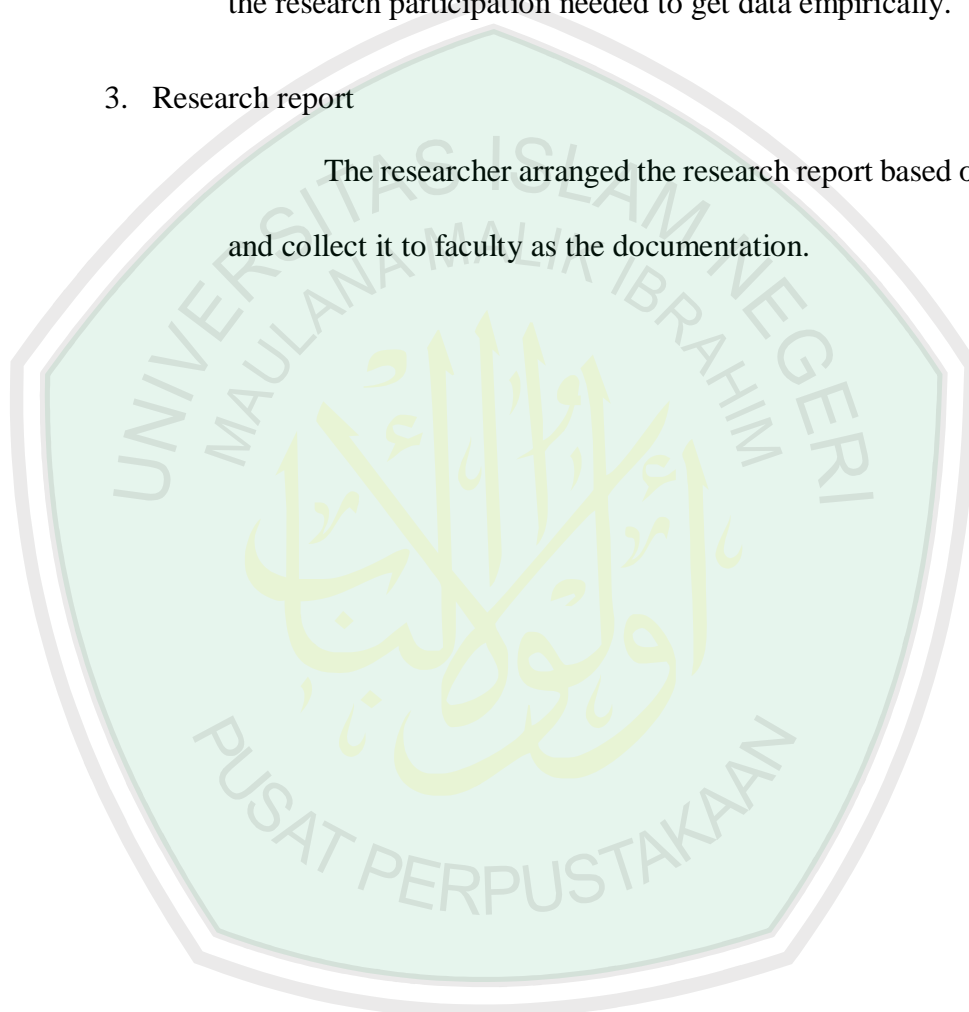
Researcher do observation in Madrasah Aliyah Nahdlatul Ulama Malimat Malang, to dig up the real experience and find the data of gender education in learning process. Researcher also possible to talks with the teacher and staff to get data.

b. Observation

Researcher looked the process of gender education process in Madrasah Aliyah Nahdlatul Ulama Malimat Malang, the research participation needed to get data empirically.

3. Research report

The researcher arranged the research report based on data, and collect it to faculty as the documentation.



CHAPTER IV

DATA EXPLANATION

C. Research Object

2. Object Description

h. History of Madrasah Aliyah Nahdlatul Ulama Mualimat Malang

Madrasah Aliyah Nahdlatul Ulama Mualimat Malang did their teaching and learning activities on street Ade Irma Suryani 374 Malang, since 1950. Madrasah Aliyah Nahdlatul Ulama Mualimat Malang established by KH. Badrussalam, a famous and renowned scholars in Malang at that time. At first, the school was indeed built with prioritize *salaf* boarding school. The purpose is providing containers for the teens to get religious education, and become religious teacher for the environment. KH. Badrussalam choose struggled by educate young to be the wise Moslem intellectuals. KH. Badrussalam has a strong influence in society at that time, so many people who entrusted his son to study religion at this school.

The school was established by KH. Badrussalam reserved for boy and girl, with the separation in the education process. For the male students, housed in Mualimin School located on street Capt. Pierre Tendean 15 Malang. Contructed by Islamic background, Madrasah Aliyah Nahdlatul Ulama Mualimat

Malang develop quickly. Further, this school switched locations in street Julius Usman, joined the class with Madrasah Ibtidaiyah Nahdlatul Ulama Malang. During the join, the learning process takes division time and place of learning. When a primary school in the morning until noon, then Madrasah Aliyah Nahdlatul Ulama Mualimat Malang started from noon until evening.

Next, Madrasah Aliyah Nahdlatul Ulama Mualimat Malang back to street Ade Irma Suryani 374 Malang. During the 1960s, this school get their top with the pupils up to 300 people. At that time this school was popular as PGA schools (school for religious teacher), equivalent level of junior high school and high school. Indonesia's education system enacted the PGA school level for 6 years, with a different curriculum to General schools. PGA schools in Malang are three; that is PGA school on street Bandung (MAN 3 Malang today), PGA school for female on street Dinoyo (UINSMA Hospital today), and PGA school for female Mualimat Malang. The PGA schools is not proportional with the number of students, because much people need to acquire deep religious knowledge.

Not only from Malang, students are coming from Lamongan, Probolinggo, Pasuruan, and other cities. Then, on 1970s Madrasah Aliyah Nahdlatul Ulama Mualimat Malang received

male students, but return to the original concept quickly as appropriate *salaf* boarding school idea.

Everything has changed, and the trend of society against the PGA began to decline. Community have many schools option, whether public or religious school. With the Ordinance of the Government of Indonesia, in 1974 PGA eliminated, and become *Madrasah Level of Tsanawiyah* and *Madrasah Level of Aliyah*. Thus, PGA Mualimat became MTs (Madrasah Tsanawiyah) and MA (Madrasah Aliyah) until now.

The surviving ability of the Madrasah Aliyah Nahdlatul Ulama Mualimat Malang in education world is simply wonderful. The small school that was favorite school is still struggling to restore their top as 1960s. The barriers increasingly difficult when the drop of students number. Most drastic differences felt since 1990s, when the education community about the changing trends. More parents choose good schools physically as the primary consideration, then Madrasah Aliyah Nahdlatul Ulama Mualimat Malang ceased. It must be admitted, the school building Madrasah Aliyah Nahdlatul Ulama Mualimat Malang is small and not luxurious as the flagship school in Malang.

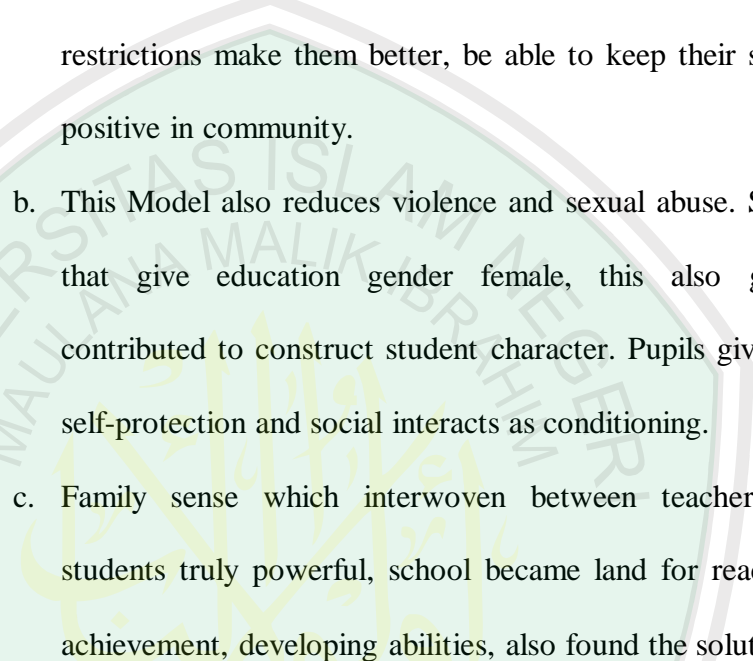
Another factor is limited access to the school, where the school is located in settlement, and people should go in small alleys. Especially, for motorcycle users should be willing to walk

and lead the motor to get at this school. Limited access is important factor of introducing the school to public, thereby affecting consideration. Major of parents prefer a large school with easy highway access, making it easier for shuttle activities of students.

In addition, problems are coming from the Government. As one of the historical school in Malang, Madrasah Aliyah Nahdlatul Ulama Mualimat Malang not much attention and assistance. Just a little book and the funds received from the Government, especially with the difficult requirements. With the number of students who are a little bit, is also more difficult to get help from the Government.

i. Uniqueness of Madrasah Aliyah Nahdlatul Ulama Malang as Female school in Malang

Madrasah Aliyah Nahdlatul Ulama Malang built with religious zeal, Islamic culture and scholars tradition has been established as school basis. The concept and methods offered by Madrasah Aliyah Nahdlatul Ulama Malang be different with schools generally. In the context of Islamic culture, some parents who have daughters prefer educational model that separates male and female. Some of the positive impact the existence of this model include:

- 
- a. Pupils become safety from their puberty phase. Madrasah Aliyah Nahdlatul Ulama Malang which inhabited by female students will help them more focus on learning and improve their academic achievement. The existence of these restrictions make them better, be able to keep their self on positive in community.
 - b. This Model also reduces violence and sexual abuse. School that give education gender female, this also greatly contributed to construct student character. Pupils given the self-protection and social interacts as conditioning.
 - c. Family sense which interwoven between teachers and students truly powerful, school became land for reach top achievement, developing abilities, also found the solution.

The effort to maintain the existence of this female school, Madrasah Aliyah Nahdlatul Ulama Malang hold first settled. The education applied at this school make teachers as parents. The teacher has a surface of high sensitivity to students, not only educator, but also do as friend, mother, and model. Teachers always applied the norms behavior and social value. Teacher also advice and examples in daily class learning and extracurricular. Another hand, all students are female build good environment in social interaction, they easily absorb information from teachers, take examples, and instilling equality to build confidence.

j. Students Recruitment Strategy

In the process of surviving, the school is obligated to be creative and innovative. Various attempts were made to gain the trust of parents. Addressing this, Madrasah Aliyah Nahdlatul Ulama Mualimat Malang implement diverse ways, namely:

1) Home visit

It is the most powerful way in prosecuting the students for Madrasah Aliyah Nahdlatul Ulama Mualimat Malang now. *Home visit* activities usually applied by teachers on the new school year. Since enacted in 2013, community response are quite positive, so this strategy will continue to apply in subsequent years.

2) Community Approach

Similar to the strategy of home visit, a community approach is applied by the teacher to the community leaders and alumnus. This approach aims to introduce the school community through key people, so that later were able to raise the popularity of the school.

3) Presentation

Not only depends on community leaders and door to door strategy, Madrasah Aliyah Nahdlatul Ulama Mualimat Malang also active held a presentation of school profile. Presentations are usually practice at the school expo in the

city of Malang. Presentation displaying the excellence of the school and its achievements of the students to reach people responses.

4) Poster

The last strategy conducted by the Madrasah Aliyah Nahdlatul Ulama Mualimat Malang in recruiting students is by posters. Such as advertising generally, schools simply lists the profiles, achievement, and excellence that they have to get their new students.

k. **Educators and Staff**

In learning activities that take place in Madrasah Aliyah Nahdlatul Ulama Mualimat Malang, supported by 29 teachers staff. The number of teachers is limited, and most of them handled some lessons at once. Thus, the learning activity persists conducive and be able to achieve the goals.

l. **Learning Activities.**

In General, the learning activities in Madrasah Aliyah Nahdlatul Ulama Mualimat Malang is equal to other schools. This school provides public and religious subject in accordance with Indonesian curriculum. The school is only authorized to provide additional activities related with the vision and mission of school.

Meanwhile, Madrasah Aliyah Nahdlatul Ulama Mualimat Malang also responds in the current global changes. This school provides some choice extracurricular activities for the female students. Some activities include;

- 1) Quran Education
- 2) *Tilawah Quran*
- 3) *Tahfidzul Quran*
- 4) *Al banjari (Islamic music arts)*
- 5) *Pencak silat/pagar nusa (traditional self-defence arts)*
- 6) *Tata boga (cooking class)*
- 7) *Keputrian (woman handy craft)*
- 8) Pramuka (scouts)

All of extracurricular activity in Madrasah Aliyah Nahdlatul Ulama Mualimat Malang held alternately every day. These activities take place at the last hour, on 14:00 – 15:00 pm. The application of extracurricular activities is compulsory for all students, and is allowed to follow two or more activities. Specially for Quran Education compulsory for all students and practice every morning. While, the other compulsory activities is the Scout, which is done every week.

m. Vision and Mission of School

- 1) Vision

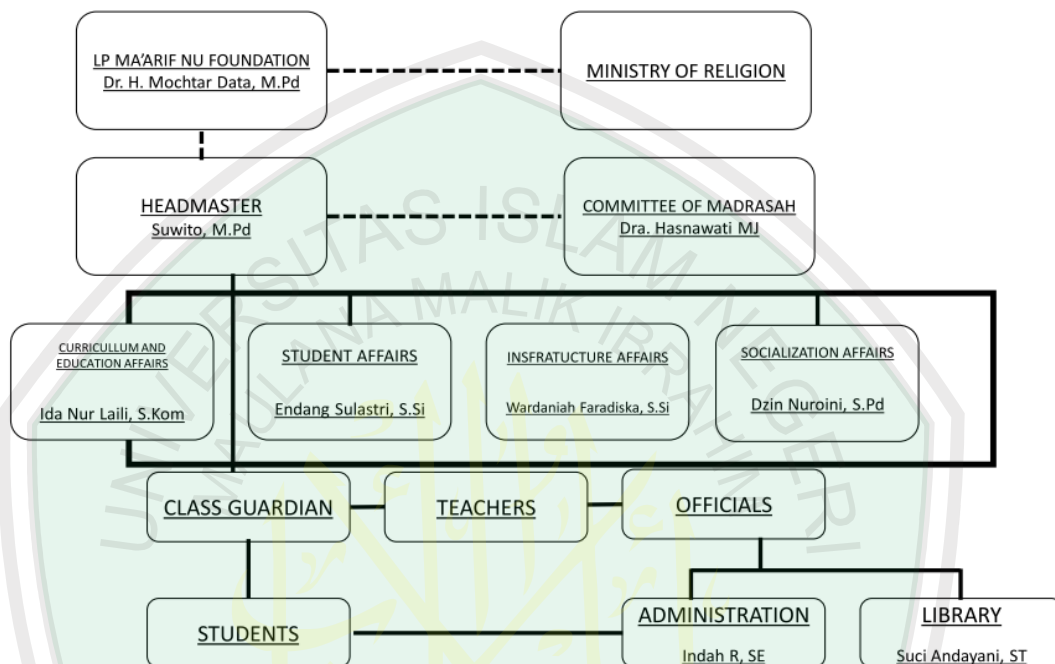
Created human who believer, benefits, learned, and good deeds, as well as have the competitiveness of science and technology in ahlusunnah wal jamaah environmentally.

