

# Gender issues and sexual violence in Islamic educational institutions

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## ABSTRACT

Gender equality means equality between men and women in terms of access to opportunities and rights as human beings, to be able to function and participate in political, legal, economic, socio-cultural, educational, and defense and security activities from this development. Gender equality also includes the elimination of discrimination and structural injustice against men and women. The issue of gender equality is specifically related to the issue of unequal positions between women and men. This is inseparable from the patriarchal culture that persists in society, which holds that men dominate the family structure, where historically, women were seen as unable to manage the public sector on their own, their own affairs without male leadership. The causes of sexual violence in educational institutions are first, the lack of attention and handling from the government. Second, an unequal way of thinking. Third, there is an unequal power relation. Fourth, the lack of education about sex and social ethics. Prevention of sexual violence must be done at all levels including in Islamic educational institutions. Mechanisms to prevent sexual violence by following the principle of prevention so that it is structured systematically and on target.

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## INTRODUCTION

Komnas Perempuan reported that during 2015-2020, there were 51 cases of sexual violence in educational institutions. about 27% of cases occur in colleges. 19% took place in Islamic boarding schools or religious-based education. 15% occurred at the SMA level. 7% occurred at the junior high school level. 3% each occurred in kindergarten, elementary school, special school, and Christian-based education (Komnas Perempuan, 2022).

The Indonesian Child Protection Commission (KPAI) stated that there were 18 cases of sexual violence that occurred in 2021 in educational institutions. Of the 18 cases, 4 cases or 22.22% occurred



in schools under the auspices of the Ministry of Education and Culture. Meanwhile, 14 cases or 77.78% occurred in Islamic educational institutions under the auspices of the Ministry of Religion (Detik.com, 2022). Meanwhile, educational institutions with the format of dormitories, dormitories or Islamic boarding schools determine 66.66 percent of cases. The perpetrators of violence and sexual violence consisted of various actors, including teachers with a proportion of 55%, school principals/Islamic boarding school leaders 22.22%, caregivers 11.11%, religious leaders and hostel supervisors each 5.56% (Astungkoro, 2022).

The phenomenon of sexual suppression and violence did not stop there. According to KPAI, there were 207 children who were victims of vandalism and sexual violence in educational institutions, with details of 126 girls and 71 boys. Most of these cases occurred in boarding schools (Islamic boarding schools) where most of the perpetrators were teachers or educators (tendik) (Fauzia, 2022). These cases were spread across various levels of education from elementary school to high school. According to KPAI data, out of 207 children who are victims of sexual harassment and violence in 2021 are in the age range of 3-17 years. 4% of children who are victims in PAUD/TK, SD/MI are 32%, SMP/MTs are 36% and SMA/MA are 28% (CNN, 2022).

Sexual harassment and violence do not only target students in elementary and secondary education institutions, but also target tertiary institutions. The Ministry of Education, Culture, Research and Technology (Kemendikbud Ristek) conducted a survey in 2020 regarding sexual violence in tertiary institutions. The results of the survey showed that 77% of lecturers acknowledged sexual violence on campus. Of these 77%, 63% of lecturers chose not to report cases of sexual violence that they knew about (CNN, 2022). In 2020, the Directorate General of Higher Education, Research and Technology released survey results which stated that of all cases of sexual harassment and violence in educational institutions, as many as 27% occurred in tertiary institutions. In addition, in 2019 research was conducted regarding sexual violence in tertiary institutions involving 16 tertiary institutions. There were 1011 cases of sexual violence found based on a survey using the Google form within 7 days (Meria et al, 2020). Of the many cases of sexual violence that occurred throughout 2015-2021 in Islamic educational institutions, there were several cases where the number of victims was fantastic. For example, the case of sexual violence that occurred in one of the Madrasah Ibtidaiyah in the Cianjur area. This case of sexual violence has been carried out for two years from 2018-2020 with the number of victims reaching 30 male students (Bisnis.com, 2022).

