The Policy of Single Sex Education for Female Students
in *Pondok Pesantren*

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Abstract
The qualitative study with the case study approach was employed to explore and describe what kind of policies and programs of women's education made by the leaders of As'ad Foundation in Jambi City with a single sex education (SSE) learning model, especially on the implementation of curriculum policy and the provision of women educational facilities. Data were collected through interviews and documents. Participants in this study involved a leader of *Pesantren* and three teachers from different field of studies. Interview data were analyzed using 'within case and cross-case analyses' among participants. The findings showed that there were three major themes related to analysis of the educational policy of single sex educational (SSE) model in one of *Pesantren As'ad* in Jambi Seberang City including (1) the women's educational policy for single sex education (SSE) model in *Pesantren As'ad*, (2) the women's educational curriculum policy for single sex education (SSE) model in *Pesantren As'ad*, and (3) the women's educational facility policy for single sex education (SSE) model in *Pesantren As'ad*.

Keywords: Islamic *pesantren*, female education, single sex education, case study

Introduction

The discussion on the importance of education for women in the modern world has begun since the 1970's, in line with the birth of feminist criticism of development that harms women. It may be well that educating women will reduce the negative impact of economic development as education can increase women's access to the labor market and improve their skills (Prasojo, Mukminin, & Mahmudah, 2017). Thus, education is actually able to bridge the problems faced by women in the development period (Zakiyah, 2002). Along with the

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development of the era, the education of women finally was deemed necessary, as a case in some areas people began to establish educational institutions, including the establishment of educational institutions such as *Pesantren*. Education for women held at *Pesantren* was started by *Pondok Pesantren* Mambaul Ma'arif Denanyar Jombang in 1921, where this *Pesantren* had previously organized education for men in 1917 (Muafiah, 2013). Majority of *Pesantren* at the beginning of its establishment were established specifically for men's education, after the *Pesantren* progressed only later to establish the education of women. When the *Pesantren* was first established, the virtues of the pasantren did not separate the male and woman studentson the grounds as the number of students is amounted small, while when the number of students increased, the class began to separate. The tradition of class separation based on sex is applied because *Pesantren* is an Islamic religious educational institution that holds firmly to the works of *fiqh*. It is not surprising that there is gender segregation or separation between men and women in learning in *Pesantren*. This is understandable because *Pesantren* is a stronghold for Islamic practice and is obliged to uphold the provisions of jurisprudence and realize it into daily life. Class segregation by sex in the world of education in the modern world is known as single sex education (SSE), i.e. separating education between men and women, both in separating institutions and within the same institution.What opposes to the SSE system is the Co learning system Education (CE), where this system does not separate men and women in the learning process (Muafiah, 2013).

In general, the establishment of single sex education (SSE) model learning is based on a deep understanding of medieval jurisprudence works which forbid many meetings between men and women in one place even forbid the emergence of women in the public sphere. If it should be in the public domain, it should be within the women's community only and if the men and women have to be in one place, then the position should be separated by a boundary curtain or usually men are in front rows and women are behind men. Today, we see many establishments of *Pesantren* managing two institutions at once; education for women and men with single sex education (SSE) learning model. Within the establishment of two board institutes at the same time, this is interesting to be studied, especially for policy in women education with single sex education (SSE) learning model. In addition, the researchers' interest is to focus on the analysis of women's educational policy with single sex education Model (SSE) in *Pondok Pesantren* located Jambi Seberang City. From the interview result arrived to one of teachers in this *Pesantren* held on September 14, 2017, the researchers found various challenges faced by the principal and teachers in facing the concept of single sex education (SSE) model especially for women students in education at *Pondok Pesantren* that manage two institutions at once from the application of curriculum. Hence, it is necessary to analyze what has been and will be undertaken by the leaders at the same time in the women's educational policy in the single sex education (SSE) model.