2) Mission

- a) Developing MA and MTs students have the attitude, behavior, and Islamic religious deeds.
- b) Implementing active, creative, effective, and innovative and fun learning to develop student potential optimally.
- c) Foster a spirit of excellence and competitiveness intensive to all citizens of the Madrasah, both of academic and non-academic achievement.
- d) Creating a school governance was able to develop talent and interest of students, so that it can be developed in a more optimally.
- e) Shaping Madrasah as a center of Islamic rituals based on *ahlussunah wal jamaah*.

n. Organization Chart

There is the school organization chart, to inform the school coordination and control line⁵⁵:



D. Research Overview

This research starts from December 2015 until June 2016. Started from pre-registration field stage, research and implementation stages and analysis of the data. In pre-registration field stage, is process of research licensing and selected locations, namely the Madrasah Aliyah Nahdlatul Ulama Mualimat Malang. This stage includes observation and documentation then continued with interview.

⁵⁵ Documentation of Madrasah Aliyah Nahdlatul Ulama Mualimat Malang, taken by researcher on May 11, 2016

Whereas in research the implementation process, researchers conduct interviews with Headmaster, the Curriculum Advisor, Quran Hadith teacher, Sociology teacher, and students. The interview purpose is described to the informant, then the interview and observation process is openness and comfortable. Interview to students focus on equating their perceptions about the responses on learning atmosphere. At this stage, the researcher documented the results of observation on photos and data, related gender education implementation in learning process as supported data observation and interview.

In this case study research, the interview results constituted as primary data, which is essential for data analysis. While notes is supporting data for further in development research. Informants selected by researcher intended to dig up data as complete as-details. There is researcher findings from interviews and observations.

5. The Background of Gender Education for Female Students in Madrasah Aliyah Nahdlatul Ulama Mu'alimat Malang

The school was fastening the stand with the aim to create a generation of Muslim religious and noble character. This generation is expected to be a role model figure as a teacher and community leaders. Therefore, we intentionally Research of Madrasah Aliyah Nahdlatul ulama Mu'alimat Malang has a unique and memorable background. The school is populated by female students, and long history with its head

since 1950. Madrasah Aliyah NU Mualimat Malang built based on Islamic boarding school, as thought the founder, K.H. Badrusslam, The purpose is providing containers for the teens to get religious education, and become a religious teacher for the environment. KH. Badrussalam choose struggled by educate young to be the wise Moslem intellectuals. KH. Badrussalam has a strong influence in society at that time, so many people who entrusted his son to study religion at this school. There is the Headmaster opinion related the school Background, to maintain characteristic of this school with only accepting female students only.

“Look at the history, Madrasah Aliyah Nahdlatul Ulama Malang was founded with the aim to create a good generation and noble character. Based on the commitment, we strive to held quality through the gender and character education”⁵⁶

The headmaster opinion is equal with Madrasah Aliyah NU Mualimat Curriculum Advisor, Mrs. Ida Nur Laili, S.Kom:

“Further, this school was fastening with the aim to create a religious Moslem generation and noble character. This generation expected to be model figure as teacher and leaders. Therefore, we intentionally maintain characteristic of this school with only accepting female students only”⁵⁷

Then, during the 1960s this school get their top with the pupils up to 300 people. At that time this school was popular as PGA schools (school for religious teacher), equivalent level of junior high school and

⁵⁶ Interview result with Mr. Suwito, M.Pd. Headmaster of Madrasah Aliyah NU Mualimat Malang on May 13, 2016

⁵⁷ Interview result with Mrs. Ida Nur Laili, S.Kom. Curriculum Advisor of Madrasah Aliyah NU Mualimat Malang on May 11, 2016

high school. Indonesia's education system enacted the PGA school level for 6 years, with a different curriculum to General schools. PGA schools in Malang are three; that is PGA school on street Bandung (MAN 3 Malang today), PGA school for female on street Dinoyo (UINSMA Hospital today), and PGA school for female Mualimat Malang.

Then, the education applied at this school make teachers as parents. The teacher has a surface of high sensitivity to students, not only educator, but also do as friend, mother, and model. Teachers always applied the norms behavior and social value. Teacher also advice and examples in daily class learning and extracurricular. Another hand, all students are female build good environment in social interaction, they easily absorb information from teachers, take examples, and instilling equality to build confidence.

6. Implementation of Gender Education in Madrasah Aliyah Nahdlatul Ulama Malang

Gender education is absolutely important for students. Modern community always opened and need the women equality to develop the civilization. The importance of gender education also felt by Madrasah Aliyah Nahdlatull Ulama Mualimat Malang, and the headmaster try to construct student attention by learning process and extracurricular program.

Next, the implementation of gender education in Madrasah Aliyah Nahdlatull Ulama Mualimat Malang used three steps. There is Planning, Process, and Evaluation. Based on researcher observation in Madrasah Aliyah Nahdlatul Ulama Malang, there is the general fact of gender education implementation;

d. Planning

Madrasah Aliyah NU Mualimat Malang abreast of government regulation by applying KTSP curriculum. Only a few changes made to support learning activities of students, in order to maximize students ability. Madrasah Aliyah Nahdlatul Ulama Mualimat Malang run KTSP as a main curriculum, planning of gender implementation made when teacher formulate learning plan (RPP), accompanied by syllabus, semester note, and annual program. On teacher plan, the learning activities noted values, character-building, and methods.⁵⁸ There is no special preparation, because of characters education inserted into subjects, as the statement's Mrs. Ida Nur Laili, s. Kom, as the Curriculum Advisor:

“Basically, Madrasah Aliyah Nahdlatul Ulama mualimat Malang is same as the other school. Today we using curriculum as KTSP, and some changes to fit conditions and needs. Educational programs related to gender, we enter it with Government-defined character education. I think that is

⁵⁸ Documentation of Madrasah Aliyah Nahdlatul Ulama Mualimat Malang, taken by researcher on May 26, 2016

true, because character education and insight on gender is indeed an important issue in modern society today”⁵⁹

Overall, the preparation just a list of character building model for students to achieve learning purpose and educational balanced. The education process is conformed with Madrasah Aliyah Nahdlatul Ulama Mualimat Malang goals, is providing Muslim generations as teachers and community leaders later, as equal with Mrs. Ida Nur Laili, S. Kom, as Chairman of the school curriculum:

“This school was fastening with the aim to create a religious Moslem generation and noble character. This generation expected to be model figure as teacher and community leaders. Therefore, we intentionally maintain characteristic of this school with only accepting female students only”⁶⁰

The gender education in Madrasah Aliyah Nahdlatul Ulama Malang not only for classroom activities, but also applied on extracullicular programs. That is great idea, to prepare the students creativity, like Mr. Suwito, M.Pd opinion:

“We run it (gender education) as part of the curriculum applied, so we added gender education in learning material. For support the education gender, we adapted to the community needs and run extracurricular program. Hopefully this program can be run well and build Mualimat student became smart and competitive”⁶¹

⁵⁹ Interview result with Mrs. Ida Nur Laili, S.Kom. Curriculum Advisor of Madrasah Aliyah NU Mualimat Malang on May 11, 2016

⁶⁰ Interview result with Mrs. Ida Nur Laili, S.Kom. Curriculum Advisor of Madrasah Aliyah NU Mualimat Malang on May 11, 2016

⁶¹ Interview result with Mr. Suwito, M.Pd. Headmaster of Madrasah Aliyah NU Mualimat Malang on May 13, 2016

e. Implementation

Gender in education in classroom applied well, learning takes place in an atmosphere of fun and quite conducive. However, sometimes runs boring and unimpressive. As Nadifa Nurani Puteri's opinion, students of class X:

"Learning activities in the classroom takes nice, but sometimes bored and stressful. I think that is depending on the teacher, but I feel comfortable to learn in the classroom every day"⁶²

Similar with Nadifa, grade XI also experienced the same situation. They get the atmosphere cozy and conducive learning activities everyday, such as Dyah Ayu Sasmita follows:

"Learning activities in classroom always interesting, though sometimes too serious. The atmosphere is already good to learn, I feel happy learning at this school" ⁶³

Factors that caused learning less appealing is the methods used by the teacher is bored, students just listen explanations from the teacher. To make student active, teacher applied inquiry and ask the material. The questions also possible to know the success rate of material being taught.⁶⁴

Gender education is applied by of giving examples, explanations, and comprehension. The classical method is

⁶² Interview result with Nadifa Nurani Putri, student of class X on May 17, 2016

⁶³ Interview result with Dyah Ayu Sasmita, student of class XI on May 16, 2016

⁶⁴ Observation in Madrasah Aliyah Nahdlatul Ulama Mualimat Malang, on May 16, 2016

considered effective way in conveying the gender message, such as the Quran Hadith teacher Mr. Riyanto, S.PdI:

“Related to gender education, I inserted in my reviews and discussion. Gender education is basically part of character building, and student can be reach from teacher’s example”⁶⁵

Meanwhile, teacher also give information and motivation to students, and learning process running well as equal with Mrs. Denik Indah Sulistyowati, S.Sos;

“Related gender education, I always provide motivation and women's current potential. I tried to emphasize the importance of change and movement initiated by women, in order not to weak. This plant of ideology is urgent to develop their mind, and change their attitude as well.”⁶⁶

The examples also performed with conditioning model on student behavior, the goal is instilling education gender as the character as a whole of student personality. There is statement from Mrs. Ida Nur Laili, as the Curriculum Advisor in Madrasah Aliyah NU Mualimat Malang:

“Education gender applied emphasis on the process of conditioning, exampling, and discussions together. Transferring gender education performed as character building, so that pupils get the correlation between material and social issues”⁶⁷

⁶⁵ Interview result with Mr. Riyanto, S.PdI. Quran Hadith teacher on May 11, 2016

⁶⁶ Interview result with Mrs. Denik Indah Sulistyowati, S.Sos. Sociology teacher on May 20, 2016

⁶⁷ Interview result with Mrs. Ida Nur Laili, S.Kom. Curriculum Advisor of Madrasah Aliyah NU Mualimat Malang on May 11, 2016

As variation, the process of debriefing is also used by teachers to deepen the student's knowledge, there is experience gained by Dyah Ayu Sasmita:

“The teacher usually gives an explanation of men and women similarities. Teacher give some examples, and the importance of understanding gender. In addition, teacher also explain and elaborated. Sometime teacher give question about gender and women's empowerment. However, once a teacher also held discussions about gender.”⁶⁸

In addition, the methods used by the teacher is discussion. Discussion on the material used exploited contemporary issues and important social shock. Although rarely, discussion is able to make students active and critical thinking because students can expressed his opinion to the others. Here are opinions from Mr. Riyanto, S. PdI:

“In addition, the discussion method is also important, students can hone their ability to think, argue and consulted, so that students became a critical and open minded.”⁶⁹

About the media that is used by the teacher, it always adapted to the material and the needs of students as. The media as intermediary tools to convey the material to the students easily, so students more understand.⁷⁰ For example, the material of the

⁶⁸ Interview result with Dyah Ayu Sasmita, student of class XI on May 16, 2016

⁶⁹ Interview result with Mr. Riyanto, S.PdI. Quran Hadith teacher on May 11, 2016

⁷⁰ Observation in Madrasah Aliyah Nahdlatul Ulama Muallimat Malang, on May 16, 2016

Quran Hadith not require a lot of media. Following the statement of Mr. Riyanto, S.PdI:

“Gender education always inserted in learning process. So far, I just elaborate and explain material. There is no special feature to supporting learning process, just book, student worksheet and Holy Quran”⁷¹

Mrs. Denik Indah Sulistyowati, S.Sos agree, the learning process only used book and worksheet. Actually LCD is important to improve the delivering process;

“Actually we can used diverse facilities, depending on the material and school condition. I used book and worksheet only, but LCD is also very important. Once again, the adjustments still considered, so that pupils enjoy learning anyway.”⁷²

The learning process that has been implemented in Madrasah Aliyah Mualimat Malang cannot be separated from the problems. This is considered reasonable, because of the problems is not too serious, or disturbed the learning activities. The following statement from Mrs. Ida Nur Laili showed as:

“*Alhamdulillah*, we've never experienced a difficult obstacle in carrying out the activities of learning at this school. Our students are a little bit, makes it easy for us to do control. The students are just some reasonable fault, coming late, skipping, and indiscipline. Another constraint is the lack of textbooks from the Government, so we use worksheet as learning materials.”⁷³

⁷¹ Interview result with Mr. Riyanto, S.PdI. Quran Hadith teacher on May 11, 2016

⁷² Interview result with Mrs. Denik Indah Sulistyowati, S.Sos. Sociology teacher on May 20, 2016

⁷³ Interview result with Mrs. Ida Nur Laili, S.Kom. Curriculum Advisor of Madrasah Aliyah NU Mualimat Malang on May 11, 2016

Little bit different with Mrs. Ida, the sociology's teacher, Mrs. Denik Indah Sulistyowati, S.Sos said that the truly problem is student's mindset. There is teacher and school homework to destroy and re-build;