In addition, there were also cases of sexual violence committed by Herry Wirawan from 2016-2021 at the Madani Boarding School with 13 female student victims. Of the 13 female students who became victims, as many as 9 female students were pregnant and have now given birth. The child that was born was also exploited to get donations from the community. There was also a case of sexual violence that occurred at the Sidiqiyah Islamic boarding school in the Jombang area where the perpetrator was the son of a kiai with the initials MSA. Since it was reported in 2019, the case was still in the trial process until this paper was written. What is interesting about this case is that thousands of Sidiqiyah students and hundreds of young Sidiqiyah followers demonstrated and refused to arrest the MSA suspect. There are also cases of sexual violence at religious universities, such as what happened at UII, UMY and UIN Sunan Kalijaga Yogyakarta (Jogja JPNN Team, 2022). Places of education should ideally be able to produce graduate profiles that can be useful in society, but with the cases of sexual violence mentioned above, how important it is for gender equality to be upheld in an Islamic-based educational environment. The focus of the study here is trying to raise issues of gender and sexual violence in Islamic educational institutions.

This research conducted to know what gender equality means, analyzing the causes of gender inequality and sexual violence in Islamic educational institutions, and describe strategic steps to prevent sexual violence in Islamic educational institutions.

## METHOD

In writing this paper, the author uses qualitative research methods using a library approach. According to Kirk and Miller, Explaining that qualitative research is a particular tradition in social science that fundamentally depends on observing humans in their own area and relating to these people in their language and in their terms. While the library approach is a study that uses data analysis based on written materials, library materials in the form of published notes, books, magazines, newspapers, manuscripts, journals or articles (Moleong, 2019).

## FINDINGS AND DISCUSSION

### 3.1. The Definition of Gender Equality

Gender is the difference that appears in men and women when viewed from values and behavior. Gender is a term used to describe social differences between men and women. Gender is a group of cultural attributes and behaviors that exist in men and women.

In understanding the concept of gender, Mansour Fakhri distinguishes between gender and sex (gender). The definition of sex is more inclined to characterize or divide the two human sexes based on biological characteristics that are inherent, unchanged and cannot be exchanged. In this case it is often said to be God's provision or 'nature'. Meanwhile, the concept of gender is a trait inherent in men or women that is constructed socially and culturally and can be exchanged. So that all things that can be exchanged between the characteristics of men and women, which can change from time to time, from place to place, or differ from one class to another, that is what is called gender. So gender is defined as social sex, while sex is biological sex. The point is that in gender there are differences in roles, functions and responsibilities between men and women as a result of social construction.

Gender equality means equal conditions for men and women to obtain opportunities and rights as human beings, so that they are able to play a role and participate in political, legal, economic, socio-cultural, educational and national defense and security (hankamnas) activities, as well as equality in enjoy the fruits of this development. Gender equality also includes eliminating discrimination and structural injustice, both against men and women.

Meanwhile, gender equality is the process and equal treatment between women and men. Gender equality means that there is no normalization of the dual role of dependence, marginalization and violence against women and men. The achievement of equality and gender equality is indicated by the cessation of discrimination between women and men so that they have the right to access opportunities to participate in and control development in order to achieve benefits and equal development rights.

Gender differences in principle are something that is natural and is a sunnatullah as a cultural phenomenon. Gender is still interpreted by society as sex differences. Society does not yet understand that gender is a cultural construction of social roles and responsibilities between men and women. Such conditions result in gaps in social roles and responsibilities resulting in discrimination, against men and women. It's just that when compared, discrimination against women is less profitable than men.

This form of injustice ultimately affects women with gender disparities, both within the family and within the community. Even though gender equality provides equal opportunities for both men and women to equally enjoy the fruits of development. In the Indonesian context, Article 27 paragraph (1) of the 1945 Constitution explains that all citizens are equal before the law without exception or in other words the principle of equality is recognized. Legally, the principle of equality means that there is no difference in position between men and women. However, in the implementation process, discrimination and injustice often occur against women. This is because the issue of gender equality or gender stereotypes is currently being widely discussed by the people of Indonesia.

The issue of gender equality is specifically related to the issue of inequality in positions between women and men. This is inseparable from the patriarchal culture that persists in society, which holds the view that men dominate the family structure, where historically, women have been seen as unable to manage their own public sector, their own affairs without male leadership. Even though over time, attitudes about gender have begun to change, there are still many people who believe that women are born with weak bodies and have a lower status than men, so it is not surprising that women are marginalized, even abused.

