

Opportunities and Challenges of UIN Imam Bonjol Padang as College of Islamic Gender Responsive in Higher Education

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ABSTRACT

This study aims to analyze the opportunities and challenges of the Islamic State University Imam Bonjol as a Gender Responsive Islamic Religious College in higher education. It is hoped that the large number of PTKI in Indonesia can play an important role in responding to gender issues. However, most of these PTKI are said to have not been maximally responsive to the expected gender issues. Many PTKI do not yet have facilities that reflect them as gender responsive institutions, such as the absence of child care centers, the absence of special places for breastfeeding mothers. In fact, many PTKI, including UIN Imam Bonjol, are minus gender responsiveness in the education curriculum and related policies. This type of research is field research with a qualitative approach. Data were collected by interview and document study, then analyzed descriptively by means of reduction, display and verification. The results of the study show that UIN Imam Bonjol has a great opportunity to become a gender responsive part of PTKI. It's just that it is still constrained in various aspects for its implementation such as lack of harmony in the work relationship between each element. The utilization of opportunities is shown by the existence of various leadership policies that prioritize gender elements, such as the existence of the Center for Women, Gender and Children Studies, supporting the sustainability of *Kafa'ah: Journal of Gender Studies* which is already in Sinta's position 2. Back in 2011 there was a place child care but only lasted a year. Statistically, the number of women is comparable to men, even in certain faculties there are more women but more strategic positions are assigned to men. The curriculum in each faculty has not shown a specific gender responsive element, even though universities have claimed the use of KKNI in their curriculum.

Keywords: *Gender, Islam, Curriculum, Higher Education.*

1. INTRODUCTION

This study was motivated by the need for Islamic Religious Higher Education (PTKI) to take part together with the government and society in achieving national development goals. The aim is to improve the welfare of the Indonesian people, both women and men. This objective is stated in the National Long-Term Development Plan (RPJPN) 2005-2025 which is outlined in the 2015-2019 Medium-Term Development Plan (RPJM) with three strategic issues, namely improving the quality of life of women in development, increasing protection for women against acts of violence, including the criminal act of trafficking in persons, further enhancing the institutional capacity of Gender Mainstreaming (PUG) and institutions for protecting women from various acts of violence. The development of gender equality is also the mandate of

Law Number 7 of 1984 concerning the Ratification of CEDAW (Convention of the Elimination Discrimination Against Women) and Presidential Instruction Number 9 of 2000 concerning Gender Equality in National Development. Furthermore, gender equality is one of the 17 priority issues for world sustainable development (SDGs), namely the issue of achieving gender equality.[1]

In an effort to realize the 3 strategic issues of the RPJM, the government encourages the involvement of all elements of society. One of them is the Islamic Religious College (PTKI) as a home for the younger generation of Muslims who will go directly to society. PTKI is a potential and strategic partner for the government to achieve gender justice and gender equality. Al-Hamdi (2015: 164) explains that basically Islam and government have the same agenda to promote

gender equality and justice. It's just that each of the two does not have a unique concept, as well as policies, agendas and strategies to ensure the realization of this equally desirable equality[2]

Kholis (2012: 342) argues that career women in Islamic universities are less productive than men, have lower academic positions, and earn less.[3] Kull (2012: 398) compares the development of gender awareness in Islamic education in Indonesia and Pakistan. The gender regime in Islamic education in Indonesia is no longer completely male-dominated, and the patriarchal content in Islamic education material is rarely questioned. However, in Pakistan the influence of women in maintaining a male-dominated gender regime and patriarchal content in Islamic education is well developed.[4] Rahman (2017: 294) has found that there are feminist male figures who specifically founded a university that aims to build tolerance among students and the academic community[5]. Qibtiyah (2018: 306) suggests that women who are involved in Islamic universities have a tendency to adopt the thoughts of Muslim feminists.[6]

In return, PTKI can benefit from programs that can become the subject of the implementation of the Tri Dharma of Higher Education. With the realization of gender equality through higher education, it is hoped that the quality of women's resources will increase so that women are able to take advantage of the various opportunities and opportunities that exist and develop their potential. The potential of tertiary institutions to support the application of gender mainstreaming principles includes a gender responsive chancellor's policy, the spirit of implementing gender equality principles for academics, the existence of research institutions and centers for women and children studies, gender-friendly facilities and gender-friendly fostered village service programs.