"I think there is no serious problem, just delinquency and indiscipline. In fact, our challenges in education gender is neighborhoods and students mind. The majority of the students are poor families, their orientation only for money and food. Just it. Many of the parents consider education as something insignificant, so they are indifferent. For that reason, we as the teacher should be able to throw off the pattern and give new insight for their bright future."⁷⁴

The implementation of gender education in Madrasah Aliyah NU Mualimat Malang also reflected on extracurricular program. Madrasah Aliyah NU Mualimat Malang set several programs, which related on gender overall. Hopefully, extracurricular activities can improve their life skill and preparing future faced. There is Mrs. Ida Nur Laili, S. Kom reason to set up extracurricular programs:

"As school devoted on female students, we provided extracurricular option to embody the talent and interests of students. In addition, this activity became non-academic achievements for students. Our extracurricular programs designed by contemporary needs, that it interesting."⁷⁵

The extracurricular programs occur as last material everyday based on schedule choosing by students. There is the extracurricular

⁷⁴ Interview result with Mrs. Denik Indah Sulistyowati, S.Sos. Sociology teacher on May 20, 2016

⁷⁵ Interview result with Mrs. Ida Nur Laili, S.Kom. Curriculum Advisor of Madrasah Aliyah NU Mualimat Malang on May 11, 2016

options, among others; Quran Education, *Tilawah Quran*, *Tahfidzul Quran*, *Al banjari (Islamic music arts)*, Pencak silat/pagar nusa (*traditional self-defence arts*), Tata boga (*cooking class*), Keputrian (*woman handy craft*), and Pramuka (*scouts*). Students choosing by their interest and ability, while somebody take double. The favorite extracurricular programs is Pencak silat/pagar nusa (*traditional self-defence arts*). Mr. Suwito, Madrasah Aliyah Nahdlatul Ulama Malang headmaster agreed for this:

“We have a lot of extracurricular programs, but the most sought is Pencak silat/pagar nusa (*traditional self-defence arts*). Although all female students, we give them *Pencak Silat* to protect themselves. Alhamdulillah, Pencak Silat in Madrasah Aliyah mualimat Malang perform really good and got many achievements.”⁷⁶

Indeed, the Pencak Silat programs are importance for students defend and their existence. Modern society need strength, power, and spirit to struggling, that's why everybody should be competitive. Mrs. Endang Sulastrri, S.Si as pecak silat coach desired to build strong people although is women. The importance of this programs showed on her opinion:

“This program purpose to guard the students in their life. As you know, today found crime oftentimes and women should be able to keep themselves as well. students of Madrasah Aliyah Nahdlatul Ulama Malang are female, and I think Pencak Silat is attractive to applied. In Pencak Silat

⁷⁶ Interview result with Mr. Suwito, M.Pd. Headmaster of Madrasah Aliyah NU Mualimat Malang on May 13, 2016

extracurricular program, students practice to strong, autonomous, and wise.”⁷⁷

The existence of Pencak Silat in Indonesia should be continued, and young generation possible to learn their culture from this activities. Moreover, students like Madrasah Aliyah Nahdlatul Ulama Malang will be receive gender education. Mrs. Endang Sulastri, S.Si always inserted gender education on training, and motivate students oftentimes:

“This program appropriate gender equality issues, and by Pencak Silat students learn for fighting for positive. I always motivate them related gender equality, woman opportunity, and their potency. Female should be confident, and upgrade their performance everywhere to got a place. When I teach, always plant the value of respect to students and emphasizing Pencak Silat is not for crime.”⁷⁸

Pencak Silat programs run since 2010, and reach many medals so far. Students conscious, always hard work on competitions, sometimes they won and be champions finally. This program absolutely increasing school reputation, but has many problems. Pencak Silat less on infrastructure, unfortunately Madrasah Aliyah Nahdlatul Ulama Malang weak supported. There is Mrs. Endang Sulastri, S.Si admission:

“The biggest problem is infrastructure, we didn’t have field, training room, uniform, and training equipment. Everything should be solved by students, cause school supported weak. I don’t understand about it, I touched students so much.

⁷⁷ Interview result with Mrs. Endang Sulastri, S.Si, Pencak Silat Coach on May 24, 2016

⁷⁸ Interview result with Mrs. Endang Sulastri, S.Si, Pencak Silat Coach on May 24, 2016

This program is rightfully proud, as you seen on the case there is Pencak Silat medals major. We won competition a lot, and students enjoy it. I hope they are continued and better next, and be able to promote this school wide. I wish school also supported us more, as well as professional.”⁷⁹

Madrasah Aliyah NU Mualimat Malang has good extracurricular programs, and expected to produce competitive students later. This school implementation of gender education absolutely serious, appear on classroom activities and extracurricular program.

f. Evaluation

Madrasah Aliyah NU Mualimat Malang applied the evaluation process of gender education spread. As the headmaster’s argument, Madrasah Aliyah NU Mualimat Malang evaluate program, culture and facilities to keep the learning process go on. There is Mr. Suwito, M.Pd argument:

“We did a thorough evaluation, for example in management area, we did an evaluation of organization and culture, facilities, administration, and school policy. In studying process, we did evaluation of planning, methods, and teacher behavior. Moreover, we also apply evaluation of society.”⁸⁰

Indeed, evaluation in learning is used to know the success rate of teachers in delivering learning material to students. Then, the assessment of learning seen from three aspects, namely the

⁷⁹ Interview result with Mrs. Endang Sulastri, S.Si, Pencak Silat Coach on May 24, 2016

⁸⁰ Interview result with Mr. Suwito, M.Pd. Headmaster of Madrasah Aliyah NU Mualimat Malang on May 13, 2016

cognitive, affective, and psychomotor. The assessment must be made objectives and balanced to achieve the national education goals.

Cognitive assessment done on test, which is reported on month, mid-year and annual report. The affective score come from students daily attitude in the learning process, while psychomotor seen from the liveliness of the students in the study when discussing or practice. Education gender implemented in Madrasah Aliyah NU Mualimat applied through moral conditioning, as part of student's character education. The evaluation conducted by the teachers sustainable and regularly every month, as Mrs. Ida Nur Laili, S. Kom:

“In evaluation process, we assesses student behavior and proficiency. The process of conditioning and teacher-example expected to shape their attitudes. Evaluation did every month, the end of the semester, and the end of the year. In monthly evaluation, the value showed on Alphabet symbols. And then we list value and description of the behavior on semester reports relating, and finally forwarded on annual report also.”⁸¹

The evaluation activities is very effective to monitoring of student development by control. So, the teacher is easy to deliver improvements in the learning process. The results of

⁸¹ Interview result with Mrs. Ida Nur Laili, S.Kom. Curriculum Advisor of Madrasah Aliyah NU Mualimat Malang on May 11, 2016

evaluation become a report to parents, so that is continuity of education as a whole.

The evaluation every month this was later summarized in the evaluation per semester and the end of the year to give students a complete study results to parents.

“In the monthly report, teachers give the results of study, reports, practice, and student assessment for a month to caregivers. The evaluation every month also summarized in semester evaluation, and finally write down as annual report study received by parents.”⁸²

The evaluation system of Madrasah Aliyah NU Mualimat Malang is complex, but easy to control. Teacher and parents will got the reality of learning process, and Mrs. Denik Indah Sulistyowati, S.Sos said it great idea to manage students;

“I think this is a brilliant idea, because it allows teachers and parents to cooperate in the process of student control. In the monthly report, teachers give the results of the study, reports, and student assessment. The month evaluation forwarded to semester evaluation and summarized on annual report, so educational evaluation process is absolutely secured.”⁸³

7. The Method of Gender Education Implementation for Female Students in Madrasah Aliyah Nahdlatul Ulama Mualimat Malang

The research on Madrasah Aliyah NU Mualimat Malang showed great results for researchers dealing the of methods of teaching

⁸² Interview result with Mr. Riyanto, S.PdI. Quran Hadith teacher on May 11, 2016

⁸³ Interview result with Mrs. Denik Indah Sulistyowati, S.Sos. Sociology teacher on May 20, 2016

used. Gender education applied as part of student character building, so that Madrasah Aliyah NU Mualimat Malang give space for teacher to develop their learning method as well as available.

“Education gender applied emphasis on the process of conditioning, exemplifying, and discussions together. Transferring gender education performed as character building, so that pupils get the correlation between material and social issues.”⁸⁴

There is no limitation, and teaching is time for creation. Teacher ordered to be innovative, so the headmaster is agree for any kind of method:

“Actually we can used diverse facilities, depending on the material and school condition. I used book and worksheet only, but LCD is also very important. Once again, the adjustments still considered, so that pupils enjoy learning their learning plan for customized with character development and gender education.”⁸⁵

The teacher in the classroom has provided various selection methods to increase the liveliness and students fighting power in learning. In practice, the method by intuition still dominant. Undeniable, many teachers in Madrasah Aliyah NU Mualimat Malang rely on this way in delivering their subject, including gender education process. Actually, gender education in Madrasah Aliyah NU Mualimat Malang communicated through the teacher directly, along with real

⁸⁴ Interview result with Mrs. Ida Nur Laili, S.Kom. Curriculum Advisor of Madrasah Aliyah NU Mualimat Malang on May 11, 2016

⁸⁵ Interview result with Mr. Suwito, M.Pd. Headmaster of Madrasah Aliyah NU Mualimat Malang on May 13, 2016

examples that exist in society. The following is Mr. Riyanto, S.PdI statement :

“Related to gender education, I inserted in my reviews and discussion. Gender education is basically part of character building, and student can be reach from teacher’s example. Oftentimes I give the example through daily activities close to their lives.”⁸⁶

The statement expressed by Mr. Riyanto, S.PdI has shown that he can offer the methods are still very effective. The subject Quran Hadith are not require many media, it easier for him in giving reason and example in the students neighborhood. And the most important, is the class became active and interested to received:

“So far, students always received material correctly. Oftentimes, they become more enthusiastic when discussing material through modeling and *asbabun nuzul* story. Thus, they become more interested in learning Quran while expanding their Islamic insight simultaneously. For major students, learn by storytelling more fun than memorizing *mufrodat*.”⁸⁷

Meanwhile, Mrs. Denik try to be different teacher in practice and She deliver the subject by discussion and dialogue as major. According to Mrs. Denik, Sociology is the science of society, and everybody need it. The better way if sociology deliver by case, issues, and social culture, cause it absolutely interesting. There is the Mrs. Denik opinion about her method:

⁸⁶ Interview result with Mr. Riyanto, S.PdI. Quran Hadith teacher on May 11, 2016

⁸⁷ Interview result with Mr. Riyanto, S.PdI. Quran Hadith teacher on May 11, 2016

“In the classroom, I try to hang out with students as closely as possible. It supports the delivering, because I know a lot their circumstances and their problems also. Learning methods automatically flows the material covered. Usually, I combine inquire model also implemented a group discussion for variety. Once, we are visit the field if it necessary.

Related to gender education, I always provide motivation and women's current potential. I always tried to emphasize the importance of change and movement initiated by women, in order not to weak. This plant of ideology is urgent to develop their mind, and change their attitude as well.”⁸⁸

In essence, the selection method is dynamic to support classroom learning. Teachers are aware students ability already, and possible to choosing the best method in delivering also gender and character internalization. The statement's of Mrs. Ida Nur Laili, s. Kom supports it:

“Teacher has a varied preparation in carrying out the learning activities tailored to the subject matter. For the application of gender education, it could be done in an implicit in submission of material and discussion.”⁸⁹

The learning process also delivered by inquiry and discussion model. This method need to dig up the student knowledge and improve their critical thinking. Student will be confident on show and performance. There is Quran Hadith teacher view about discussion method:

⁸⁸ Interview result with Mrs. Denik Indah Sulistyowati, S.Sos. Sociology teacher on May 20, 2016

⁸⁹ Interview result with Mrs. Ida Nur Laili, S.Kom. Curriculum Advisor of Madrasah Aliyah NU Mualimat Malang on May 11, 2016

In addition, the discussion method is also important, students can improve their ability to think, argue and consulted, so that students became a critical and open minded.⁹⁰

The process of gender education also needs the facilities, and Madrasah Aliyah NU Mualimat has big problem in this part. This school build on limited area, and run short of facilities.⁹¹ Teacher ask to government for help, and just a little received every year. So, teacher just trade on books and worksheet. Such as teachers experienced so far:

“Gender education always inserted in learning process. So far, I just elaborate and explain material. There is no special feature to supporting learning process, just book, student worksheet and Holy Quran.”⁹²

“Actually we can used diverse facilities, depending on the material and school condition. I used book and worksheet only, but LCD is also very important. Once again, adjustments still considered, so that pupils enjoy learning anyway.”⁹³

The gender education process run smooth and very well, and student get gender knowledge deeply. Students feel enthusiastic on learning, and they became active to ask and curious.⁹⁴ This phenomena look good for the program development in the next. The experience of

⁹⁰ Interview result with Mr. Riyanto, S.PdI. Quran Hadith teacher on May 11, 2016

⁹¹ Observation in Madrasah Aliyah Nahdlatul Ulama Mualimat Malang, on May 16, 2016

⁹² Interview result with Mr. Riyanto, S.PdI. Quran Hadith teacher on May 11, 2016

⁹³ Interview result with Mrs. Denik Indah Sulistyowati, S.Sos. Sociology teacher on May 20, 2016

⁹⁴ Observation in Madrasah Aliyah Nahdlatul Ulama Mualimat Malang, on May 16-17, 2016

Mrs. Denik Indah Sulistyowati, S.Sos as sociology's teacher showed this case:

*"Alhamdulillah, They seemed very enthusiastic when discuss material through explanation and life-example. For me, sociology should be studied extensively to anyone. Because sociology is definitely plays a role in public life, pupils can study whenever and wherever, so it's easy to find cases and examples in sociology."*⁹⁵

8. The Impacts of Applying Gender Education for Students in Madrasah Aliyah Nahdlatul Ulama Mu'alimat Malang

The gender education in Madrasah Aliyah Nahdlatul Ulama Mu'alimat Malang expected to produce Moslem generation which is smart and competitive. Gender education applied on classroom learning, school culture and extracurricular programs give the student a lot of insight and experience. The headmaster expectation is covered school need, there is Mr. Suwito, M.Pd said:

