

December 2019

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### Recommended Citation

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## Achievement of Gender Mainstreaming in Islamic Schooling Based on the National Education Standard in Indonesia

### Authors

Riswani Riswani, Rita Susanti, Nurhasanah Bakhtiar, Masud Zein, Eniwati Khaidir, and Musa Taher

## **Achievement of Gender Mainstreaming in Islamic Schooling Based on the National Education Standard in Indonesia**

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### **Abstract**

One of the policies which has been issued by the Indonesian government regarding madrasah (Islamic schooling) is the Government Regulation (PP) No 11 of 2010 on Guidelines for Gender Mainstreaming (Pengarusahaan Gender-PUG) in Madrasah of the Ministry of Religion of the Republic of Indonesia. The issuance of this policy is an attempt to eliminate the “gender gap” that occurs in madrasah. For almost two decades, it has been issued, but the gender gap still occurs in madrasah. This is shown from the results of several previous studies. However, all of the previous studies on the achievement of PUG in madrasah only looked at some aspects of the National Education Standard (Standard Nasional Pendidikan-SNP) and also did not examine all level of madrasah. In fact, in order to see the achievement of PUG based on the SNP, all aspects and levels of madrasah should be examined. By taking the coverage of the SNP and madrasah level into account, a comprehensive picture of the PUG achievement in madrasah based on the SNP will be obtained. Thus, the present study aims to examine the extent of PUG achievement in madrasah based on the overall aspects of the SNP.

This study used a mixed methods approach that combines qualitative and quantitative approaches. The research location is at the primary and secondary level public madrasah in Riau province in Indonesia. Data collection techniques consist of questionnaires, interviews, and documentation. Quantitative data were analysed using descriptive percentages while qualitative data were analysed using Miles and Huberman's model, data reduction, data presentation or display, and conclusions or data verification. To facilitate the data analysis process, indicators of gender equality and equity in education were used.

The research findings show that the achievement of PUG based on SNP is still low in almost all standards of the SNP and the results even indicate that madrasahs in Riau Province are not familiar with PUG. It is suggested to the Ministry of Religious Affairs of Riau Province that they should improve the key components of the PUG by functioning the progress of PUG working groups, functioning the progress of focal point group, updating the information system to complete the disaggregated data, improving and supporting the communication information kit, and providing budget for gender-oriented madrasahs. However, further studies related to the

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achievement of PUG in Islamic education needs to involve both public and private Islamic schooling as well as pesantren, so that the comprehensive picture of the achievement can be seen thoroughly.

*Keywords:* gender mainstreaming, Islamic Education, national standard of education, madrasah, Indonesia schooling, gender and education, educational equality

## Introduction

*Madrasah* (Islamic schooling) is one of the educational institutions that greatly contributes to the advance of education in Indonesia. Therefore, its existence in the Indonesian education system is not distinguished from similar public education institutions. This recognition is contained in Articles of 17 and 18 of Law No. 20 of 2003 on the national education system of Indonesia which states that “Primary education is in the form of *Sekolah Dasar* (SD) and *Madrasah Ibtidaiyah* (MI) or other equivalent forms as well as *Sekolah Menengah Pertama* (SMP) and *Madrasah Tsanawiyah* (MTs) or other equivalent forms”. Article 18, paragraph 3 states that “Secondary education is in the form of *Sekolah Menengah Atas* (SMA), *Madrasah Aliyah* (MA), *Sekolah Menengah Kejuruan* (SMK), and *Madrasah Aliyah Kejuruan* (MAK), or any other equivalent forms.” (Law No. 20 of 2003). Both articles are a potential source for increasing the role of *madrasah* in the effort of developing the educational sector to be more qualified and fairer.

Another policy that has been issued by the government regarding madrasah is the Government Regulation (PP) No. 11 of 2010 on Guidelines for Implementation of Gender Mainstreaming (*Pengarusutamaan Gender*-PUG) in madrasah of Ministry of Religious Affairs of the Republic of Indonesia (Government Regulation No.11 of 2010). The issuance of this policy is an attempt to eliminate the “gender gap” that occurs in madrasah. It is hoped that through this policy, educators, education personnel, and students both male and female gain access, opportunities to participate, and benefits of the required Islamic education.