In practice, gender injustice is still quite common in various universities including Islamic religious colleges. In the management of the campus organization, the leader is prioritized by a man because he is considered to be more assertive and stronger than a woman. Female students still experience sexual harassment and violence on campus. Specific issues for women are still not the main topic for accreditation, and the implementation of the Tri Dharma Perguruan Tinggi is still not gender responsive.[7]

Farida (2018: 135) argues about the transformation of women ulama after the Indonesian Women's Ulama Congress which is almost invisible and forgotten. Women clerics are not given space to actively participate in building gender equality. In fact, women ulama have a big contribution in fighting injustice against women and are pioneers in social transformation in Indonesia.[8] Nurdin (2011: 172) concludes that the gender mindset between educated feminists and internet

commentators on Islam and gender equality in general has the same basic pattern in changing the way people think about gender justice and equality.[9]

Mufidah (2017: 459) examines the gender thinking of mosque-based women with various regional and cultural backgrounds such as Javanese and Mataram ethnic who have differences in seeing gender and the two ethnicities practice discrimination against women differently but in the same substance. On the other hand, religion is used as the basis for supporting these discriminatory practices.[10] Aisyah (2012: 49) reveals the perceptions of women victims of domestic violence (KDRT) in looking at gender equality and verses from the Qur'an and Hadith that indicate or legalize violence against women.[11]

This research has a positive value, namely the existence of a gender responsive PTKI model as the implementation of government policy. Islamic State University Imam Bonjol Padang is one of the PTKI that face the same opportunities and challenges as other PTKI in trying to become a gender responsive PTKI model. Therefore, based on the above background, this paper aims to elaborate on the opportunities and challenges that UIN Imam Bonjol has in responding to gender issues by looking at the various elements of the management of the tertiary institutions owned by this campus.

2. METHOD

This type of research is field research with a qualitative approach. Data were collected by interview and documentation study. Interviews were conducted with related people / parties who are directly related to the topic of study, including the vice-chancellor, deans and representatives, several chairmen and secretaries of study programs, several students, the head of PSGA, Kafa'ah Editor: Journal of Gender Studies and some users. The document study was conducted by examining the chancellor's policies related to gender and reviewing the curriculum to detect gender responsive items. The data obtained were analyzed descriptively by means of reduction, display and verification.

3. RESULTS AND DISCUSSION

Opportunities and challenges of UIN Imam Bonjol Padang as a gender responsive PTKI are directly related to human resources and the facilities and infrastructure they have. UIN Imam Bonjol Padang is one of the PTKI which has sufficiently balanced human resources between men and women. EMIS data for 2020 shows that the total number of human resources managing UIN Imam Bonjol Padang is 526 people. The distribution of male teaching staff (lecturers) is 230 people (64%) and female educators are 129 people (36%) out of a total of 359 people. As for the distribution of male education

personnel amounting to 98 people (58.6%) and female teaching staff as many as 69 people (41.4%) of a total of 167 people. The balance of the number of men and women in the human resources of UIN Imam Bonjol certainly requires policies that support the existence of men and women to work and have activities in a comfortable and conducive manner.

In every element of higher education management there is an opportunity to show that the policies taken reflect responsive efforts to gender issues. Based on the balance of the number of human resources at UIN Imam Bonjol above, it should also be reflected in the structural positions at each level of office. Starting from the chancellor to his position as secretary of the study program. A structural position is a career that is coveted by HR at UIN Imam Bonjol Padang. This is reflected in statements of willingness to occupy a position according to the classification of the position. Almost all personnel who meet the requirements send their willingness to become a candidate for a certain official in their respective work environment. In 2020, positions at the chancellor level are held by 3 men and 1 woman (25%). The positions of 6 deans at 6 faculties in the UIN Imam Bonjol Padang were filled by 1 woman (16.6%) and 5 men (83.4%).

This is different from the condition that the head of an institution is held equally by men and women, such as the Chairperson of LP2M and the Chair of the LPM. The heads of the LP2M are quite balanced between men and women, where the head of the Research Center and the Head of the PSGA are occupied by women. However, for the central heads who are under the LPM are all men, in the sense of the word there is no gender balance. From the data above, it is known that the top (strategic) positions in these colleges are generally occupied by men. The imbalance of male and female position controllers as reflected above is also seen at the study program level (head and secretary of the study program).