*"There is some expectations of gender education existence; first, Loss of women discrimination, included women rights and their role in society. Second, Create safe and comfortable condition, without any physical and psychological violence gender-based. Third, Give a reverence and respect to all the citizens of the school. Fourth, Remove the stereotype of male dominance in a group."*⁹⁶

⁹⁵ Interview result with Mrs. Denik Indah Sulistyowati, S.Sos. Sociology teacher on May 20, 2016

⁹⁶ Interview result with Mr. Suwito, M.Pd. Headmaster of Madrasah Aliyah NU Mu'alimat Malang on May 13, 2016

The Curriculum Advisor didn't have high expectations, just for plant gender concept in the students paradigm. There is Mrs. Ida Nur Laili, S.Kom said:

"The school not provided high-target in the process of gender education. The main purpose is to equip their insight about the gender equality social life. However, later the alumni performed as part of community, so that they will intersect directly with gender issues. We hope students later grew into an open minded and intelligent, but remain aware of religious restrictions."⁹⁷

The gender education in this school received smoothly by students, they are enthusiastic and feel happy with the learning process. Students of class XI, Dyah Ayu Sasmita has motivation in gender education:

"Yes, we often got material about gender. We are also got the motivation to learn and boost our confidence for future, so that we always feel passionate about in learning."⁹⁸

In the other hand, students class of X didn't have much idea about gender. they are got gender issues from television:

"Yet, we have not much idea about gender. Maybe only a few teachers who deliver it in my class, I often heard this information from the outside and the television only."⁹⁹

After the students got gender education, they know about gender issues, and they are aware about this topic more.¹⁰⁰ The students became confident faced their future:

⁹⁷ Interview result with Mrs. Ida Nur Laili, S.Kom. Curriculum Advisor of Madrasah Aliyah NU Mualimat Malang on May 11, 2016

⁹⁸ Interview result with Dyah Ayu Sasmita, student of class XI on May 16, 2016

⁹⁹ Interview result with Nadifa Nurani Putri, student of class X on May 17, 2016

¹⁰⁰ Observation in Madrasah Aliyah Nahdlatul Ulama Mualimat Malang, on May 16-17, 2016

“We built as students who care about gender equality, with the provided useful science and advice. We learned that the woman is an important actor of society. We become aware human level upon assessed based on their faithful of Allah, not from gender. We understand the importance of women and men equality in this modern age. We are also provided with *life skills*. So, we are more confident with our ability to compete in working life and society in the future. *Insyallah*.”¹⁰¹

“We believe this school is capable of forming women equality understanding. So that, we are more confident with our ability for our bright future, without the worry of discrimination.”¹⁰²



¹⁰¹ Interview result with Dyah Ayu Sasmita, student of class XI on May 16, 2016

¹⁰² Interview result with Nadifa Nurani Putri, student of class X on May 17, 2016

CHAPTER V

DISCUSSION

1. The Background of Gender Education for Female Students in Madrasah Aliyah Nahdlatul Ulama Mu'alimat Malang

Madrasah Aliyah Nahdlatul ulama Mualimat Malang purpose to create a generation of Muslim religious and noble character. This generation is expected to be a role model figure as a teacher and community leaders. Therefore, we intentionally Research of Madrasah Aliyah Nahdlatul ulama Mualimat Malang has a unique and memorable background. The school is populated by female students, and long history with its head since 1950. Madrasah Aliyah Nahdlatul Ulama Mualimat Malang built based on Islamic boarding school, as thought the founder, K.H. Badruslam, The purpose is providing containers for the teens to get religious education, and become a religious teacher for the environment.

The statement above are equal with Mrs. Suwito, Headmaster of Madrasah Aliyah Nahdlatul Ulama Mualimat Malang:

“Look at the history, Madrasah Aliyah Nahdlatul Ulama Malang was founded with the aim to create a good generation and noble character. Based on the commitment, we strive to held quality through the gender and character education”¹⁰³

And also the Curriculum Advisor, Mrs. Ida Nur Laili, S.Kom:

¹⁰³ Interview result with Mr. Suwito, M.Pd. Headmaster of Madrasah Aliyah Nahdlatul Ulama Mualimat Malang on May 13, 2016

“Further, this school was fastening with the aim to create a religious Moslem generation and noble character. This generation expected to be model figure as teacher and leaders. Therefore, we intentionally maintain characteristic of this school with only accepting female students only”¹⁰⁴

The purpose of education Madrasah Aliyah Nahdlatull Ulama Mualimat Malang is to create a religious generation and noble character. That is equal with Islamic education function according to Hasan Langgulung in Rukmina¹⁰⁵ said that Islamic education has some functions, there are:

- a. Preparing the young generations to play their social role in the next
- b. Transferring the knowledge from community to their next generations
- c. Transferring social values to keep their own identity, as the main requirement of survival civilization
- d. Educate human to be good people in the world and the beyond also

As the result, the background of gender education applied on this school are stand with the aim, which to create a religious generation and noble character. They are expected to be a model figure as teacher and leaders. Therefore, Madrasah Aliyah Nahdlatull Ulama Mualimat Malang intentionally maintain characteristic by accepting female students only.

¹⁰⁴ Interview result with Mrs. Ida Nur Laili, S.Kom. Curriculum Advisor of Madrasah Aliyah Nahdlatul Ulama Mualimat Malang on May 11, 2016

¹⁰⁵ Rukmina G.Manopo, *Meretas Kesetaraan gender dalam Pendidikan Islam*(Malang: UM Press,2012), p. 55

2. Implementation of Gender Education in Madrasah Aliyah Nahdlatul Ulama Malang

The implementation of gender education in Madrasah Aliyah Nahdlatul Ulama Mualimat Malang used three steps. There is Planning, Process, and Evaluation. Based on researcher observation in Madrasah Aliyah Nahdlatul Ulama Malang, there is the general fact of gender education implementation;

a. Planning

Madrasah Aliyah Nahdlatul Ulama Mualimat Malang applying KTSP curriculum, some changes made to support learning activities and maximize student ability. When this school run KTSP, school used as main curriculum, formulated on learning plan (RPP), accompanied by syllabus, semester note, and annual program. On teacher plan, the learning activities noted values, character-building, and methods.

The KTSP and teacher modification indicates that Madrasah Aliyah Nahdlatul Ulama Malang became dynamic and has applied gender response as whole. It showed that the curriculum tend to gender responsive like Emy Susanti, argued curriculum should be make gender justice principles as a base or orientation in the

development of management, teaching patterns, as well as social relations in school/university.¹⁰⁶

b. Implementation

Gender in education in classroom applied well, learning takes place in an atmosphere of fun and quite conducive. Students get the atmosphere cozy and conducive learning activities everyday, Sometimes, the methods are bored, students just listen explanations from the teacher, make them sleepy. To make student active, teacher applied inquiry model and ask them about material. The questions also possible to know the success rate of material being taught.

In classroom, process of Gender education applied by giving examples, explanations, and comprehension. The classical method is considered effective way in conveying the gender message, such as the Quran Hadith teacher Mr. Riyanto, S.PdI experienced. Teacher also give information and motivation to students, then teacher performed with conditioning model on student behavior, as plant the character and personality. As variation, the process of debriefing is also used by teachers to deepen the student's knowledge as

¹⁰⁶ Emy Susanty, *Pengarusutamaan Gender Dalam Pendidikan & Strategi Pendidikan Gender*, paper published on National Seminar “Jaringan dan Kolaborasi untuk Mewujudkan Keadilan Gender: Memastikan Peran Maksimal Lembaga Akademik, Masyarakat Sipil, dan Institusi Negara”, Gender study, post graduated (Multidisiplin). Universitas Indonesia, Depok, 10-13 February 2015.

experienced by Dyah Ayu Sasmita, student of class XI. In addition, the methods used by the teacher is discussion. Discussion on the material used exploited contemporary issues and important social shock.

The media that is used by the teacher, it always adapted to the material and the needs of students. The media as intermediary tools to convey the material to the students easily, so students more understand. So far, learning process only used book and worksheet, actually school need LCD to improve the delivering process.

Moreover, the problem of classroom activities in Madrasah Aliyah Nahdlatul Ulama Malang considered reasonable and not too serious. The students are just some reasonable fault, coming late, skipping, and indiscipline. Another constraint is the lack of textbooks from the Government. Another way, the sociology's teacher, Mrs. Denik Indah Sulistyowati, S.Sos said that the truly problem is student's mindset. Teacher should be destroy and rebuild students and their family conception to improve women role and make a change.

The implementation of gender education in Madrasah Aliyah Nahdlatul Ulama Muallimat Malang also reflected on extracurricular program. Madrasah Aliyah Nahdlatul Ulama Muallimat Malang set several programs, which related on gender overall. There is the

extracurricular options, among others; Quran Education, *Tilawah Quran*, *Tahfidzul Quran*, *Al banjari (Islamic music arts)*, Pencak Silat/Pagar Nusa (*traditional self-defence arts*), Tata Boga (*cooking class*), Keputrian (*woman handy craft*), and Pramuka (*scouts*). The favorite extracurricular programs is Pencak Silat/Pagar Nusa (*traditional self-defence arts*). Indeed, the Pencak Silat programs are importance for students defend and their existence. Pencak Silat is attractive to applied, there is students practice to strong, autonomous, and wise.

The existence of Pencak Silat in Indonesia should be continued, and young generation possible to learn their culture from this activities. Moreover, students like Madrasah Aliyah Nahdlatul Ulama Malang will be receive gender education which inserted by teacher. Pencak Silat programs run since 2010, and reach many medals so far. Students won some competitions, as well as professional on future.

Overall the learning process on Madrasah Aliyah Nahdlatul Ulama Mualimat Malang has been applied gender education already. The activities reflected gender responsive learning, motivate female student well and prior to improve their ability. That is are appropriate with UNESCO, said that Teacher become agents of change for gender equality by supporting the entire pupils take part in certain activities. Teachers need to give them guidance and behaves as

model. The pattern of stereotypes that had occurred in learning activities can be reduced by; nice responds for students, giving equal attention to all of them, encourage women to actively take part in extracurricular activities that are usually followed by men.¹⁰⁷

c. Evaluation

Madrasah Aliyah Nahdlatul Ulama Mualimat Malang applied the evaluation process of gender education spread, including evaluate program, culture and facilities. The evaluation system of Madrasah Aliyah Nahdlatul Ulama Mualimat Malang is complex, but easy to control. Teacher and parents will got the reality of learning process. The assessment seen from three aspects, namely the cognitive, affective, and psychomotor. The assessment must be made objectives and balanced to achieve the national education goals.

Cognitive assessment done on test, which is reported on month, mid-year and annual report. The affective score come from student daily attitude in the learning process, while psychomotor seen from the liveliness of the students in the study when discussing or practice. Education gender implemented in Madrasah Aliyah

¹⁰⁷ UNESCO. EFA Global Monitoring Report: *Gender and Education for All – The Leap to Equality*. 2004

Nahdlatul Ulama Mualimat applied through moral conditioning, as part of student's character education.

3. The Method of Gender Education Implementation for Female Students in Madrasah Aliyah Nahdlatul Ulama Mualimat Malang

The research on Madrasah Aliyah Nahdlatul Ulama Mualimat Malang showed great results dealing the methods used. Gender education applied as part of student character building, so that Madrasah Aliyah Nahdlatul Ulama Mualimat Malang give space for teacher to develop their learning method as well as available.

The teacher in the classroom has provided various selection methods. In practice, the method by intuition still dominant. The delivering process run well including gender education. The intuition method showed student's knowledge and their perception about gender issues, are equal with Islamic education method. This method is used because Islamic education believe that every human being has the skills for gain knowledge. In the gender perspective, this method can be used to build gender sensitivity. Through this method, the intuitive side as *Tafakur*, contemplation, introspection, and others will be sharpened in commitment to gender equality and justice.¹⁰⁸

¹⁰⁸ Mujamil Qomar, *Epistimologi Pendidikan Islam: Dari Metode Rasional Hingga Metode Kritik* (Jakarta: Erlangga, 2005), p. 270–350.

The other method which applied by teacher are rational and dialogue method, oftentimes. Mrs. Denik Indah Sulistyowati, S. Sos. Agreed that inquiry is effective to dig up student curiousness, because she is know a lot students circumstances and their problems also. The dialogue method are kind method of learning, when student and teacher are available for sharing, discussion and going on good communication each other. The dialogue method is good to implement in heterogeneous community, to learn and understanding diversity.

Furthermore, Madrasah Aliyah Nahdlatul Ulama Muallimat Malang teacher's improve their method of gender education by teacher's model. The teacher's behavior always guided for student example, as well as equal with Ki hajar Dewantara, the model method are kind method of education when the teacher should be able as ideal model for their student. Teacher should be good in personality and social aspects also, to give real model for students.¹⁰⁹

The model method has big influence to construct student mindset, fundamentally applied everyday to make it as habit. Muallimat students aware about gender as their habit, there is teachers goal as the Ordinary Method from Ki hajar dewantara, The method of education need long time to applied by student. Teacher should be patient and do the method steady.

¹⁰⁹ Rukmina G. Manopo. *Op.Cit.*, p. 75

This method effectively for practical subject, and good for construct the student behavior.¹¹⁰

Little bit different, Mrs. Denik Indah Sulistyowati S. Sos, offered learning by practice. According to Mrs. Denik, Sociology is the science of society, and everybody need it. The better way if sociology deliver by case, issues, and social culture, cause it absolutely interesting. Once, she did this method to give truly experiences for students. In essence, the selection method is dynamic to support classroom learning. Teachers are aware students ability already, and possible to choosing the best method in delivering also gender and character internalization.

The process of gender education also needs the facilities, and Madrasah Aliyah Nahdlatul Ulama Muallimat has problems, such as: limited school area, short of books, learning equipment and government's help. The other problem just student indiscipline, which not to be serious.

4. The Impacts of Applying Gender Education for Female Students in Madrasah Aliyah Nahdlatul Ulama Mu'alimat Malang

The gender education in Madrasah Aliyah Nahdlatul Ulama Muallimat Malang expected to produce Moslem generation which is smart and competitive. Gender education applied on classroom learning, school

¹¹⁰ Rukmina G. Manopo. *Ibid.*,p. 75

culture and extracurricular programs give the student a lot of insight and experience.