PUG is a strategy to achieve gender equality and equity through policies and programmes that address women’s and men’s experiences, aspirations, needs and problems into planning, budgeting, implementation, monitoring and evaluation of all policies and programmes in various fields of life and development. The objective of PUG is to narrow or eliminate the gender gap in all aspects of development (Gender Mainstreaming Team of the Ministry of Finance, 2010)). The legal basis for the implementation of PUG in educational field which includes Islamic educational institutions, both public and private, and at all levels of education ranging from Early Childhood Education (*Pendidikan Anak Usia Dini*-PAUD) to university level is the Ministry of National Education Regulation No. 84 of 2008 on Guidelines for Implementation of Gender Mainstreaming in Educational Field (Government Regulation No.84 of 2010).

Taylor said that there are two strategies related to gender mainstreaming policy. They are an agenda setting approach and an integrated approach. The agenda-setting approach looks at the perspective of the gender and the purpose of gender equality as the centre of all activities in policy development activity, research, advocacy, dialogue, legislation, resource allocation, planning, programme and projects by ensuring that institutions, policies and programmes respond to the needs and interest of women and men and distribute the benefits fairly between women and men. The integrated approach is an approach that builds gender issues into the framework of existing developments and interventions and therefore sees gender mainstreaming

from a different angle. With this approach, the overall development agenda is not subjected to change and is adjusted to try to address issues related to women. This second strategy is widely used by international institutions. Therefore, Rofi'ah (2016) mentions PUG strategy in Islamic education among others can be done through management and culture at the level of education, curriculum, learning process and community participation in the education process. The aspects called by Rofi'ah are the educational principles that exist in the National Education Standard (Standard Nasional Pendidikan-SNP)

The Government Regulation No. 11 of 2010 has been issued for almost two decades. However, the gender gap still occurs in *madrasah*. The Data of Education Management Information System (EMIS) of Indonesian Ministry of Religion Affairs mentions that the gender gap in *madrasah* generally occurs, first, on the management aspect, the majority of *madrasah* managers are male, even though the majority of the participants are female. Second in the process, where male and female students have the same achievement, but the male students are always exemplary and the role model for the female students. Third, on the community participation, the members of school committees are always dominated by men (Ni'am,2015). Anwar (2017) found the gender gap in the *madrasah* occurs on the standard of teacher, the number of female teachers was more than male teachers. It also occurs in *madrasah* management and learning materials. Ulya (2013), Machmud, (2013), and Setyowat, (2019), found the gender gap in *madrasah* occurs on the aspects of educational participation, learning materials and course selection. Preliminary studies using indicators of the SNP standard, in some *madrasah* in Riau, show that gender gaps occur in almost all aspects of the SNP.

SNP consist of eight (8) standards of education. They are standard of processes, competency of graduates, teacher and educational personnel, facilities and infrastructure, management, funding, and education assessment are the minimum standards that have been established by governments, enabling each educational institution in every level of education to develop optimally according to the characteristics of each institution (Government Regulation No.19 of 2005). Therefore, *madrasah* as an educational institution that has been recognized in the government regulation must implement those standards in the process of education.

Research studies on the achievement of PUG in education in Indonesia have been performed by previous researchers. Using a qualitative descriptive approach, Ainur Rofiah (2016) and Ni'am, (2015), examined gender mainstreaming the policy in the Islamic Education year 2010-2014. Rasalie Pitt (2011) conducted research on the implementation of PUG in public elementary schools and Islamic elementary schools in Malang. Then, Yenita Roza and Rahmita (2016) analysed the achievement of PUG based on the SNP at schools in Riau Province. Research studies on the achievement of PUG in *madrasah* have also been done by Budi Ichwayudi (2015). He examined the achievements of PUG in *Madrasah Ibtidaiyyah Wali Songo* and *Muhammadiyah Elementary School* through a case study approach which only studied on teacher and curriculum standard. Then, Anwar (2017) studied the achievements of PUG in *madrasah* and *pesantren* (Islamic boarding school) in Pare-Pare which were focused on teacher, education personnel, and processes standard. Bapenas conducted an evaluation on the achievement of PUG in the Indonesian education sector but *madrasah* in Riau Province was not taken as the sample. Moreover, the evaluation was only on the aspects of equality of access, learning processes, outcomes, and opportunity in external results (National Development Agency, 2013). All of above the previous studies on the achievement of PUG in *madrasah* only looked at some aspects of the SNP and also did not examine all levels of *madrasah*. In fact, in order to see the achievement of PUG based on the SNP in *madrasah*, all aspects of SNP and

*madrasah* should be examined. By taking the coverage of the SNP aspects and *madrasah* levels into account, a comprehensive picture of the PUG achievement in *madrasah* based on the SNP will be obtained. Thus, the present study discusses examining the extent of PUG achievement in *madrasah* based on the overall aspects of the SNP.