There may be many types of policies undertaken by principals in every *Pesantren* that implement with single sex education (SSE) models but have not yet been implemented as Fowler (2000), Birkland (2001) and Anderson (2006) stated that many policies are still on paper and have not been practiced significantly. Considering the large contribution of *Pesantren* education to the development of children's education in Indonesian and the steps of scientific information or prior study in the context of *Pesantren* with single sex education (SSE) model and to see when the role of foundation leader in facilitating women's education with single sex education (SSE) model. This study focuses on policy analysis of women's education single sex education (SSE) model in *Pondok Pesantren* located in Jambi Seberang City. Based on the latest data, there are 10 *Pesantren* in Jambi city. The choice of location in

Jambi Seberang city is due to the easy access because researchers already have good relationships with various leaders of *Pesantren*s and this is very important to get the data. Additionally, *Pesantren* in Jambi Seberang City is also unique because it has several different characteristics ranging from faculty, students and locations in the middle of the settlement and the opposite to *Batanghari* river and Jambi. In this study, researchers focus on the analysis of women's educational policy at *Pondok Pesantren* with single sex education (SSE) model in Jambi Seberang City, especially in the implementation of curriculum policy and facility provision. The purpose of qualitative study with the case-study approach was to explore and describe what kind of educational policy of women made by the leader of *Pesantren* Jambi Seberang City with single sex education (SSE) model. Two study questions guided in this study; (a) how is the implementation of women educational curriculum policy with a single sex education model in *Pondok Pesantren* in Jambi Seberang City?, and (b) how is a single sex education model facility provided for women's education in *Pondok Pesantren* in Jambi Seberang City?

Literature Review

Gender segregation with single sex education (SSE) model in the implementation of teaching in pondok pesantren

Pondok *Pesantren*s in Jambi apply some policies in implementing and applying of curriculum for men and women *santri*. However, the majority of *Pesantren*s applies the learning system with a Single Sex Education, or separated between men and women *santri*. With this separation model, there are many differences in teaching materials and educational programs between men and women *santri*. The opposite of the SSE system is the Co-education (CE) learning system, where it does not separate men and women *santri* in the learning process. The gender equality education that will be described here is the education system and policy applied by *Pesantren* to the educational service, the forms of involvement of the *Pesantren* component (teachers, tutors and *santri*) to the educational activities as well as the benefits derived from the system developed in *Pesantren* itself.

Learning model for women

Women *santri* as individuals and at the same time as social beings need a social community that can support their needs about education. Although traditionally it is said that women are the subject of non-monetary activities, such as giving birth, nurturing and educating children, and doing other domestic work, yet women still have an important role in their participation in determining the smoothness of various activities in society. Women are considered as a creature that can play a role, both in the family environment as housewives and workers, and to the community as part of the community itself, where they also have rights and obligations. For this reason, *Pesantren*s open education for woman as vehicle learn to be symbiotic with society wide.

In Indonesia, there are several kinds of educational system *Pesantren* in which each *Pesantren* has a different system in carrying out the learning, especially when associated with the learning policy for women *santri*. However, the majority of *Pesantren* apply a separate learning system between female and male *santri*. Class segregation by sex in the world of modern education is known as Single Sex Education (SSE), which is a separate education

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between men and women, both in separate institutions and within the same institutions. The opposite of the SSE system is the co-education (CE) learning system, where it does not separate men and women in the learning process. Each of these learning models has advantages and disadvantages based on their application and the policy system that surrounds them. Each also raises pros and cons among education practitioners. The most heavily debated debate is the argument between profit application of SSE and CE for each student (Mael, 1998).

Additionally, secondary education in America, when it first opened schools for women after a half century after the revolutionary war, offers education with the CE model for the western and SSE in the more prosperous northeast region. However in the 1900s, 98% of high schools were using the CE model. In the 1960s was time when there were many high schools with SSE models (Pollard, 1999). This did not last long since the enactment of the Title IX legislation educational law, so in the 1970s many schools switched back to CE (Chamberlin & Eckes, 2003). The law contains a ban on sex discrimination and an uneven increase in human resources. Meanwhile, this does not discourage SSE propulsion to maintain this model. When compared, the existence of schools with the model of CE is more than the SSE model. This may be influenced by the assumption that the CE model is more natural, because in this life almost all sides are colored by the presence of women and men together. Single sex education (SSE) is more often applied to female students, although there is also SSE for boys. However, within the context of *Pesantren*, SSE is provided for both men and women for the main reasons based on Islamic teachings; the prohibition of men and women in one room. Th educational model like SSE and CE always reaps the debate to show which model is better. An example of this debate can be found in a study report by Chattopadhay (2007). In this study, it is reported about the efforts of the community to achieve gender equitable education, especially for women, because all children without distinction of gender are entitled to a proper education. On the other hand, this study was conducted in response to the information needs disclosed by education policy teams in Asian countries where women face more obstacles than boys in access to education. The exploration is carried to see women' access to education and the quality and relevance of the education in life. The education policy-making team used this research framework to determine the best model for education, especially for women.