The gender education in this school received smoothly by students, they are enthusiastic and feel happy with the learning process. After the students got gender education, they know about gender issues, and aware about this topic more. The students became confident faced their future. Madrasah Aliyah Nahdlatul Ulama Malang have been applied the gender education so far, and the students became better. The school produce output of Islamic education character, which divided by two; first Moslem is good people and always godfearing and second, Moslem also have *social-sensitivity*. *The social –sensitivity* included the rule of life as social part, Moslem should be able to help social problem and tolerance. *Social-sensitivity* related by gender is the role of Moslem to respect and commit for human equality, for women especially.¹¹¹

¹¹¹ Musda Mulia, Muslimah Reformis Perempuan Pembaru Keagamaan (Bandung: Mizan, 2005), Vol.I. p.110

CHAPTER VI

CLOSING

A. Conclusion

1. The Background of Gender Education for Female Students in Madrasah Aliyah Nahdlatul Ulama Mu'alimat Malang

Madrasah Aliyah Nahdlatul ulama Mualimat Malang purpose to create a generation of Muslim religious and noble character. This generation is expected to be a role model figure as a teacher and community leaders. Madrasah Aliyah Nahdlatul ulama Mualimat Malang has a unique and memorable background. This school is populated by female students, and long history since 1950. Madrasah Aliyah Nahdlatul Ulama Mualimat Malang built based on Islamic boarding school, as thought the founder, K.H. Badrusslam, to providing containers for the teens to get religious education, and become a religious teacher for their environment later. Therefore, Madrasah Aliyah Nahdlatull Ulama Mualimat Malang intentionally maintain characteristic by accepting female students only.

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conception to improve women role and make a change. Another constraint is the lack of textbooks from the Government.

The implementation of gender education in Madrasah Aliyah Nahdlatul Ulama Mualimat Malang also reflected on extracurricular program. The favorite extracurricular programs is Pencak Silat/Pagar Nusa (*traditional self-defence arts*). Indeed, the Pencak Silat programs are importance for students defend and their existence. Female students of Madrasah Aliyah Nahdlatul Ulama Malang will be receive gender education which inserted by teacher. Addition, Pencak Silat reach many medals so far.

c. Evaluation

The evaluation system of Madrasah Aliyah Nahdlatul Ulama Mualimat Malang is complex, but easy to control. School applied the evaluation process of gender education spread, including evaluate program, culture and facilities. Teacher and parents will got the reality of learning process. The assessment seen from three aspects, namely the cognitive, affective, and psychomotor. Cognitive assessment done on test, The affective score come from student daily attitude in the learning process, while psychomotor seen from the liveliness of the students in the study when discussing or practice. Education gender implemented in Madrasah Aliyah Nahdlatul Ulama Mualimat

applied through moral conditioning, as part of student's character education. Evaluation is reported on month, mid-year and annual report.

3. The Methods of Gender Education for Female Students in Madrasah Aliyah Nahdlatul Ulama Mu'alimat Malang

The research on Madrasah Aliyah Nahdlatul Ulama Mu'alimat Malang showed great results dealing the methods used. Gender education applied as part of student character building, so that Madrasah Aliyah Nahdlatul Ulama Mu'alimat Malang give space for teacher to develop their learning method as well as available.

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Furthermore, Madrasah Aliyah Nahdlatul Ulama Mu'alimat Malang teacher's improve their method of gender education by teacher's model. The teacher's behavior always guided for student example, as well as ideal model for their student. Mu'alimat students aware about

gender as their habit, there is teachers goal as the Ordinary Method which need long time to applied for student. Teacher should be patient and do the method steady.

4. The Impacts of Gender Education for Female Students in Madrasah Aliyah Nahdlatul Ulama Mu'alimat Malang

The gender education in Madrasah Aliyah Nahdlatul Ulama Mu'alimat Malang expected to produce Moslem generation which is smart and competitive. Gender education applied on classroom learning, school culture and extracurricular programs give the student a lot of insight and experience. So far, gender education in this school received smoothly by students, they are enthusiastic and feel happy with the learning process. After the students got gender education, they know about gender issues, and aware about this topic more. The students became confident faced their future also.

B. Suggestion

From the research on Madrasah Aliyah Nahdlatul Ulama Mu'alimat Malang, researcher have some suggestions, such are:

- a. Madrasah Aliyah Nahdlatul Ulama Mu'alimat Malang need some equipment and facilities to improve their learning support, so the implementation of gender education might be better.
- b. Madrasah Aliyah Nahdlatul Ulama Mu'alimat Malang should be discussing gender issues more, cause there is all female student means big potency to develop.

- c. Madrasah Aliyah Nahdlatul Ulama Mualimat Malang should be and activated student organization and extracurricular program, cause it can be help students and push their ability.



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Date of Birth : 7th August 1994
Nationality : Indonesian
Religion : Islam



RESEARCH OBSERVATION LIST

NAME : HABIB SYAFIUDIN - 12130145

No.	Date	Name	Activities
1.	15/12/2015	Endang Sulastri, S.Si.	<ul style="list-style-type: none">• Pre research observation• Interview for Madrasah Mualimat Malang preview
2.	14/04/2016	Riyanto, S.Pd.I.	Pre research observation
3.	20/04/2016	Riyanto, S.Pd.I.	<ul style="list-style-type: none">• Observation• Interview for Madrasah Mualimat Malang profile
4.	04/05/2016	Suwito, M.Pd.	Observation
5.	11/05/2016	Ida Nurlaili, S.Kom.	<ul style="list-style-type: none">• Observation• Interview for gender education Interview for gender education, sourced by curriculum advisor of Madrasah Aliyah Mualimat Malang
6.	11/05/2016	Riyanto, S.Pd.I.	<ul style="list-style-type: none">• Observation• Interview for gender education, sourced by Quran Hadith teacher

7.	13/05/2016	Suwito, M.Pd.	<ul style="list-style-type: none"> • Observation • Interview for gender education, sourced by Headmaster of Madrasah Aliyah Muallimat Malang
8.	16/05/2016	Riyanto, S.Pd.I.	<ul style="list-style-type: none"> • Classroom observation on XI Class. • Interview with XI students
9.	17/05/2016	Riyanto, S.Pd.I.	<ul style="list-style-type: none"> • Classroom observation on X Class. • Interview with X students
10.	20/05/2016	Denik Indah Sulistyowati, S.Sos.	<ul style="list-style-type: none"> • Observation • Interview for gender education, sourced by Sociology teacher
11.	24/05/2016	Endang Sulastri, S.Si.	<ul style="list-style-type: none"> • Observation • Interview for gender education, sourced by Pencak Silat Coach
12.	26/05/2016	Indah R, SE.	<ul style="list-style-type: none"> • Data collection • Photo documentation

SILABUS PEMBELAJARAN

Nama sekolah : MA MU'ALLIMAT
Kelas / semester : X / GANJIL
Mata Pelajaran : Al-Qur'an Hadits
Alokasi waktu : 51 jam pelajaran
Standar Kompetensi : 5. Memahami ayat-ayat Al-Qur'an tentang manusia dan tugasnya sebagai khalifah di bumi

Kompetensi Dasar	Materi Pembelajaran	Nilai Budaya & Karakter Bangsa	Kewirausahaan/ Ekonomi Kreatif	Kegiatan Pembelajaran	Indikator Pencapaian Kompetensi	Penilaian	Alokasi Waktu	Sumber Belajar
5.1 Mengartikan QS. Al-Mukminun:12-14; QS. Al-Nahl:78; QS.Al-Baqarah:30 dan QS Adz-Dzariyat: 56	<ul style="list-style-type: none"> Arti -QS. Al-Mukminun: <ul style="list-style-type: none"> 12-14, QS. Al-Nahl:78; QS.Al-Baqarah:30 dan QS Adz-Dzariyat: 56 	<ul style="list-style-type: none"> Religius, jujur, toleransi, disiplin, kerja keras, mandiri, demokratis, rasa ingin tahu, semangat kebangsaan, cinta tanah air, menghargai prestasi, bersahabat, cinta damai, gemar membaca, peduli lingkungan, peduli sosial, tanggung jawab 	<ul style="list-style-type: none"> Percaya diri (keteguhan hati, optimis). Berorientasi pada tugas (bermotivasi, tekun/tabah, bertekad, enerjik). Pengambil resiko (suka tantangan, mampu memimpin) Orientasi ke masa depan (punya perspektif untuk masa depan) 	<ul style="list-style-type: none"> Membaca ayat tentang proses penciptaan manusia dan potensinya serta tugasnya sebagai khalifah di bumi . Tanya jawab makna mufrodad secara klassikal. Secara berpasangan siswa saling menyimak untuk mengartikan masing-masing ayat yang terkait dengan manusia dan tugasnya sebagai khalifah 	<ul style="list-style-type: none"> Membaca QS. Al-Mukminun:12-14; Membaca QS. Al-Nahl:78; Membaca QS.Al-Baqarah:30 Membaca QS Adz-Dzariyat: 56 Menyebutkan makna mufradat Mengartikan QS. Al-Mukminun:12-14 Mengartikan QS. Al-Nahl:78 MengartiakanQS. Al-Baqarah:30 Mengartikan QS Adz-Dzariyat: 56 	<ul style="list-style-type: none"> Jenis Tagihan: Tes Tulis Bentuk instrumen: Tes Obyektif Tes subyektif 	2x45 menit	<ul style="list-style-type: none"> Buku pelajaran siswa Depag. Al-Qur'an dan terjemahannya Mahmud Yunus,Kamus Bahasa Arab. Referensi perpustakaan

Kompetensi Dasar	Materi Pembelajaran	Nilai Budaya & Karakter Bangsa	Kewirausahaan/ Ekonomi Kreatif	Kegiatan Pembelajaran	Indikator Pencapaian Kompetensi	Penilaian	Alokasi Waktu	Sumber Belajar
5.2 Menjelaskan kandungan QS. Al-Mukminun:12-14; QS. Al-Nahl:78; QS.Al-Baqarah:30 dan QS Adz-Dzariyat: 56	<ul style="list-style-type: none"> Kandungan QS. Al-Mukminun:12-14; QS. Al-Nahl:78; QS.Al-Baqarah:30 dan QS Adz-Dzariyat: 56 	<ul style="list-style-type: none"> Religius, jujur, toleransi, disiplin, kerja keras, mandiri, demokratis, rasa ingin tahu, semangat kebangsaan, cinta tanah air, menghargai prestasi, bersahabat, cinta damai, gemar membaca, peduli lingkungan, peduli sosial, tanggung jawab 	<ul style="list-style-type: none"> Percaya diri (keteguhan hati, optimis). Berorientasi pada tugas (bermotivasi, tekun/tabah, bertekad, enerjik). Pengambil resiko (suka tantangan, mampu memimpin) Orientasi ke masa depan (punya perspektif untuk masa depan) 	<ul style="list-style-type: none"> Menggali informasi mengenai proses penciptaan manusia dan potensinya dari berbagai sumber belajar. Menggali informasi tentang fungsi dan tugas manusia. Membahas satu persatu kandungan QS. Al-Mukminun:12-14; QS. Al-Nahl:78; QS.Al-Baqarah:30 dan QS Adz-Dzariyat: 56 dengan tanya jawab dan diskusi kelompok 	<ul style="list-style-type: none"> Menjelaskan kandungan ayat tentang perkembangan kejadian manusia sebagaimana terkandung dalam QS. Al-Mukminun:12-14 Menjelaskan kandungan ayat tentang potensi manusia seperti terkandung dalam QS An-Nahl:78 Menjelaskan kandungan ayat tentang fungsi manusia sebagai khalifah sebagaimana yang terkandung dalam QS.Al-Baqarah:30 Menjelaskan kandungan ayat tentang tugas manusia sebagaimana terkandung dalam QS Adz-Dzariyat: 56 	<ul style="list-style-type: none"> Jenis Tagihan: Tes Tulis Bentuk instrumen: Tes subyektif 	2x45 menit	<ul style="list-style-type: none"> Buku pelajaran siswa Depag. Al-Qur'an dan terjemahannya Hamka, Tafsir al-Azhar, Jakarta, Pustaka Panjimas K.H.Q.Shaleh . H.A.A. Dahlan. Asbabun Nuzul M.Quraish Shihab, Tafsir al-Mishbah. Referensi perpustakaan Internet Lingkungan sosial Media audio visual

Kompetensi Dasar	Materi Pembelajaran	Nilai Budaya & Karakter Bangsa	Kewirausahaan/ Ekonomi Kreatif	Kegiatan Pembelajaran	Indikator Penca- paian Kompetensi	Penilaian	Alokasi Waktu	Sumber Belajar
5.3 Menerapkan perilaku sebagai khalifah di bumi seperti terkandung dalam QS. Al-Mukminun:12-14; QS. Al-Nahl:78; QS.Al-Baqarah:30 dan QS Adz-Dzariyat: 56	<ul style="list-style-type: none"> Fungsi manusia sebagai kholifah: <ul style="list-style-type: none"> membudayakan alam. mengislamkan budaya. Tugas manusia beribadah: <ul style="list-style-type: none"> melaksanakan perintah dan menjahui 	<ul style="list-style-type: none"> Religius, jujur, toleransi, disiplin, kerja keras, mandiri, demokratis, rasa ingin tahu, semangat kebangsaan, cinta tanah air, menghargai prestasi, bersahabat, cinta damai, gemar membaca, 	<ul style="list-style-type: none"> Percaya diri (keteguhan hati, optimis). Berorientasi pada tugas (bermotivasi, tekun/tabah, bertekad, enerjik). Pengambil resiko (suka tantangan, mampu memimpin) 	<ul style="list-style-type: none"> Secara berkelompok mengadakan simulasi bagaimana menerapkan kandungan masing –masing ayat. <ul style="list-style-type: none"> QS. Al-Mukminun:12-14; QS. Al-Nahl:78; QS.Al-Baqarah:30 dan 	<ul style="list-style-type: none"> Senantiasa berperilaku baik yang didasari kesadaran akan kehadiran Allah yang dipetik dari kandungan QS. Al-Mu'minun: 12-14 Menggunakan beberapa potensi yang ada pada diri manusia (pendengaran, penglihatan dan 	<ul style="list-style-type: none"> Jenis Tagihan: <ul style="list-style-type: none"> -Tes Tulis - Tugas Bentuk instrumen <ul style="list-style-type: none"> - Tes 	2x45 menit	<ul style="list-style-type: none"> Buku pelajaran siswa Depag. Al-Qur'an dan terjemahannya Hamka, Tafsir al-Azhar, Jakarta, Pustaka Panjimas