Turning to the field of research and community service, the research data received in 2012 were 41 titles and only 3 titles (7.3%) were gender oriented, while the research guidelines always provided clusters of gender issues in each fiscal year. On the one hand, the policy makers cannot be blamed because the tendency of non-gender-oriented research is more dominant for lecturers than the tightening of guidelines that require a gender cluster in research every year of implementation. After 5 (five years) of running, lecturers' researches that are gender responsive are still not significant, in fact they always decline. In 2018, 76 titles/research topics were received from all DIPA-funded clusters and none of the research issues were gender responsive. This fact is quite concerning, especially since the research center does not encourage lecturers to pay more attention to research on gender issues. Therefore, it is not wrong to

conclude that there is a decline in the attention of the leadership of this university, especially the research center on gender issues.

In the 2019 fiscal year, 49 research titles were received and were also funded with DIPA funds. Of the 49 research titles, there were 7 titles (14.2%) that carried gender issues. This increase is quite understandable because the Ministry of Religion has issued an ARKAN (National Religious Research Agenda) policy which places great importance on gender issues in its programs both in terms of opportunities to be received and from the large allocation of funds for recipients at the central level as well as at the respective PTKI level.

Research and community service in the UIN Imam Bonjol Padang should be proud because the results of the research and dedication can be published in nationally accredited journals or in other reputable journals. UIN Imam Bonjol Padang is one of the few PTKIs that has a gender-oriented journal with a Sinta rating 2, namely Kafa'ah: Journal of Gender Studies. This journal is under PSGA (Center for Gender and Child Studies) UIN Imam Bonjol Padang. This journal is 10 years old and is one of the beginner journals in PTKI throughout Indonesia. According to the Editor in Chief QIJIS (Scopus Q1), the management of their journal has a lot of lessons from Kafa'ah: Journal of Gender Studies. Since the last few years Kafa'ah: Journal of Gender Studies has been managed in the OJS (Open Journal System) system. Therefore, this journal is quite in demand by gender observers, both local, regional, national and international academics. The existence and continuity of the Kafa'ah journal to this day shows that UIN Imam Bonjol Padang has paid enough attention to this journal as a forum to accommodate the studies of gender-oriented academics, especially academics based on PTKI.

UIN Imam Bonjol Padang has sufficient facilities and infrastructure for the implementation of the Tri Dharma of Higher Education properly and proportionally. Starting from lecture buildings, offices, libraries, laboratories, auditoriums and student affairs. Basically, each of these facilities does not have maximum supporting facilities that reflect gender comfort. Even though there are hygiene facilities in every building such as toilets, the conditions of the toilets are quite poor and can cause inconvenience for women when using them. The worship facility owned by UIN Imam Bonjol Padang is a mosque located in front of the rectorate building. This mosque looks good from the inside out, however, in terms of supporting facilities for men's and women's worship, it is still inadequate. The interior of the mosque is only separated by a cloth which is not suitable to be called a barrier because the cloth does not function to cover the location of worship for women. This means that women cannot worship in the mosque by maintaining their privacy.

The toilet and the place of ablution are still in one place even though there is a dividing wall. However, the pathway to the place of ablution for men and women is very open to interaction and narrows privacy. When viewed from each faculty building, UIN IB does not have mosque facilities for men and women who are constrained from going to the mosque. The lecturers try themselves to provide a makeshift place of prayer in the lecturer room which is shared by both male and female lecturers.

In 2012, when UIN Imam Bonjol Padang was still in the status of IAIN, PSW (Center for Women's Studies) and now named PSGA, it provided Child Care Facilities (TPA) within this college complex. Ideally, this TPA is provided to facilitate educators and education staff who have toddlers who do not have carers in their homes. The goal is that they can still carry out their duties optimally and also be able to give maximum attention to their respective toddlers. However, this TPA did not last long due to various factors that became management constraints such as carers, customers' trust in entrusting their children and inadequate facilities for children under five and unsupportive policies from the leadership. Finally, in the following year this TPA was no longer operational. To this day, after IAIN turned into a university, this college still does not have child care facilities, let alone more specialized facilities, namely a comfortable room for nursing mothers.