## Methods

This research uses a mixed methods approach. Creswell (2012) mentions that using a mixed methods research is an approach to inquiry that combines or associates both qualitative and quantitative forms of research. It involves the philosophical assumption of the use of quantitative and qualitative approaches, and the mixing of both approached in a study. Creswell & Plano Clark (2007) argue that a mixed methods approach can make the research problem be studied in more comprehensive detail when compared to using only one approach. Similarly, Shema & Woodman (2013) said the research issues raised through this combined approach tend to be more open and complex with different aspects of which each can be better assessed through the approach quantitative or qualitative.

The model used in this research was a concurrent triangulation model. It is a model in which the researcher collects both quantitative and qualitative data concurrently and then compares the two databases to determine if there is convergence, different or some combination (Ceswell, 2012). According to Sugiyono (2013), with this method the research results will be more complete, valid, reliable, and objective, because with the use of data that is triangulation, the weakness of a data collection technique will be overcome.

The subject in this study is the whole public madrasah at the primary and secondary level of education in Riau province. Because of the extent of the region and the existence of madrasahs that are not evenly distributed in the Ecah region, the sampling is taken using a non-random sampling technique. Researchers only took the public madrasah representing the urban and rural areas in Riau province which was established 5 years ago. For urban areas, it is represented by the public madrasah in Pekanbaru and Kampar. For the rural area taken in the public madrasah in Indragiri Hulu, Indragiri Hilir, Siak, and Rokan Hulu. The Total number of madrasahs sampled was 39 Madrasah with details of 10 Madrasah Aliyah Negeri (MAN), 10 Madrasah Tsanawiyah Negeri, and 9 Madrasah Ibtidaiyah Negeri (MIN). The data sources in this study are headmaster, one of OSIS chairperson, head of administration, madrasah supervisor, one of the teachers and the chairman of the school committee.

The instruments for data collection consist of questionnaires, interviews and observations. The questionnaire is developed based on SNP standards with a gender perspective. After the instrument is valid and reliable, the questionnaire is distributed to 39 headmasters. Along with the collection of quantitative data method, data collection is also conducted with qualitative methods that interviewed the chairman of the intra-school student organization, head of administration, madrasah supervisor, teacher and the chairman of school committee. Observations were conducted on various documents to prove, expand, and deepen quantitative data obtained from questionnaire that had been filled by the head of *madrasahs*. The documents include: teacher data, students, data, madrasah staff data, madrasah strategic planning, madrasah programmes, madrasah organizational structure, curriculum, lesson plan, teacher's writing, and others that help a deepening of analysis process and the formulation of the selected data. In case of a discrepancy, the triangulation of data is done to determine whether there is a difference or only unfamiliarity information (Sugiyono, 2013). Quantitative data were analysed by using

descriptive percentages and qualitative data were analysed by using Miles and Huberman’s model which are data collection, data reduction, data display, and conclusion (Miles, Huberman and Sadana 2013). Furthermore, both qualitative and quantitative data are combined to be reanalysed, so that quantitative data is expanded and deepened with qualitative data.

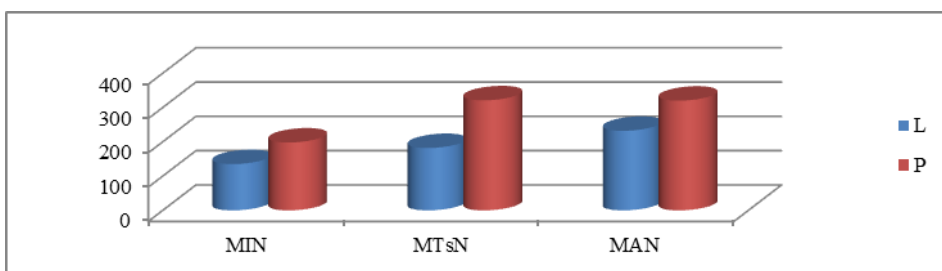
**Results and Discussion**

Eight (8) standards were used to see the achievement of PUG in the madrasahs. The indicators were developed based on the SNP. The following shows PUG in Madrasah based on 8 indicators.