Kompetensi Dasar	Materi Pembelajaran	Nilai Budaya & Karakter Bangsa	Kewirausahaan/ Ekonomi Kreatif	Kegiatan Pembelajaran	Indikator Pencapaian Kompetensi	Penilaian	Alokasi Waktu	Sumber Belajar
	larangan Allah - meningkatkan kualitas ibadah.	peduli lingkungan, peduli sosial, tanggung jawab	<ul style="list-style-type: none"> ▪ Orientasi ke masa depan (punya perspektif untuk masa depan) 	QS Adz-Dzariyat: 56 <ul style="list-style-type: none"> • Mengambil kesimpulan setelah bersimulasi dan diskusi mengenai penerapan dari kandungan masing-masing ayat. 	hati) sesuai ajaran Islam <ul style="list-style-type: none"> • Menggunakan sumber alam sebagai bukti melaksanakan kemakmuran di muka bumi. • Mengembangkan nilai budaya dengan mempertahankan nilai-nilai Islam. • Membiasakan diri melaksanakan perintah dan menjahui larangan. • Menerapkan peningkatan kualitas ibadah pada setiap harinya. 	subyektif - Tugas		<ul style="list-style-type: none"> • M. Quraish Shihab, Tafsir al-Mishbah. • Referensi perpustakaan • Internet • Lingkungan sosial • Media audio visual

Standar Kompetensi : 6. Memahami ayat-ayat Al-Qur'an tentang Demokrasi

Kompetensi Dasar	Materi Pembelajaran	Nilai Budaya & Karakter Bangsa	Kewirausahaan/ Ekonomi Kreatif	Kegiatan Pembelajaran	Indikator Penca- paian Kompetensi	Penilaian	Alokasi Waktu	Sumber Belajar
6.1. Mengartikan QS.Ali Imran 159 dan QS. Asy Syura: 38	<ul style="list-style-type: none"> Arti QS.Ali Imran 159 dan QS. Asy Syura: 38. 	<ul style="list-style-type: none"> Religius, jujur, toleransi, disiplin, kerja keras, mandiri, demokratis, rasa ingin tahu, semangat kebangsaan, cinta tanah air, menghargai prestasi, bersahabat, cinta damai, gemar membaca, peduli lingkungan, peduli sosial, tanggung jawab 	<ul style="list-style-type: none"> Percaya diri (keteguhan hati, optimis). Berorientasi pada tugas (bermotivasi, tekun/tabah, bertekad, enerjik). Pengambil resiko (suka tantangan, mampu memimpin) Orientasi ke masa depan (punya perspektif untuk masa depan) 	<ul style="list-style-type: none"> Membaca ayat tentang demokrasi. Tanya jawab makna mufrodat secara klasikal. Secara berpasangan siswa saling menyimak untuk mengartikan masing-masing ayat yang terkait dengan demokrasi 	<ul style="list-style-type: none"> Membaca QS.Ali Imran 159 Membaca QS. Asy Syura: 38 Menyebutkan makna mufrodat Mengartikan QS.Ali Imran 159 Mengartikan QS. Asy Syura: 38 	<ul style="list-style-type: none"> Jenis Tagihan: <ul style="list-style-type: none"> - Tes Tulis Bentuk instrumen <ul style="list-style-type: none"> - Tes subyektif 	2x45 menit	<ul style="list-style-type: none"> Buku pelajaran siswa Depag. Al-Qur'an dan terjemahannya Mahmud Yunus, Kamus Bahasa Arab. Referensi perpustakaan
6.2. Menjelaskan kandungan QS.Ali Imran 159 dan QS. Asy Syura : 38.	<ul style="list-style-type: none"> Kandungan QS.Ali Imran 159 dan QS. Asy Syura: 38. 	<ul style="list-style-type: none"> Religius, jujur, toleransi, disiplin, kerja keras, mandiri, demokratis, rasa ingin tahu, semangat kebangsaan, cinta tanah air, menghargai prestasi, 	<ul style="list-style-type: none"> Percaya diri (keteguhan hati, optimis). Berorientasi pada tugas (bermotivasi, tekun/tabah, bertekad, enerjik). 	<ul style="list-style-type: none"> Menggal informasi mengenai demokrasi dan pelaksanaannya dari berbagai sumber belajar. Membahas satu persatu kandungan QS. 	<ul style="list-style-type: none"> Menjelaskan kandungan ayat tentang sikap pemimpin yang lemah lembut sebagaimana terkandung dalam QS. Ali Imran 159 Menjelaskan kandungan ayat 	<ul style="list-style-type: none"> Jenis Tagihan: <ul style="list-style-type: none"> - Tes Tulis Bentuk instrumen 	2x45 menit	<ul style="list-style-type: none"> Buku pelajaran siswa Depag. Al-Qur'an dan terjemahannya Hamka, Tafsir al-Azhar, Jakarta

Kompetensi Dasar	Materi Pembelajaran	Nilai Budaya & Karakter Bangsa	Kewirausahaan/ Ekonomi Kreatif	Kegiatan Pembelajaran	Indikator Penca- paian Kompetensi	Penilaian	Alokasi Waktu	Sumber Belajar
		bersahabat, cinta damai, gemar membaca, peduli lingkungan, peduli sosial, tanggung jawab	<ul style="list-style-type: none"> ▪ Pengambil resiko (suka tantangan, mampu memimpin) ▪ Orientasi ke masa depan (punya perspektif untuk masa depan) 	Ali Imran 159 dan QS. Asy Syura: 38.dengan tanya jawab dan diskusi kelompok	tentang sikap pemaaf sebagaimana terkandung dalam QS. Ali Imran 159 <ul style="list-style-type: none"> • Menjelaskan kandungan ayat tentang sikap tawakkal setelah bermusyawarah sebagaimana terkandung dalam QS. Ali Imran 159 • Menjelaskan kandungan ayat tentang pelaksanaan musyawarah sebagaimana terkandung dalam QS. Asy-Syura:38 	<ul style="list-style-type: none"> - Tes subye ktif 		a, Pustaka Panjimas <ul style="list-style-type: none"> • K.H.Q.Shaleh . H.A.A. Dahlan. Asbabun Nuzul • M.Quraish Shihab,Tafsir al-Mishbah. • Referensi perpustakaan • Internet • Lingkungan sosial • Media audio visual
6.3. Menerapkan perilaku hidup demokrasi seperti terkandung dalam QS.Ali Imran 159 dan QS. Asy Syura: 38. dalam kehidupan sehari-hari	<ul style="list-style-type: none"> • Perilaku hidup demokrasi dengan cara diantaranya: • Bersikap lemah lembut • Melaksanakan musyawarah 	<ul style="list-style-type: none"> ▪ Religius, jujur, toleransi, disiplin, kerja keras, mandiri, demokratis, rasa ingin tahu, semangat kebangsaan, cinta tanah air, menghargai prestasi, bersahabat, 	<ul style="list-style-type: none"> ▪ Percaya diri (keteguhan hati, optimis). ▪ Berorientasi pada tugas (bermotivasi, tekun/tabah, bertekad, enerjik). ▪ Pengambil resiko (suka 	<ul style="list-style-type: none"> • Secara berkelompok berdiskusi bagaimana menerapkan kandungan masing –masing ayat dari QS.Ali Imran 159 dan QS. Asy Syura: 38. 	<ul style="list-style-type: none"> • Bersikap menghargai pendapat orang lain • Menampilkan perilaku lembah lembut dalam menyelesaikan masalah. • Melaksanakan musyawarah 	<ul style="list-style-type: none"> • Jenis Tagihan: <ul style="list-style-type: none"> - Tes Tulis - Tugas ▪ Bentuk instrumen 	2x45 menit	<ul style="list-style-type: none"> • Buku pelajaran siswa • Depag. Al-Qur'an dan terjemahannya • Hamka, Tafsir al-Azhar,Jakart

Kompetensi Dasar	Materi Pembelajaran	Nilai Budaya & Karakter Bangsa	Kewirausahaan/ Ekonomi Kreatif	Kegiatan Pembelajaran	Indikator Pencapaian Kompetensi	Penilaian	Alokasi Waktu	Sumber Belajar
	<ul style="list-style-type: none"> Menerapkan hasil kesepakatan musyawarah 	cinta damai, gemar membaca, peduli lingkungan, peduli sosial, tanggung jawab	tantangan, mampu memimpin) <ul style="list-style-type: none"> Orientasi ke masa depan (punya perspektif untuk masa depan) 	<ul style="list-style-type: none"> Mengambil kesimpulan setelah berdiskusi mengenai penerapan dari kandungan masing-masing ayat. 	dalam mengambil keputusan pada saat menyelesaikan masalah. <ul style="list-style-type: none"> Bersikap bijaksana dalam mengambil keputusan Menerapkan hasil keputusan musyawarah secara bertanggungjawab Melaksanakan hasil kesepakatan musyawarah dengan bertawakkal kepada Allah 	<ul style="list-style-type: none"> Tes subyektif Tugas individu 		a, Pustaka Panjimas <ul style="list-style-type: none"> M. Quraish Shihab, Tafsir al-Mishbah. Referensi perpustakaan Internet Lingkungan sosial Media audio visual

Mengetahui,
Kepala MA.....

(Suwito, MPd)
NIP/NIK:

....., 20.....
Guru Mapel Al-Qur'an Hadits

(Riyanto, SPdI)
NIP/NIK:



SILABUS PEMBELAJARAN

Nama sekolah : MA Mu'allimat.
Kelas / semester : XI / GANJIL
Mata Pelajaran : Al-Qur'an Hadits
Alokasi waktu : 51 jam pelajaran
Standar Kompetensi : 4. Memahami ayat-ayat Al-Qur'an tentang berkompetisi dalam kebaikan

Kompetensi Dasar	Materi Pembelajaran	Nilai Budaya & Karakter Bangsa	Kewirausahaan/ Ekonomi Kreatif	Kegiatan Pembelajaran	Indikator Pencapaian Kompetensi	Penilaian	Alokasi Waktu	Sumber Belajar
4.1 Mengartikan QS. Al Baqarah :148; QS. Faathir : 32 dan QS. An Nahl : 97	<ul style="list-style-type: none"> Arti dari QS. Al Baqarah :148; QS.Faathir : 32 dan QS. An Nahl : 97 	<ul style="list-style-type: none"> Religius, jujur, toleransi, disiplin, kerja keras, mandiri, demokratis, rasa ingin tahu, semangat kebangsaan, cinta tanah air, menghargai prestasi, bersahabat, cinta damai, gemar membaca, peduli lingkungan, peduli sosial, tanggung jawab 	<ul style="list-style-type: none"> Percaya diri (keteguhan hati, optimis). Berorientasi pada tugas (bermotivasi, tekun/tabah, bertekad, enerjik). Pengambil resiko (suka tantangan, mampu memimpin) Orientasi ke masa depan (punya perspektif untuk masa depan) 	<ul style="list-style-type: none"> Siswa dibagi dalam kelompok. Masing-masing kelompok 4 orang Tiap kelompok membaca ayat dan masing-masing anak saling menyimak dan membetulkan bacaan apabila ada yang kurang tepat dalam bacaannya. Setiap kelompok mem-pelajari makna mufro- 	<ul style="list-style-type: none"> Membaca QS. Al- Al Baqarah :148 Membaca QS. Faathir : 32 -. Membaca QS. An Nahl : 97. Menyebutkan makna mufradat Mengartikan QS. Al- Al Baqarah :148 Mengartikan QS. Faathir : 32 Mengartikan QS. An Nahl : 97 	<ul style="list-style-type: none"> Jenis Tagihan: <ul style="list-style-type: none"> Tes Tulis Bentuk Instrumen <ul style="list-style-type: none"> Tes subyektif Tes obyektif 	2x45 menit	<ul style="list-style-type: none"> Buku pelajaran siswa Depag. Al-Qur'an dan terjemahannya Hamka, Tafsir al-Azhar, Jakarta, Pustaka Panjimas M.Quraish Shihab, Tafsir al-Mishbah. Referensi perpustakaan

Kompetensi Dasar	Materi Pembelajaran	Nilai Budaya & Karakter Bangsa	Kewirausahaan/ Ekonomi Kreatif	Kegiatan Pembelajaran	Indikator Pencapaian Kompetensi	Penilaian	Alokasi Waktu	Sumber Belajar
				<p>dat dengan tanya jawab</p> <ul style="list-style-type: none"> Secara berpasangan siswa saling menyimak dan mengevaluasi untuk mengartikan masing-masing ayat yang terkait dengan berkompetisi dalam kebaikan 				
4.2 Menjelaskan kandungan QS. Al Baqarah :148 ; QS. Faathir : 32 dan QS. An Nahl : 97	<ul style="list-style-type: none"> Penjelasan QS. Al Baqarah:148 berlomba dalam kebaikan QS. Al Fatir : 32 tingkatan umat Islam yang menerima al_qur'an: mengani-aya diri, pertengahan dan ada yang lebih cepat untuk berbuat kebaikan 	<ul style="list-style-type: none"> Religius, jujur, toleransi, disiplin, kerja keras, mandiri, demokratis, rasa ingin tahu, semangat kebangsaan, cinta tanah air, menghargai prestasi, bersahabat, cinta damai, gemar membaca, peduli lingkungan, peduli sosial, 	<ul style="list-style-type: none"> Percaya diri (keteguhan hati, optimis). Berorientasi pada tugas (bermotivasi, tekun/tabah, bertekad, enerjik). Pengambil resiko (suka tantangan, mampu memimpin) Orientasi ke masa depan (punya 	<ul style="list-style-type: none"> Siswa dibagi dalam ke-lompok. Masing-masing kelompok 4 orang Menggali informasi mengenai tafsir dari ayat tentang berkompetisi dalam kebaikan dari berbagai sumber belajar Membahas satu persatu kandungan QS. 	<ul style="list-style-type: none"> Menjelaskan kandungan ayat tentang orang yang berlomba dalam keaikan seperti terkandung dalam QS. Al-Baqarah:148 Menjelaskan kandungan ayat tentang tingkatan orang mukmin dalam mengamalkan al-Qur'an seperti 	<ul style="list-style-type: none"> Jenis Tagihan: <ul style="list-style-type: none"> Tes Tulis Tugas Bentuk Instrumen <ul style="list-style-type: none"> Tes subyektif Tugas individu 	2x45 menit	<ul style="list-style-type: none"> Buku pelajaran siswa Depag. Al-Qur'an dan terjemahannya Hamka, Tafsir al-Azhar, M.Quraish Shihab,Tafsir al-Mishbah. Referensi perpustakaan