Gender mainstreaming in Indonesia is not new. It started with the issuance of Presidential Instruction No. 9 of 2000 concerning gender mainstreaming in national development. Then gender mainstreaming in the education sector began when the issuance of the Minister of National Education Regulation No. 84 of 2008 concerning guidelines for implementing gender mainstreaming in the education sector. Furthermore, gender mainstreaming in madrasahs (Islamic educational institutions) began with the issuance of the state minister's regulation for women's empowerment and child protection number 11 of 2010 concerning guidelines for implementing gender mainstreaming in

Madrasah of the Ministry of Religion (Regulation of the Minister of Women's Empowerment and Child Protection).

### 3.2. Gender Issues in Islamic Education Institutions

The issue of gender is the gap between men and women which results in inequality and injustice which has a negative impact on women and men, at this time the gender gap occurs especially for women. Broadly speaking, the phenomenon of gender inequality in education according to Mad Sa'i can be classified into several dimensions, including: Lack of participation, lack of representation, and unfair treatment. Unfair treatment manifests itself in differential treatment in the educational process, resulting in less involvement of female students in class dynamics. Meanwhile, according to Iswah Adriana, the gender gap in education is in the form of gaps in obtaining opportunities and access to education, the contents of gender-biased textbooks, and curriculum and subject matter that do not yet refer to gender equality and justice (Adriana, 2009).

Gender bias in Islamic education according to Mufidah, among other things, first, EMIS data on school enrollment rates of female students is lower than that of students; Second, the higher the level of education, the smaller the number of women's participation; Third, a number of student books or worksheets still contain gender bias as a result of textual understanding of Islam contained in teacher references, which has implications for the development of teaching materials; and Fourth, there are still many teachers and principals who do not have gender sensitivity (Mufidah, 2011).

According to Hasyim Sumadi, gender bias in Islamic educational institutions in the form of Islamic boarding schools is marked by the domination of patriarchal Islamic understanding. Historically, pesantren have indeed developed a patriarchal culture, because pesantren were originally intended only for men. In addition, gender inequality in Islamic boarding schools is caused not because of the substance of Islamic teachings, but because of religious understanding and interpretation of the sources of religious teachings. The inheritance of religious understanding that is gender imbalance occurs systematically from generation to generation through studies of classical Islamic books which are often considered as part of the final teachings of Islam, not as a product of the thinking of the scholars of their time. This is what Husein Muhammad meant as one of the roots of gender inequality in the form of interpretations of the Koran and Hadith that are male-biased. In addition, gender bias is also present in some of the humor produced in Islamic boarding schools in the form of stereotypes against women, objectification of female sexuality, and domestication of women (Sumadi, 2017).

Furthermore, the portrait of gender inequality in Islamic educational institutions at SD Muhammadiyah 1 Pasuruan and MI Walisongo based on Budi Ichwayudi's research is first, unequal gender relations among male and female educators. Second, the implementation of the curriculum in the field has always led to partiality and domination of men over women. Furthermore, based on Wiwin Warliah's research, the form of gender bias in Islamic educational institutions at the Islamic boarding school Nurul Jadid is, first, the content of textbooks lacks a gender perspective. Second, family socio-cultural and economic values place more importance on education for boys than for girls. Third, women's participation in educational decision-making processes is very low in bureaucratic positions (Warliah, 2017).

In addition to various forms of gender inequality in the world of education including in Islamic educational institutions as described above, according to the personal speaker, other forms of gender inequality in Islamic educational institutions include:

- a) Women have limited access and participate less in receiving education in Islamic educational institutions.

In the 20th century, according to Hamka, women in Indonesia had not received proper access and treatment in education even though the reform movement at that time had paid considerable attention to women's education. Currently, women also have limited access and participation in education. The indicator can be seen from the illiteracy rate of women which is higher than that of men. In 2018, the male literacy rate was still higher than female, namely 97.33% for men and 93.99% for women.

As for 2019, the male literacy rate was 97.48% and 94.33% for women. In 2020, the male literacy rate is 97.45% and 94.55% for female. In 2021, the male literacy rate will be 97.43% and 94.65% for women. While the illiteracy rate of women is greater than that of men. In 2020 the illiteracy rate for men is 2.32% and women is 4.92%. In 2021 the illiteracy rate for men is 2.38% and women is 4.87% (bps.go.id, 2022).