The curriculum of UIN Imam Bonjol Padang before having to use KKNi refers to a curriculum that has been mutually agreed upon within the PTKI environment. The curriculum component is built based on three components, namely the national curriculum, institute curriculum, faculty curriculum and department curriculum (study program). Specifically, the curriculum for each department / study program at IAIN before becoming UIN did not mention or include gender issues in the curriculum building up to the distribution of the respective courses. However, in certain subjects, specific studies on gender issues were found. For example, women's leadership in one of the courses at the Da'wah Faculty. There is also a similar study regarding women as heads of state in one of the departments at the Sharia Faculty. There is also a study on the competence of female educators in one of the departments at the Tarbiyah Faculty. Likewise, gender-oriented small topics in other faculties. Based on these findings, it is known that gender issues are not the main thing in the curriculum building of IAIN Imam Bonjol Padang but are an inseparable part of every element of the curriculum even though in a very small portion. After the implementation of KKNi in every educational institution including in the Imam Bonjol UIN environment, assessors and observers of the implementation of the curriculum at UIN Imam Bonjol try to ensure that gender issues become a bigger part of this new curriculum building, as in the Department of

Islamic Community Development, Faculty of Dakwah there are special courses on gender and social justice.

4. CONCLUSION

EMIS data for 2020 shows that the total number of human resources managing UIN Imam Bonjol Padang is 526 people. The distribution of male teaching staff (lecturers) is 230 people (64%). Female educators are 129 people (36%). In 2020, positions at the chancellor level are held by 3 men and 1 woman (25%). 6 deans at 6 faculties in the UIN Imam Bonjol Padang were filled by 1 woman and 5 men (83.4%). In every element of higher education management, there is an opportunity to show that the policies taken reflect responsive efforts to gender issues. In 2018, 76 titles/research topics were received from all DIPA-funded clusters, and none of the research issues was gender-responsive. Ministry of Religion has issued an ARKAN (National Religious Research Agenda) policy, which places great importance on gender issues in its programs. Research and community service in the UIN Imam Bonjol Padang should be proud because the results can be published in nationally accredited journals or other reputable journals, writes Purnama. *Kafa'ah: Journal of Gender Studies* is one of the few PTKIs with a gender-oriented journal with a Sinta rating of 2.

The worship facility owned by UIN Imam Bonjol Padang is a mosque located in front of the rectorate building. This mosque looks good from the inside out. However, in terms of supporting facilities for men's and women's worship, it is still inadequate. The toilet and the ablution place are still in one place even though there is a dividing wall. However, the pathway to ablution for men and women is very open to interaction and narrows privacy. The lecturers try to provide a makeshift place of prayer in the lecturer room shared by male and female lecturers. UIN Imam Bonjol Padang's curriculum before having to use KKNi refers to a curriculum that has been mutually agreed upon. In certain subjects, specific studies on gender issues were found. Gender issues are an inseparable part of every curriculum element, even though in a tiny portion. In the Department of Islamic Community Development, there are special courses on gender and social justice.

AUTHORS' CONTRIBUTIONS

UIN Imam Bonjol has a great opportunity to become part of a gender responsive PTKI. This opportunity is not only expressed broadly in the laws and agenda of the state in providing and striving for an equality of life between men and women but this opportunity is also internally held by UIN Imam Bonjol Padang in every element of this college. The long history of IAIN Imam Bonjol Padang, later to become UIN Imam Bonjol Padang has shown that this college has shown maximum efforts to support a gender responsive

movement. The use of opportunities is demonstrated by the existence of various leadership policies that prioritize gender elements, such as the existence of a Center for Women's Studies (PSW) which has been transformed into a Center for Gender and Child Studies (PSGA) with various activities that support and reflect gender issues.

This college also supports the sustainability of Kafa'ah: Journal of Gender Studies which is already in the position of Sinta 2. In 2012, there was a daycare center for children but it only lasted a year due to various factors, both in terms of institutional support capacity and inadequate governance. Particularly in the research field, lecturers' research that refers to gender responsive issues has not been seen significantly, even though this issue is offered in the research guidelines. However, since 2018 there has been a tendency to increase gender-based research due to the encouragement of the Ministry of Religion in the ARKAN program which has sparked the enthusiasm of academics to conduct research in the field of gender.

Statistically, the number of women is quite comparable to men, even in certain faculties there are more women, but more strategic positions are given to men. In this case, structurally there is still a gender bias in the selection and arrangement of personnel to hold certain positions. This reality can be seen in real life around the campus. The curriculum in each faculty has not shown a specific gender responsive element, even though universities have claimed the use of KKNI in their curriculum. It's just that UIN Imam Bonjol Padang is still constrained in various aspects of its implementation, such as a lack of harmony in the work relationship between each element.

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The title "ACKNOWLEDGMENTS" should be in all caps and should be placed above the references. The references should be consistent within the article and follow the same style. List all the references with full details.

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