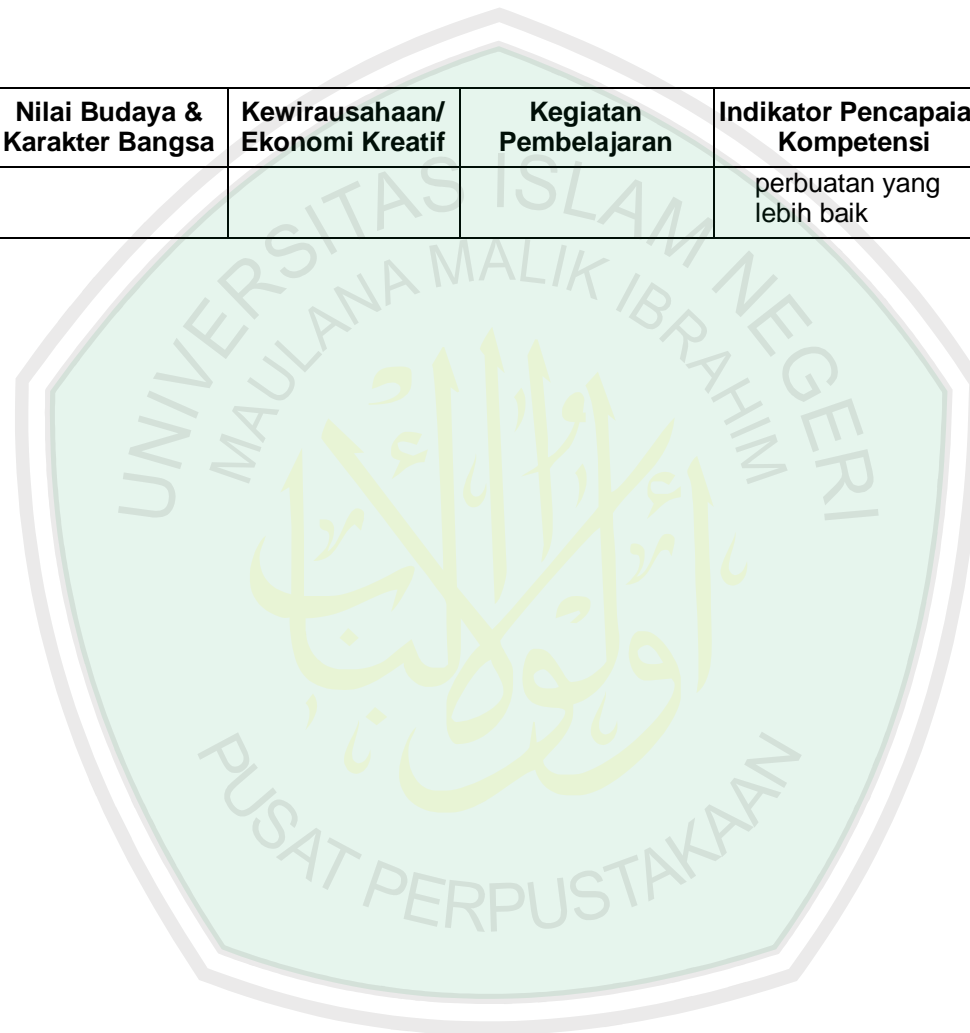
Kompetensi Dasar	Materi Pembelajaran	Nilai Budaya & Karakter Bangsa	Kewirausahaan/ Ekonomi Kreatif	Kegiatan Pembelajaran	Indikator Pencapaian Kompetensi	Penilaian	Alokasi Waktu	Sumber Belajar
	<ul style="list-style-type: none"> QS. An Nahl : 97 Balasan bagi orang yang beramal Shalih 	<p>tanggung jawab</p>	<p>perspektif untuk masa depan)</p>	<p>al Ba-qarah:148; QS. Al Fatir: 32 dan QS. An Nahl : 97</p> <ul style="list-style-type: none"> dengan tanya jawab dan diskusi kelompok. Menyimpulkan hasil dis-kusi kelas setelah masing-masing kelompok presintasi 	<p>terkandung dalam QS Faathir:32</p> <ul style="list-style-type: none"> Menjelaskan kandungan ayat tentang amal shalih seperti yang terkandung dalam QS An-Nahl 97. 			<ul style="list-style-type: none"> Internet Lingkungan sosial Media audio visual Media cetak
4.3 Menceritakan perilaku orang yang mengamalkan QS. Al Baqarah:148; QS. Al Fatir : 32 dan QS. An Nahl : 97	<ul style="list-style-type: none"> Perilaku orang yang mengamalkan QS. al Baqarah:148, QS. Al Fatir : 32, QS. An Nahl : 97 	<ul style="list-style-type: none"> Religius, jujur, toleransi, disiplin, kerja keras, mandiri, demokratis, rasa ingin tahu, semangat kebangsaan, cinta tanah air, menghargai prestasi, bersahabat, cinta damai, gemar membaca, peduli lingkungan, peduli sosial, 	<ul style="list-style-type: none"> Percaya diri (keteguhan hati, optimis). Berorientasi pada tugas (bermotivasi, tekun/tabah, bertekad, enerjik). Pengambil resiko (suka tantangan, mampu memimpin) Orientasi ke masa depan (punya perspektif 	<ul style="list-style-type: none"> Siswa dibagi dalam ke-lompok.Masing-masing kelompok 4 orang Memperhatikan tayangan melalui sumber media audio visual atau peristiwa di lingkungan masyarakat mengenai perilaku orang yang 	<ul style="list-style-type: none"> Menunjukkan perilaku orang berlomba dalam kebaikan seperti terkandung dalam QS. Al-Baqarah:148. Menunjukkan tingkatan perilaku orang mukmin dalam mengamalkan al-Qur'an seperti terkandung dalam QS Faathir:32 Menunjukkan perilaku orang mukmin laki-laki 	<ul style="list-style-type: none"> Jenis Tagihan: <ul style="list-style-type: none"> - Tes Tulis - Tugas Bentuk Instrumen <ul style="list-style-type: none"> - Tes subyektif - Tugas individu 	2x45 menit	<ul style="list-style-type: none"> Buku pelajaran siswa Depag. Al-Qur'an dan terjemahannya Hamka, Tafsir al-Azhar M.Quraish Shihab,Tafsir al-Mishbah. Referensi perpustakaan Internet

Kompetensi Dasar	Materi Pembelajaran	Nilai Budaya & Karakter Bangsa	Kewirausahaan/ Ekonomi Kreatif	Kegiatan Pembelajaran	Indikator Pencapaian Kompetensi	Penilaian	Alokasi Waktu	Sumber Belajar
		tanggung jawab	untuk masa depan)	<p>melaksanakan kebaikan..</p> <ul style="list-style-type: none"> • Secara berkelompok berdiskusi mengenai perilaku orang yang melakukan kegiatan berlomba untuk kebaikan • Mengambil kesimpulan setelah berdiskusi mengenai contoh perilaku orang yang melakukan aktifitas untuk kebaikan. 	dan perempuan yang mengerjakan amal shalih.			<ul style="list-style-type: none"> • Lingkungan sosial • Majlis ta'lim • Media audio visual • Media cetak
4.4 Mengidenti fikasi hikmah perilaku berkompetisi dalam kebaikan.	<ul style="list-style-type: none"> • Hikmah perilaku berkompetisi dalam kebaikan. 	<ul style="list-style-type: none"> • Religius, jujur, toleransi, disiplin, kerja keras, mandiri, demokratis, rasa ingin tahu, semangat kebangsaan, cinta tanah air, menghargai prestasi, bersahabat, 	<ul style="list-style-type: none"> • Percaya diri (keteguhan hati, optimis). • Berorientasi pada tugas (bermotivasi, tekun/tabah, bertekad, enerjik). • Pengambil resiko (suka 	<ul style="list-style-type: none"> • Siswa dibagi beberapa kelompok. • Menggali informasi dari beberapa sumber tentang hikmah berkompetisi dalam kebaikan. • Secara berkelompok 	<ul style="list-style-type: none"> • Melaksanakan hidup yang dinamis(berkembangan) • Mendorong senantiasa bersemangat dalam usaha dan melakukan amalan yang positif 	<ul style="list-style-type: none"> • Jenis Tagihan: <ul style="list-style-type: none"> - Tes Tulis - Tugas - Tugas • Bentuk Instrumen 	2x45 menit	<ul style="list-style-type: none"> • Buku pelajaran siswa • Depag. al-Qur'an dan terjemahannya • Hamka, Tafsir al-Azhar

Kompetensi Dasar	Materi Pembelajaran	Nilai Budaya & Karakter Bangsa	Kewirausahaan/ Ekonomi Kreatif	Kegiatan Pembelajaran	Indikator Pencapaian Kompetensi	Penilaian	Alokasi Waktu	Sumber Belajar
		cinta damai, gemar membaca, peduli lingkungan, peduli sosial, tanggung jawab	tantangan, mampu memimpin) <ul style="list-style-type: none"> • Orientasi ke masa depan (punya perspektif untuk masa depan) 	mendiskusikan hikmah berkompetisi dalam kebaikan dari Q.S. Al-Qoshosh, Al-Isro':26-27, 29-30, Al-Baqoroh:177 dan hadits tentang berlomba-lomba dalam kebaikan <ul style="list-style-type: none"> • Mengambil kesimpulan hasil diskusi. 	<ul style="list-style-type: none"> • Meyakini adanya balasan dari setiap perbuatan yang baik. • Mendorong berloma- lomba dalam bersedekah • Mendorong berlomba-lomba dalam menuntut ilmu • Meningkatkan keyakinan bahwa orang yang banyak berbuat kebaikan akan mendapat karunia yang amat besar dan kehidupan yang lebih baik. • Mendorong mengubah perilaku dengan perbuatan yang lebih baik. 	<ul style="list-style-type: none"> - Tes subyektif - Tugas individu 		<ul style="list-style-type: none"> • Humaidi Tata Pangarsa, Akhlak Mulia • M.Quraish Shihab, Tafsi r al-Mishbah. • Referensi perpustakaan • Lingkungan sosial • Media audio visual
4.5 Menerapkan perilaku berkompetisi dalam kebaikan. seperti	<ul style="list-style-type: none"> • Penerapan perilaku berkompetisi dalam kebaikan. seperti 	<ul style="list-style-type: none"> • Religius, jujur, toleransi, disiplin, kerja keras, mandiri, demokratis, rasa ingin tahu, 	<ul style="list-style-type: none"> • Percaya diri (keteguhan hati, optimis). • Berorientasi pada tugas 	<ul style="list-style-type: none"> • Secara berkelompok mengadakan simulasi bagaimana menerapkan 	<ul style="list-style-type: none"> • Melakukan aktifitas yang baik didasari dengan niat yang ikhlas 	<ul style="list-style-type: none"> • Jenis Tagihan: <ul style="list-style-type: none"> - Tes Tulis - Tugas 	2x45 menit	

Kompetensi Dasar	Materi Pembelajaran	Nilai Budaya & Karakter Bangsa	Kewirausahaan/ Ekonomi Kreatif	Kegiatan Pembelajaran	Indikator Pencapaian Kompetensi	Penilaian	Alokasi Waktu	Sumber Belajar
terkandung dalam QS. Al Baqarah :148, Al Fatir : 32 dan QS. An Nahl : 97	terkandung dalam QS. Al Baqarah :148, Al Fatir : 32 dan QS. An Nahl : 97	semangat kebangsaan, cinta tanah air, menghargai prestasi, bersahabat, cinta damai, gemar membaca, peduli lingkungan, peduli sosial, tanggung jawab	(bermotivasi, tekun/tabah, bertekad, enerjik). <ul style="list-style-type: none"> • Pengambil resiko (suka tantangan, mampu memimpin) • Orientasi ke masa depan (punya perspektif untuk masa depan) 	kandungan masing –masing ayat dari <ul style="list-style-type: none"> • Q.S. Al-Qoshosh, Al-Isro':26-27, 29-30, Al-Baqoroh:177 dan hadits tentang pola hidup sederhana dan perintah menyantuni kaum dhu'afa. • Mengambil kesimpulan setelah bersimulasi dan diskusi mengenai • Berlomba dalam kebaikan. 	<ul style="list-style-type: none"> • Memprakarsai untuk melakukan kegiatan yang bermanfaat bagi masyarakat. • Meningkatkan kualitas dalam ibadah • Meyakini adanya balasan dari setiap perbuatan yang baik. • Meningkatkan kuantitas dalam dalam bersedekah • Meningkatkan usaha untuk meraih keberhasilan dalam menuntut ilmu • Meyakini bahwa orang yang banyak berbuat kebaikan akan mendapat karunia yang amat besar dan kehidupan yang lebih baik. • Mengubah perilaku dengan 	<ul style="list-style-type: none"> • Bentuk Instrumen <ul style="list-style-type: none"> - Tes subyektif - Tugas individu 		

Kompetensi Dasar	Materi Pembelajaran	Nilai Budaya & Karakter Bangsa	Kewirausahaan/ Ekonomi Kreatif	Kegiatan Pembelajaran	Indikator Pencapaian Kompetensi	Penilaian	Alokasi Waktu	Sumber Belajar
					perbuatan yang lebih baik			



Standar Kompetensi : 5. Memahami ayat-ayat Al-Qur'an dan hadits tentang amar maruf nahi munkar