There are interesting things related to the participation of men and women in an Islamic educational institution. Titis and Nita found the opposite fact that there is a gender bias in Islamic educational institutions in the realm of student participation in learning. The dominant and quite striking distribution and placement of female students in MA Sunan Pandanaran for the 2015/2016 academic year shows that there is a gender gap for male students (Thoriquttyas & Rohmawati, 2018).

b) Gender bias in Islamic religious education subject matter contained in Islamic religious education textbooks

The speaker himself had studied at an Islamic educational institution at the MTs-MA level. Based on the author's empirical experience, there is gender bias material in PAI textbooks, for example, gender construction which positions men to take part in the public sphere while women take part in the domestic sphere.

In addition, several studies also prove that there is a gender bias in Islamic Religious Education textbooks, for example research conducted by Nurliana and Rahmat Hidayat, Ali Murfi, Adin Nur Kholiza and Ningsih Fadhilah, Nur Tabah Setianingsih & Anjar Nugroho and other research related to gender bias in Islamic Religious Education textbooks (Murfi, 2014).

The determinants of gender inequality in the field of education, including in Islamic educational institutions according to Van Bemmelen include: 1). Women's access to education, 2). Gender values adopted by society, 3). Gender values and roles contained in textbooks, 4). Gender values instilled by the teacher, 5). Gender biased policies (Fitrianti & Habibullah, 2012).

Meanwhile, according to Rahmi Fitrianti and Habibullah, there are four factors that cause gender inequality in the field of education including Islamic educational institutions. These factors include:

1) Access

Access is an opportunity or opportunity to obtain or use certain resources. In the field of education, equality of access, namely the availability of schools, the distance that must be traveled, costs and obstacles in the field, is one of the factors that influence the equality of opportunities between men and women in accessing roles in social life. In addition, women have limited access to writing textbooks so that the writing of these books is dominated by men who are not yet gender responsive, reaching 85% (Iqbal, 2015).

2) Participation

Participation is the participation or role of a person/group in an activity or in decision making. In this context is the participation of women in educational activities and decision-making related to education. Gender stereotypes that have developed in society have compartmentalized what roles are appropriate for women and men, so that women are less involved in participating in education (Fitrianti & Habibullah, 2012).

3) Control

Control is mastery or authority or power to make decisions in the field of education. These controls include deciding whether to continue school and choosing majors for children. Countries that control the stimulation of women's participation in education are still mostly dominated by men.

Value is a picture of what is desired, appropriate, valuable, and can influence the social behavior of an individual. Values are related to traditions and different roles between men and women. The tradition of early marriage for girls is the cause of gender inequality in education. Women who marry young are usually arranged by their parents. In addition, they also married young because the majority of their friends had married at a young age and they avoided the stereotype of old maids who would otherwise marry young (Fitrianti & Habibullah, 2012).

Differences in roles between men and women are constructed by parents in the family. They are instilled with the values that men play a role in public affairs while women take care of domestic affairs. The pattern of parenting carried out by these parents by introducing gender inequality in the family results in gender inequality having become a value and tradition in the family and society.



Sexual harassment and violence that occurs in educational institutions occurs because students are in a powerless condition, in a power relationship dealing with teachers, lecturers, or school principals who certainly have scientific authority, including big names in society. Layers of power relations, including maintaining the good name of the school/university/Islamic boarding school will become an obstacle for victims to obtain justice, truth and their recovery (Komnas Perempuan, 2020).

According to data from Komnas Perempuan, sexual violence at universities, the cases reported generally used the power relations of lecturers as thesis supervisors and research supervisors with the mode of inviting victims to leave town, committing physical and non-physical sexual harassment in the middle of thesis guidance that occurred either inside or outside campus (Nikmatullah, 2020). Whereas in Islamic boarding schools it takes the form of forced marriages, namely manipulating students that there has been a marriage with the perpetrator, transferring knowledge, will be punished, will not pass and memorization will be lost. Vulnerability occurred in one case against students who had not paid tuition fees.

Sexual violence can occur due to imbalances in power relations, gender relations and rape culture. Power relations are exploited by perpetrators in various modes: victims are lured with high marks, promised to become policewomen, loaned tablets to play online games, asked for massages before finally groping their genitals, to the point of being intimidated using religious arguments. Gender relations are in the form of patriarchal gender construction in society (Nikmatullah, 2020). Rape culture in the form of a woman's body is used as a sexual object and deserves to be harassed and this is accepted and justified through the media and popular culture. The causes of sexual violence in educational institutions are first, the lack of attention and handling from the government. Second, an unequal way of thinking. Third, there is an unequal power relation. Fourth, the lack of education about sex and social ethics (The Sindonews Team, 2022).