Single-sex education: What does research tell us?

In other countries, such as the United States and Britain, there has been a growing promotion of single-sex schools, or more usually of single-sex classes. However, debates concerning the relative value of single-sex schools have rarely engaged the attention of educators, politicians, social reformers, and parents in North America, particularly in Canada. Given the fact that single-sex schooling has yet to receive any significant attention in educational research, it is appropriate to highlight how my study about the gender and education of Muslim women could provide information about the policy and its implementation, especially in *Pesantren*. The following outlines some of the findings from research on single-sex education conducted in English-speaking countries.

The perceived gap in achievement between men and women, the media's attention to the subject, and positive results such as those found by the Young Women's Leadership created in 1996 by Ann Rubenstein Tisch to provide an opportunity otherwise unavailable to inner-city girls. School in East Harlem has renewed interest and experimentation with

single-sex classrooms and schools. Thus, single-sex education has become a desirable alternative for many students and is offered by an increasing number of school districts. Furthermore, supporters of single-sex schooling would agree that single-sex education in private or religious schools has promoted students' achievements more than hindered them, but the question is whether students at these schools have succeeded because of the specific structure of single-sex schooling or because of other factors, like the socioeconomic status of the students. Educators, especially those in struggling inner-city schools, wonder if separating the sexes is right for their school, and for their students.

In parts of Canada, single-sex classes were introduced in the 1980s and 1990s to address low take-up of – and achievement in – mathematics and science among girls. Research indicates that single-sex schooling does not necessarily result in learning gains (Demers & Bennett 2007). Teachers and students were found to be positive about the safe and secure climate in single-sex classrooms, but challenges remained in bringing about a fully inclusive climate and in actively promoting gender equity (Sanford & Blair 2002). In Indonesia, there are several kinds of educational system of pesantren in which each pesantren has a different system in carrying out the learning, especially when associated with the learning policy for women *santri*. However, the majority of *Pesantren* apply a separate learning system between female students and male students (Muafiah, 2013). However, most pesantrens in Indonesia apply education with a system of gender segregation, which is separated between female and male students. This separation is not without causing problems, but it is all applied in order not to happen things that violate religious rules. It would be wise if the separation does not mean giving them a different chance.

From explanation to examples of single-sex education applications for women students, it can be seen that in fact among *single-sex education, co-education* and *mix-education*, all have the potential to provide a sense of security and comfort when learning for men or women *(santri)*. It all depends on how the management and curriculum are implemented in each of these schools, as well as efforts to have the same standards among men or women *(santri)*.

Methodology

The purpose of this study was to find out in more detailed and get a complete picture of women's education policy conducted by *Pesantren* leaders in single sex education (SSE) learning model in *Pesantren* specifically in Jambi Kota Seberang as well as supporting factors and obstacles in it. This study used a qualitative method with a case study with the historical background to explore, to explain, and to describe the phenomenon of interest about analysis of education policy of women in *PondokPesantren* in Jambi Kota Seberang. According to Merriam (1998), qualitative study methods are methods that prioritize processes, meanings and understandings. Therefore the product of qualitative study is "richly description" (p.8) and case study is one type of skin study (Creswell, 1998). According to Merriam (1998, p. 27), qualitative method with case study approach is 'intensive and holistic description, explanation, and analysis of a bounded system or phenomenon.' The case study is also based on what is Merriam (1998) said that case or bounded can be a child, a program, or a school (Mukminin, Kamil, Muazza, & Haryanto, 2017; Mukminin, Ali, & Fadloan, 2015; Mukminin & McMahon, 2013). In this study, the case is analysis of women's education policy in *Pondok Pesantren* in Jambi Kota Seberang with a single sex education (SSE) model.

This study was carried out in Jambi Kota Seberang. Access is very important in qualitative study because it will affect how data will be obtained and with whom will provide data. For access to study opportunities, researchers used various networks and relationships that had been established. In contrast to quantitative study, qualitative study does not recognize the term population. Instead qualitative study put more emphasis on so-called "purposeful sampling". Creswell (2000) says that the purposeful sampling concept is used in qualitative study in which the researcher chooses individuals and study locations for a study because the choice can provide information to answer the researcher's problem. "The concept of purposeful sampling is used in qualitative study. This means that the inquirer selects individuals and sites for the study because they can purposefully inform an understanding of the study problems (Mukminin, Kamil, Muazza, & Haryanto, 2017; Mukminin, Ali, & Fadloan, 2015; Mukminin & McMahon, 2013). In this study, 16 participants or informants as selection strategy proposed by Creswell (2007) were involved, researchers chose 'snow ball' in which according to Creswell (2011) and Johnson and Christensen (2008), this strategy is very commonly used in qualitative study in which the aim is to study participants who have provided data to recommend someone else to be a study participant. This strategy is very suitable for this study because it will give researchers freedom or flexibility in finding participants who are able to provide valid information to help answer the study questions for the achievement of study objectives. In this study, samples and participants were planned to cover the various parties involved in the analysis of women's education policy in *Pondok Pesantren* with single sex education (SSE) model in Jambi Kota Seberang. Specifically, participants were planned in the *Pesantren* (Islamic *Pesantren*) in Jambi Kota Seberang.