Kompetensi Dasar	Materi Pembelajaran	Nilai Budaya & Karakter Bangsa	Kewirausahaan/ Ekonomi Kreatif	Kegiatan Pembelajaran	Indikator Pencapaian Kompetensi	Penilaian	Alokasi Waktu	Sumber Belajar
5.1 Mengartikan QS. Ali Imran : 104; QS Al-Maidah: 78-80; QS Ash-Shaff :3 dan Hadits tentang amar makruf nahi munkar.	<ul style="list-style-type: none"> QS. Ali Imran : 104; QS Al-Maidah: 78-80; QS Ash-Shaff :3 dan Hadits tentang amar makruf nahi munkar. 	<ul style="list-style-type: none"> Religius, jujur, toleransi, disiplin, kerja keras, mandiri, demokratis, rasa ingin tahu, semangat kebangsaan, cinta tanah air, menghargai prestasi, bersahabat, cinta damai, gemar membaca, peduli lingkungan, peduli sosial, tanggung jawab 	<ul style="list-style-type: none"> Percaya diri (keteguhan hati, optimis). Berorientasi pada tugas (bermotivasi, tekun/tabah, bertekad, enerjik). Pengambil resiko (suka tantangan, mampu memimpin) Orientasi ke masa depan (punya perspektif untuk masa depan) 	<ul style="list-style-type: none"> Siswa dibagi beberapa kelompok. Tiap kelompok membaca ayat ,dan saling menyimak serta membetulkan bacaan apabila ada yang kurang tepat dalam bacaannya. Setiap kelompok mempelajari makna mufrodad dengan tanya jawab. Secara berpasangan siswa saling menyimak dan mengevaluasi untuk mengartikan masing-masing ayat yang terkait dengan amar makruf nahi munkar 	<ul style="list-style-type: none"> Membaca QS. Ali Imran: 104 Membaca QS Al-Maidah :78-80 Maembaca QS Ash-Shaff : 3 Membaca hadits tentang amar makruf nahi munkar Menyebutkan makna mufrodad Mengartikan QS. Ali Imran : 104 Mengartikan QS Al-Maidah :78-80 Mengartikan QS Ash-Shaff : 3 Mengartikan hadits. tentang amar makruf nahi munkar 	<ul style="list-style-type: none"> Jenis Tagihan: <ul style="list-style-type: none"> - Tes Tulis - Tugas Bentuk Instrumen <ul style="list-style-type: none"> - Tes subyektif - Tugas individu 	2x45 menit	<ul style="list-style-type: none"> Buku pelajaran siswa Depag. Al-Qur'an dan terjemahannya Hamka, Tafsir al-Azhar, Jakarta, Pustaka Panjimas M.Quraish Shihab, Tafsir al-Mishbah. Referensi perpustakaan Internet

Kompetensi Dasar	Materi Pembelajaran	Nilai Budaya & Karakter Bangsa	Kewirausahaan/ Ekonomi Kreatif	Kegiatan Pembelajaran	Indikator Pencapaian Kompetensi	Penilaian	Alokasi Waktu	Sumber Belajar
5.2 Menjelaskan kandungan QS. Ali Imran : 104 ; QS Al-Maidah: 78-80; QS Ash-Shaff :3 dan Hadits tentang amar makruf nahi munkar.	<ul style="list-style-type: none"> Kandungan QS. Ali Imran : 104 tentang perintah menyeru kebaikan ,melaksanakan amar makruf dan mencegah kemunkaran. Hadis tentang cara dan tahapan dalam melaksanakan amar makruf nahi munkar Kandungan QS Al-Maidah: 78-80; tentang ancaman bagi orang yang meninggalkan amar makruf nahi munkar Kandungan QS Ash-Shaff :3 Allah membenci orang yang hanya bisa mengatakan sesuatu tapi 	<ul style="list-style-type: none"> Religius, jujur, toleransi, disiplin, kerja keras, mandiri, demokratis, rasa ingin tahu, semangat kebangsaan, cinta tanah air, menghargai prestasi, bersahabat, cinta damai, gemar membaca, peduli lingkungan, peduli sosial, tanggung jawab 	<ul style="list-style-type: none"> Percaya diri (keteguhan hati, optimis). Berorientasi pada tugas (bermotivasi, tekun/tabah, bertekad, enerjik). Pengambil resiko (suka tantangan, mampu memimpin) Orientasi ke masa depan (punya perspektif untuk masa depan) 	<ul style="list-style-type: none"> Siswa dibagi dalam kelompok. Masing-masing kelompok 4 orang Menggali informasi mengenai penjelasan atau tafsir dari ayat amar makruf nahi munkar dari berbagai sumber belajar Membahas kandungan QS. Ali Imran : 104; QS Al-Maidah: 78-80; QS Ash-Shaff :3 dan Hadits tentang amar makruf nahi munkar. dengan tanya jawab dan diskusi kelompok. Menyimpulkan hasil diskusi kelas setelah masing-masing 	<ul style="list-style-type: none"> Menjelaskan kandungan ayat tentang menyeru kebaikan dan amar makruf nahi seperti terkandung dalam QS. Ali Imran:104. Menjelaskan kandungan ayat tentang ancaman bagi yang meninggalkan amar makruf nahi munkar sebagaimana terkandung dalam QS Al-Maidah : 78-80 Menjelaskan asbabun nuzul QS Ash-Shaff : 3 Menjelaskan kandungan ayat tentang kebencian Allah kepada orang yang hanya berbicara tapi tidak melaksanakan apa yang dibicarakan sebagaimana 	<ul style="list-style-type: none"> Jenis Tagihan: <ul style="list-style-type: none"> - Tes Tulis Bentuk Instrumen <ul style="list-style-type: none"> - Tes subyektif 	2x45 menit	<ul style="list-style-type: none"> Buku pelajaran siswa Depag. Al-Qur'an dan terjemahannya Hamka, Tafsir al-Azhar, Jakarta, Pustaka Panjimas M. Quraish Shihab, Tafsir al-Mishbah. Referensi perpustakaan Internet Lingkungan sosial Media audio visual Media cetak

Kompetensi Dasar	Materi Pembelajaran	Nilai Budaya & Karakter Bangsa	Kewirausahaan/ Ekonomi Kreatif	Kegiatan Pembelajaran	Indikator Pencapaian Kompetensi	Penilaian	Alokasi Waktu	Sumber Belajar
	<p>tidak mengamalkannya.</p> <ul style="list-style-type: none"> Kandungan hadits tentang tahapan merubah kemunkaran merubah dengan kekuasaannya, dengan lisan (nasehat) dan dengan hati(mendoakannya) 			kelompok presintasi	<p>terkandung dalam QS Ash-Shaff:3</p> <ul style="list-style-type: none"> Menjelaskan kandungan hadits tentang pola hidup sederhana dan perintah menyantuni kaum dhu'afa'. 			
5.3 Menunjukkan perilaku orang yang mengamalkan QS. Ali Imran : 104; QS Al-Maidah: 78-80; QS Ash-Shaff :3 dan Hadits tentang amar makruf nahi munkar.	<ul style="list-style-type: none"> Perilaku orang yang mengamalkan QS. Ali Imran : 104; QS Al-Maidah: 78-80; QS Ash-Shaff :3 dan Hadits tentang amar makruf nahi munkar. 	<ul style="list-style-type: none"> Religius, jujur, toleransi, disiplin, kerja keras, mandiri, demokratis, rasa ingin tahu, semangat kebangsaan, cinta tanah air, menghargai prestasi, bersahabat, cinta damai, gemar membaca, peduli lingkungan, 	<ul style="list-style-type: none"> Percaya diri (keteguhan hati, optimis). Berorientasi pada tugas (bermotivasi, tekun/tabah, bertekad, enerjik). Pengambil resiko (suka tantangan, mampu memimpin) Orientasi ke masa depan 	<ul style="list-style-type: none"> Siswa dibagi dalam kelompok.Masing-masing kelompok 4 orang Memperhatikan tayangan melalui sumber media audio visual atau peristiwa di lingkungan masyarakat mengenai perilaku orang yang 	<ul style="list-style-type: none"> Menunjukkan perilaku orang mengajak kepada kebaikan seperti terkandung dalam QS. Ali Imran :104. Menunjukkan akibat orang yang tidak melaksanakan amar makruf nahi munkar seagaimana digam-barkan dalam QS Al Maidah :78-80 	<ul style="list-style-type: none"> Jenis Tagihan: <ul style="list-style-type: none"> Tes Tulis Tugas Bentuk Instrumen <ul style="list-style-type: none"> Tes subyektif Tugas individu 	2x45 menit	<ul style="list-style-type: none"> Buku pelajaran siswa Depag. Al-Qur'an dan terjemahannya Hamka, Tafsir al-Azhar, Jakarta, Pustaka Panjimas M.Quraish Shihab, Tafsir al-Mishbah.

Kompetensi Dasar	Materi Pembelajaran	Nilai Budaya & Karakter Bangsa	Kewirausahaan/ Ekonomi Kreatif	Kegiatan Pembelajaran	Indikator Pencapaian Kompetensi	Penilaian	Alokasi Waktu	Sumber Belajar
		peduli sosial, tanggung jawab	(punya perspektif untuk masa depan)	<p>melaksanakan Amar makruf nahi munkar</p> <ul style="list-style-type: none"> • Secara berkelompok berdiskusi mengenai perilaku orang yang melakukan kegiatan amar makruf nahi munkar • Mengambil kesimpulan setelah berdiskusi mengenai contoh perilaku orang yang melakukan aktifitas untuk kebaikan.. 	<ul style="list-style-type: none"> • Menunjukkan perilaku orang yang hanya bisa berbicara dan tidak melaksanakan apa yang dibicarakan, mereka termasuk takabbur seperti terkandung dalam QS Ash-Shaff :3 • Menunjukkan perilaku orang melaksanakan amar makruf nahi munkar seperti terkandung dalam QS. Ali Imran: 104. • Menunjukkan perilaku orang yang mencegah kemunkaran dengan cara menasehati atau menegur (billisaan) secara baik seperti terkandung dalam Hadits tentang amar makruf nahi munkar. • Menunjukkan perilaku orang 			<ul style="list-style-type: none"> • Referensi perpustakaan • Internet • Lingkungan sosial • Majelis ta'lim • Media audio visual • Media cetak

Kompetensi Dasar	Materi Pembelajaran	Nilai Budaya & Karakter Bangsa	Kewirausahaan/ Ekonomi Kreatif	Kegiatan Pembelajaran	Indikator Pencapaian Kompetensi	Penilaian	Alokasi Waktu	Sumber Belajar
					yang yang mencegah kemunkaran dengan mendoakannya(bil qalb) seperti yang terkandung dalam Hadits tentang amar makruf nahi munkar.			
5.4 Melaksanakan amar ma'ruf nahi munkar seperti terkandung dalam QS. Ali Imran : 104; QS Al-Maidah: 78-80; QS Ash-Shof :3 dan Hadits tentang amar makruf nahi munkar dalam kehidupan sehari-hari	<ul style="list-style-type: none"> • QS. Ali Imran : 104 ; QS Al-Maidah: 78-80; QS Ash-Shof :3 dan Hadits tentang amar makruf nahi munkar. 	<ul style="list-style-type: none"> • Religius, jujur, toleransi, disiplin, kerja keras, mandiri, demokratis, rasa ingin tahu, semangat kebangsaan, cinta tanah air, menghargai prestasi, bersahabat, cinta damai, gemar membaca, peduli lingkungan, peduli sosial, tanggung jawab 	<ul style="list-style-type: none"> • Percaya diri (keteguhan hati, optimis). • Berorientasi pada tugas (bermotivasi, tekun/tabah, bertekad, enerjik). • Pengambil resiko (suka tantangan, mampu memimpin) • Orientasi ke masa depan (punya perspektif untuk masa depan) 	<ul style="list-style-type: none"> • Secara berkelompok mengadakan simulasi bagaimana menerapkan kandungan QS. Ali Imran : 104 ; QS Al-Maidah: 78-80; QS Ash-Shof :3 dan Hadits tentang amar makruf nahi munkar. • Mengambil kesimpulan setelah bersimulasi dan diskusi mengenai 	<ul style="list-style-type: none"> • Melaksanakan perbuatan yang makruf • Meninggalkan perbuatan yang munkar • Melaksanakan perintah untuk melakukan perbuatan yang baik. • Mengajak orang lain untuk berbuat kebaikan • Melaksanakan aktifitas mencegah kemunkaran. • Mengubah perilaku orang lain yang berbuat 	<ul style="list-style-type: none"> • Jenis Tagihan: <ul style="list-style-type: none"> - Tes Tulis - Tugas • Bentuk Instrumen <ul style="list-style-type: none"> - Tes subyektif - Tugas individu 	2x45 menit	<ul style="list-style-type: none"> • Buku pelajaran siswa • Depag. Al-Qur'an dan terjemahannya • Hamka, Tafsir al-Azhar, Jakarta, Pustaka Panjimas • Humaidi Tata Pangarsa, Akhlak Mulia • M.Quraish Shihab, Tafsir al-Mishbah.

Kompetensi Dasar	Materi Pembelajaran	Nilai Budaya & Karakter Bangsa	Kewirausahaan/ Ekonomi Kreatif	Kegiatan Pembelajaran	Indikator Pencapaian Kompetensi	Penilaian	Alokasi Waktu	Sumber Belajar
				beramar makruf nahi munkar <ul style="list-style-type: none"> Mengambil kesimpulan setelah bersimulasi dan diskusi mengenai Beramar makruf nahi munkar 	munkar agar menjadi baik. <ul style="list-style-type: none"> Mengingatkan orang lain yang berbuat munkar Menasehati secara kontinue kepada orang yang berbuat munkar agar menjadi baik. Membantu menyelesaikan permasalahan bagi orang yang berbuat munkar Meyakini terwujudnya ancaman bai yang meninggalkan amar makruf nahi munkar Membuktikan dengan sikap dan perbuatan atas segala yang diucapkan agar tidak mendapat adzab Allah. 			<ul style="list-style-type: none"> Referensi perpustakaan Internet Lingkungan sosial Media audio visual Media cetak

Mengetahui,
Kepala MA

(Suwito, MPd)
NIP/NIK:



....., 20....
Guru Mapel Al-Qur'an Hadits

(Riyanto, SPdI)
NIP/NIK:

Organization Chart