#### c. Steps to Prevent Sexual Violence in Islamic Education Institutions

Prevention of sexual violence must be carried out at all levels including in Islamic educational institutions. Mechanisms for preventing sexual violence follow the principles of prevention so that they are structured systematically and are right on target. These principles can be implemented in several ways, namely:

1. Adhering to the principle of justice in particular that acts of violence must be handled according to the rules and regulations that apply regardless of the status of the perpetrator.
2. Non-discrimination, namely attitudes and actions that are not discriminatory, especially without blaming the victim and preventing slowing or even stopping the resolution of cases of sexual violence that are influenced by the position of the author and the position of the author.
3. Physical and non-physical integration, namely the prevention of sexual violence in Islamic education institutions must be carried out with integrated principles including physical and non-physical so that both strengthen the existence of prevention and acts of violence are unlikely to occur. or by anyone.
4. Involvement of all parties, namely the prevention of violence in Islamic educational institutions must involve all individuals, be it students, educators, education staff, employees and the community around Islamic educational institutions.

In carrying out the steps, it is very important to pay attention to the alignment of the victim. Prevention must also be carried out with various actions, steps or programs including:

- a. Conducting Studies and Mapping, namely studies and mapping of the conditions and potential for violence in Islamic educational institutions is used as material for developing programs or policies.
- b. Incorporate human rights and gender values into the Islamic education curriculum
- c. Prevention of violence can be done by holding seminars, workshops, discussions, conferences and the like related to the theme of preventing sexual violence.
- d. Prevention of violence can also be done by maximizing education through various media, related to the theme of non-violence in campus activities, including when:

- e. Disseminate information on sexual violence services.
- f. Forming peer counseling in Islamic education environment.

The target of preventing sexual violence is individuals who can carry out sexual violence activities within Islamic educational institutions, namely students, educators, staff, employees (security guards, cleaning services, third party collaboration (researchers, KKN/PPL research sites), and building contractors, parks, and others), Communities in the environment of Islamic education institutions (Canteen sellers, online and offline motorcycle taxi service sellers, boarding house/rental house owners, and Village/Kelurahan communities around Islamic education environments). Islamic educational institutions in this case must also pay attention facilities and infrastructure for the prevention of sexual violence which include:

- a. Gender Perspective Islamic Education Curriculum
- b. Learning modules that integrate a gender perspective
- c. Introducing Islamic religious education books based on values and gender
- d. Dissemination of anti-violence values, especially anti-sexual violence in internal and external organizations.
- e. Installing CCTV in places prone to violence, maximizing lighting and maximizing the performance of security guards in Islamic educational institutions
- f. Making educators and educational spaces with transparent walls in Islamic educational institutions
- g. Separate bathrooms/toilets for men and women

This strategic step is expected to be able to increase everyone's awareness of sexual violence and be able to minimize sexual violence within Islamic educational institutions. The state must be present in eradicating perpetrators of sexual violence. Likewise with the full awareness of society to fully protect victims of sexual violence from the trauma they experience. Islamic educational institutions as places for learning should be able to protect the entire academic community from actions that violate human rights.

## CONCLUSION

Gender equality means equality between men and women in terms of access to opportunities and rights as human beings, to be able to function and participate in political, legal, economic, socio-cultural, educational and defense and security (hankamnas) activities from this development. Gender equality also includes eliminating crime and structural injustice against men and women.

The issue of gender equality is specifically related to the issue of inequality in positions between women and men. This is inseparable from the patriarchal culture that persists in society, which holds that men dominate the family structure, where historically, women were seen as unable to manage their own public sector, their own affairs without male leadership. Even though over time, attitudes about gender have begun to change, there are still many people who believe that women are born with weak bodies and have a lower status than men, so it is not surprising that women are marginalized, and even sexual violence occurs.

The causes of sexual violence in educational institutions are first, the lack of attention and handling from the government. Second, an unequal way of thinking. Third, there is an unequal power relation. Fourth, the lack of education about sex and the ethics of prohibition. Prevention of sexual violence must be carried out at all levels including in Islamic educational institutions. Mechanisms for preventing sexual violence follow the principles of prevention so that they are structured systematically and are right on target.

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