**a. Standard of Teacher and Education Personnel**

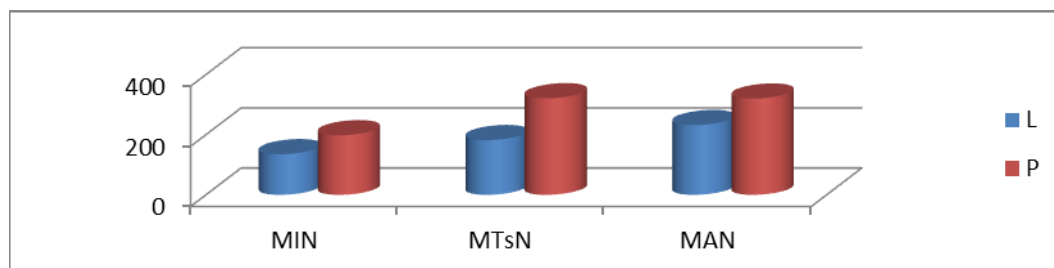
The standard requires a balance of male and female teachers and education personnel in: 1) amount; 2) education level; 3) involvement in in-service training. For the achievement of PUG on the teacher standard can be seen on graph1 and 2 below:

**Graph 1**  
**Achievement of PUG on Teacher Standards**



Graph 1 shows the achievement of PUG on teacher’s standards, which has variations between the education levels of *madrasah*. The lowest result is found at the MIN level, especially in a ratio between male and female teachers, where the number of female teachers is much higher than the males. At the MTsN and MAN levels, the male and female teachers’ ratios show balanced outcomes. Likewise, in education personnel; it can be seen in Figure 2 that the lowest result is also obtained at the MIN level and the best is at the MTsN and MAN levels. These show that the education personnel are dominated by males while the teachers are dominated by females.

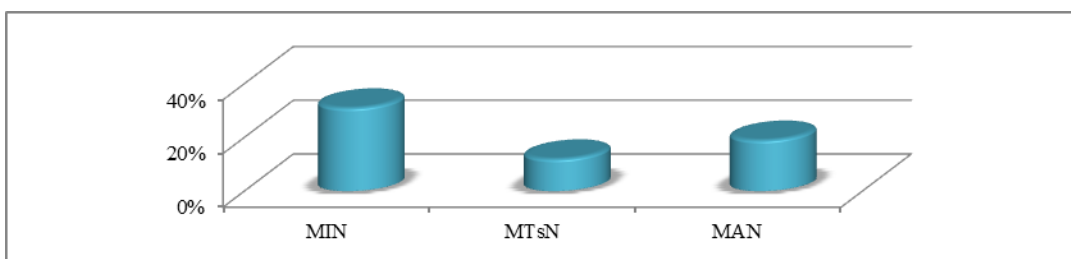
**Graph 2**  
**Achievement of PUG on Education Personnel**



### ***b. Management Standard***

Several aspects are regulated in this second standard, namely: 1) vision and mission of the *madrasah* ensures gender equality for male and female students; 2) values and norms applicable in the *madrasah* are recognized and accepted by male and female students; 3) the *madrasah* work plans and regulations ensure the access, participation, control and benefits for students, teachers and education personnel; 4) regulations applicable in the *madrasah* can ensure access, participation, control and benefits for students, teachers and education personnel; and 5) supervisions of the *madrasah* principal in the forms of educational assistance, learning, tasks, findings of reprimands and directives given by school supervisors have benefit for all students, teachers, and education personnel.

**Graph 3.**  
**Achievement of PUG on the *Madrasahs* Management**



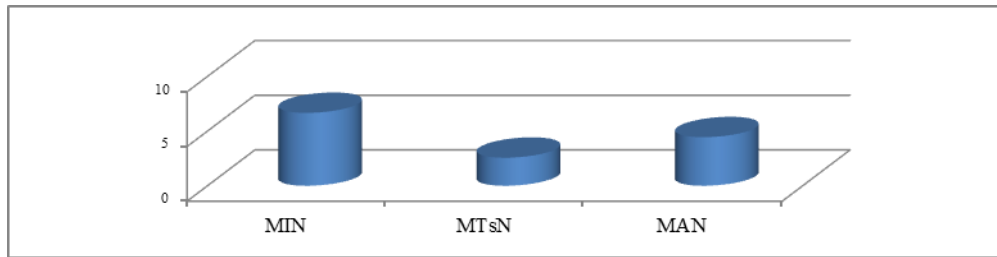
Graph 3 shows that the achievement of *madrasah* on the management standard is below 50% in every level of *madrasah*, especially for integrating gender equality in vision and mission. It is also similar to the integration of gender equality into extracurricular activities. The highest percentage is on MIN, followed by MAN and MTsN. It is found in one of the *madrasahs* (MAN) in the rural studies of *Fiqh* (Islamic jurisprudence) on women it is only provided for female students and those studying the proper handling of the Muslim corpse, how to write and deliver Friday sermons (*khutbah*), and how to be a *muezzin* (a person appointed to lead and recite the call to prayer) are only provided for male students. This non-optimal implementation is caused by the *madrasahs*' misunderstanding or ignorance to the concept of school with gender insight. However, in the implementation of values and norms as well as the *madrasah* work plans, such as the nomination of Intra-School Students Organization (known as OSIS) management, has involved male and female students. Likewise, the assignment is given according to the competencies of each teacher.

### ***c. Content Standard***

The third is the content standard. Its indicators include 1) the curriculum (local content) is selected and directed to be gender responsive; 2) lesson plan is designed to create a conducive learning environment to promote gender equity and justice; 3) teaching materials are not gender biased; and 4) learning media is gender-responsive.



**Graph 4.**  
**Achievement of PUG on Content Standard**

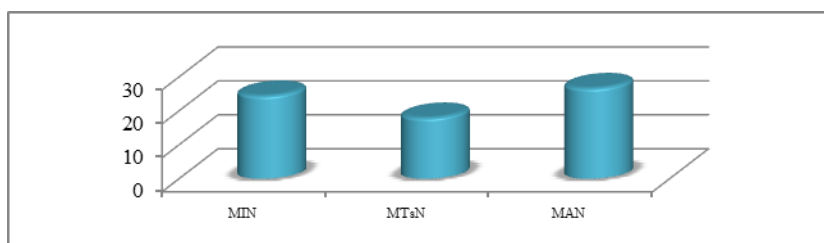


It can be seen in graph 4 that the achievements of PUG on content standard at MTsN and MAN levels are higher than the MIN level. Most madrasahs argue that it is not too important at the MIN level to have different programmes on activities and facilities since MIN students are immature and the school facilities are very limited. Unlike the case of MTsN and MAN, they said that there should be a distinction in programmes and facilities because the students have reached maturity. However, there are obstacles with facilities so they just do what they can. In terms of learning materials, in general, it has been designed and implemented in justice, but many of the materials have not been written (well administrated).

#### ***d. Process Standard***

The fourth is process standard. This standard ensures that male and female students gain equal access or attention in the learning process. The standard includes learning methods, models, management, and assignments which do not differentiate between male and female students. It can be seen in Figure 5 that the achievement of process standard in all *madrasahs* level can be quite good. This is due to almost every level of the *madrasahs* striving to provide the students to get equal opportunities and attention in expressing their opinions or doing classroom work. Nevertheless, the findings of this study indicate that it is very difficult for the teachers to integrate gender into learning materials.

**Graph 5.**  
**The achievement of PUG on Process Standard**

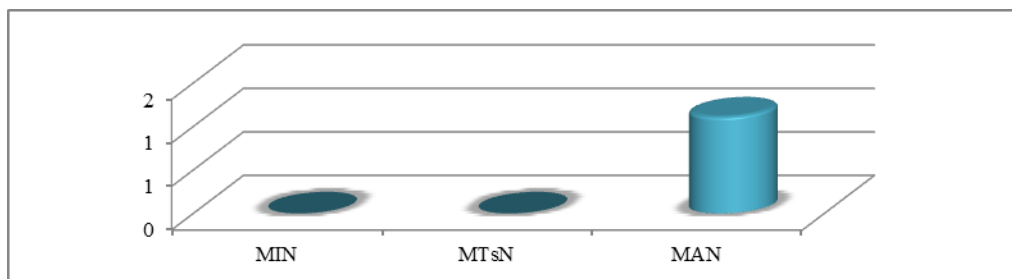


#### ***e. Facilities and Infrastructure Standard***

This standard is a physical standard so that it can easily be seen and observed. The standard includes 1) separated toilets for male and female students; 2) classroom arrangement; 3) availability of school parks; 4) school security system; and 5) availability of special room service which includes counselling room, changing room, school health room and worship room that are

separated for male and female students. The achievement of facilities and infrastructure standard at all madrasah levels as shown in graph 6

**Graph 6.**  
**Achievement of PUG on Facilities and Infrastructure Standard**

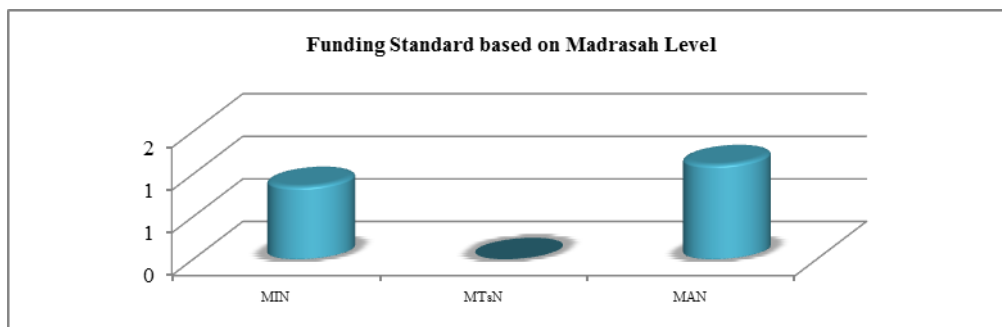


On graph 6 it can be seen that the achievement of MIN and MTsN is very low when compared to MAN. This low achievement especially is in the madrasah toilets. In terms of the ratio, only one madrasah at the level of MAN has the ratio of 1:30 to female toilet and 1:35 for male toilet. It is also found the counselling room is joined to the school health room and library. There is no changing room. In addition, the place of worship does not separate spaces for male and female students. At the MIN level, the school park is still inadequate.

#### **f. Funding Standard**

Indicators on funding standard include: 1) school activities and budget plans (*Rencana Kegiatan dan Anggaran Madrasah-RKAM*) should take account of the different needs and interests between male and female students; 2) the transparency of financing should be accessible to all *madrasah* and community members; 3) evaluation on the implementation of activities and budgets can be accessed by the *madrasah* and community members, both in the middle of the year and at the end of the year. In general, not all stakeholders have access to the evaluation of the *madrasahs'* budget. Graph 7 generally shows that MTsN has a lower score than other madrasah levels. There is no *madrasah* that specifically allocated gender-based *madrasah* activities to its programme.

**Graph 7.**  
**Achievement of PUG on Funding Standard**

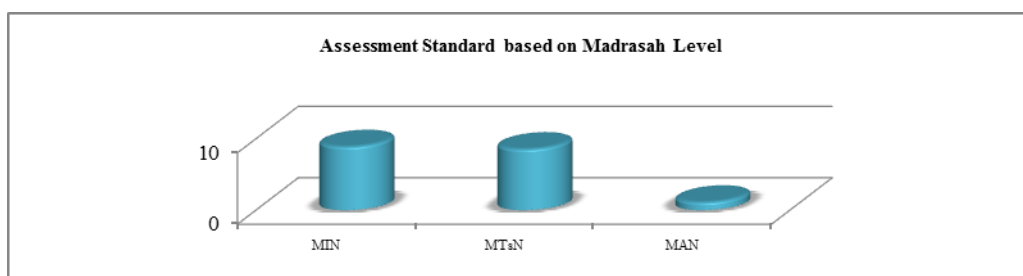


**g. Assessment Standard**

This standard refers to assessments which must consider culture, changing of character and the nature of men and women. Detailed indicators of this standard are 1) fair and equitable assessment; 2) consideration of culture in the assessment process and results; and 3) consideration of character changes in the assessment process and results.

Figure 8 generally indicates that the *madrasahs* have no problem in assessment because so far they have not distinguished male and female students in the assessment. However, the *madrasahs* do not achieve high achievement in this standard because the assessment activities are not well-documented.

**Graph 8.**  
**Achievement of PUG on Assessment Standard**



**h. Learners Standard**

This standard describes: 1) proportion of male and female students and 2) graduation rate of male and female students.

**Graph 9.**  
**Achievement of PUG on Learners Standard**

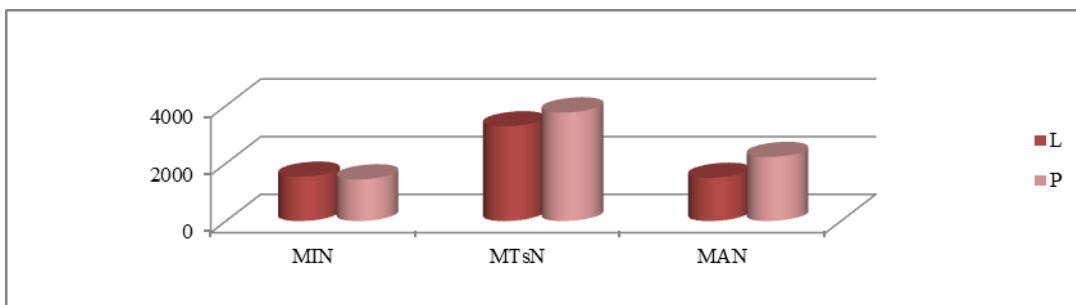


Figure 9 shows that MIN has the lowest achievement. There are two reasons why the students of MIN are more dominated by women. First, the image of MIN as a primary educational institution equivalent to elementary school in the point of view of the community is still not as good as the image of MTsN and MAN although the management of MIN has been trying to disseminate the school profile to the middle of the community. People still believe that MIN is equivalent to non-formal education like Al Qur’an Education for the Children and the Youth (*Taman Pendidikan Al Quran-TPA*). The second reason is a presumption in the community that it is better for female children to go to *madrasah* in order to understand the religion.

### i. Competency of Graduates Standard

This standard regulates 1) the ability to respect men and women; 2) how to avoid HIV Aids, sexual harassment and violence; and 3) how to be fair in living together/making friends (to live together).

**Graph 10.**  
**Achievement of PUG on Competency of Graduates Standard**

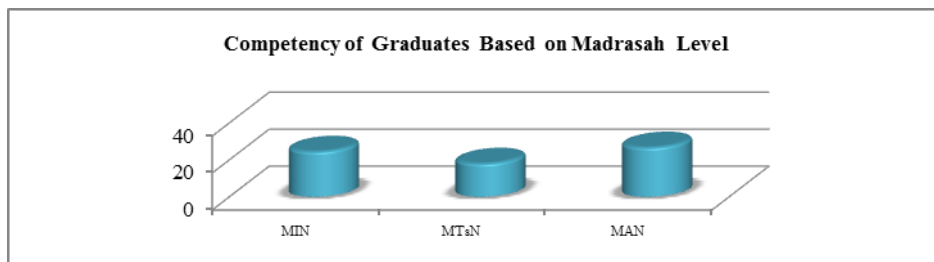
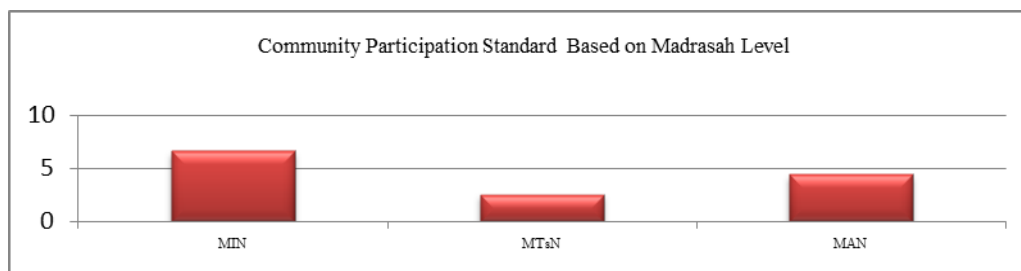


Figure 10 shows that out of 9 educational standards and based on all levels of *madrasah*, the standard of graduates' competency has the best achievement. There is no student living with HIV aids, sexual harassment problems, and violence in case it can still be resolved by the *madrasah*.

### j. Community Participation Standard

Standards of community participation includes: 1) the composition and role of the *madrasah* committee; 2) a good relationship between the *madrasah* and schools; and 3) a good relationship between the school and parents.

**Graph 11.**  
**Achievement of the PUG on Community Participation Standard**



Generally, there are two findings in this standard. First, almost all committees at all levels of *madrasah* are dominated by men. Second, public participation at the MIN level is higher than that of MTsN and MAN. Still, many parents assume that their attention is not needed anymore if their children have studied in a high school, except for taking the school report cards.

Based on the quantitative data analysis above, it can be concluded that the percentage of the achievement of the Madrasah PUG in Riau is still low, so that the hypothesis of the PUG achievement in madrasah in Riau based on low SNP is acceptable. The low achievement occurs in almost every SNP standard and almost at every madrasah level. In general, the low achievement of the PUG is in line with the findings of Pitt (2011), Ichwayudi (2012), Ulya,

(2013), Machmud (2013), Agustina (2014), Ni'am (2015), Rofi'ah (2016), Anwar (2017). This result seems to show that madrasah in Riau province is less familiar with PUG so that the gender-oriented madrasah programme is not well-implemented

The results of interviews with the head of administration, madrasah supervisor, teacher, the chairman of school committee and the chairman of intra-school student organization showed that gender issues have not been used as massive movement to support acceleration of gender equality and equity in Islamic education. This result is in line with the findings of Machmud (2013), Ni'am (2015) and Rofi'ah (2016).

The PUG at an educational institution is a policy to achieve gender equality and equity in education. According to Taylor there are two approaches implementing the PUG, an agenda setting approach and the integration approach. Between these two approaches, the integration approach is the most frequently used by international institutions, so, it is not surprising that the Ministry of Religion as a policy holder would prefer a second approach to gender mainstreaming in Islamic education. This approach seeks to raise gender issues into the framework of existing development and intervention and therefore looking at gender mainstreaming from a different perspective. Using this approach, the overall of development agenda is not changed nor adjusted to try to address women-related problems.

Nugroho (2012) mentions there are several strategies for conducting policies in education in order to avoid gender bias. Firstly, it must be ensured that the executor understands that the policy is a pro-gender policy. Secondly, it must be ensured that there are reward and punishment mechanisms for the compliance and its customers. Thirdly, it has a pro-gender performance measure. Fourth, there are similar concepts about gender and gender equality, the adequacy of ability to evaluate in the context of gender equality and the evaluation instrument itself should be able to reflect the reporting on the extent to which gender equality is achieved by a particular public virtue. The model and transformation of the policy expressed by Nugroho in the initial condition of gender equality in education is not achieved, because there are gender bias policies. This policy can be transformed directly into a neutral gender policy or through a gender-specific policy to be later transformed into a gender-neutral policy (Rofi'ah, 2016).

Mufidah (2011) mentions that there are some key components that determine the success of PUG achievement in Islamic education. First, the political commitment, in this case is fulfilled by the Inpres No. 9 year 2000 about PUG and PP No. 11 year 2010 about the guidelines for implementing Gender mainstreaming in Madrasah Ministry of Religious Affairs. However, the political commitment will be determined by the decision maker mindset. What if a decision maker has gender sensitivity then the policies taken will also consider justice and gender equality. Secondly, there is institutional structured in the form of a working group PUG. Thirdly, the availability of resources as motivators, facilitators, and negotiators who move the PUG field of education is called the Gender Focal Point (GFP). Points 2 and 3 in the Ministry of Religious Affairs have been established but have not been effectively run. Fourth, the information system that contains the selected data of male and female as the opening of the insight. This Point has also been done but is incomplete and fragmentary. Fifth, tools and monitoring and evaluation system that can measure the success rate of the implementation of the field of Islamic education. Sixth, communication, information, and Education (KIE) in the form of scientific forums such as seminars, workshops, training, comparative studies; media-equipped forums such as the socialization of gender equality in Madrasah Working Group Meetings-KKM, Teacher Working Group -KKG, madrasah committees, printed media that publish that publish messages of gender

equality, and so forth. It can be concluded that low achievement of the PUG in *madrasah* is the result of the ineffectiveness of several key components

## Conclusion

The result of combination research model of concurrent triangulation on the achievement of PUG in the field of Islamic education in public Islamic schooling based on the national standard of education is still low. Based on this finding, it is assumed that the achievement of PUG in private Islamic schooling and *pesantren* which are also parts of Islamic education will not significantly different from what was found in the public Islamic schooling.

The low achievement can be seen in some standards. First, teacher and educational personnel standard. Male dominates the education personnel and female dominates the teacher. Secondly, management standard. Madrasah still does not understand how to integrate gender equality into the vision, mission and madrasah programme. Third, process and assessment standard. Madrasah's knowledge of gender responsive education concept is low so that they have difficulty integrating gender into the curriculum, lesson plan, teaching materials, learning media, and learning materials. Documents related to the learning process have not been stored properly. Fourth, facilities and infrastructure. There is a limited facilities and infrastructure. Therefore, it is difficult for some madrasahs implement the concept of gender-oriented madrasah on the facilities and infrastructure. Fifth, financing, some madrasah have limited of budgeting so that madrasahs do not estimate madrasah gender-responsive activities.

In view of that, the Ministry of Religious Affairs of Riau Province should improve the key components of the PUG by 1) functioning the progress of PUG working groups, 2) functioning the progress of focal point group, 3) updating the information system to complete the disaggregated data, 4) improving and supporting the education communication information in the form of scientific forums such as seminars, workshop, training, comparative studies, media-equipped forums such as the socialization of gender equality and equity, and 5) providing budget for gender-oriented *madrasahs*.

For the next researcher, further studies related to the achievement of PUG in Islamic education need to involve both private and public Islamic schooling as well as *pesantren*, so that the comprehensive picture of the PUG capain in Islamic education can be seen thoroughly. Then, researchers who will use the combination methods need to consider time and experience. There is no denying that research using a combination method is rich in qualitative and quantitative data so it takes time to be analysed. Lack of time and experience causes quantitative data cannot be interpret extensively and qualitative data does not help much to make a broader conclusion.

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