In general in qualitative study, there are four main tools of data collection, namely interview, observation, document, and audio visual (Creswell, 2007). In this study, researchers used interviews and documents as data gathering tools and also used demographic questionnaires of the participants to record their backgrounds. According to Merriam (1998), interview is the data collecting method most often used by the study to study something that has happened in the past because it is not possible to repeat again (interviewing is a preferred data collection method). Guided by interview protocols in this study, the participants were interviewed on the analysis of women's education policy in single sex education model (SSE). The type of interview selected in this data collection is semi-structured interview focusing on analysis of women's education policy in one *Pesantren* in Jambi Kota Seberang. To obtain the primary data, in-depth interview technique with semi-structured interview guide was used. Taylor and Bogdaan (1993) explain that in-depth interviews were repeated face-to-face between researchers and informant about their perspective on their lives, experiences or situations as expressed in their own words, in order to understand their views on his life, his experiences or the social situation as expressed in his own language.

In-depth interviews were conducted through a two-way conversation in an atmosphere of familiarity and informality to explore the information the studyer wanted to know about the topic under study. The interview was conducted by asking directly to the speakers to see the responses and opinions related to the problem under study. Questions were developed in accordance with the responses and answers given by the speakers, while the length and location of the study was dependent on the condition of the studyer. The semi-structured interview guidelines that have been determined by researchers related to topics, themes and informants/ sources in *Pondok Pesantren* in Jambi Kota Seberang with single sex education (SSE) model. In this study, the document was also used as a gathering method. According to Merriam (1998), documents are matters related to various written, visual, and physical

materials. In this study, the study collects documents related to the analysis of women's educational policy in *Pondok Pesantren* in Jambi Kota Seberang with single sex education (SSE) model.

Furthermore, in terms of validity, which is better known in quantitative study, whereas in qualitative study it is better known as trustworthiness (Hadiyanto et al., 2017; Mukminin, 2012; Prasojo et al., 2017), say trustworthiness is the most crucial to build the credibility of the study. According to Creswell (2007), the credibility of data in qualitative study is very important so that there is no bias by entering data of the researcher's personal data. In this study, to maintain the credibility of the data or the validity of the data, the researchers took; first, long interview with various parties involved in the study with time between 30 to 40 minutes. Second, data stimulation using interviews and documents were used as a method of data collection. Third, member checking, where the interview data transcribed were returned to the participants to ask their opinion whether they were appropriate or not with what they said in the interview. The final date of all the data collected was requested to the participants this study. Regarding the ethics of study, as this study involved humans as participants, all the place names are pseudonym. With the aim of keeping the data confidential of the participants, all the names and locations of the study were not written according to the original. In addition, all participants were required for availability letter to be a participant. Miles and Huberman (1994 cited in Mukminin, 2012, p. 66) wrote, "Qualitative data ... is a source of well-grounded, rich descriptions and explanations of processes in identifiable local contexts ... (p.1)." All the data collected, which are interview data, data documents and demographic questionnaire data were entered into the computer database form files to be analyzed. This database is to facilitate the researchers in analyzing the various data that have been collected so that the data are easily eccessed whenever needed. Further, Johnson and Christensen (2008, cited in Mukminin, 2012, p.67) suggests that "coding is a process of marking segments of data (usually text data) with symbols, descriptive words, or categories (p, 534)." Briefly, coding is the process of analysis by marking certain pieces of data with symbols, descriptive words and categories. In this study, interview data is analyzed by way of individualized distranscription. Interview data after transcribed were coded. Moreover, all interview data were read repeatedly with the aims in the following; (a) to seek and register any significant statements of any participant in relation to the study problem, (b) to create a substantial group of data from each participant, (c) to remove and subtract the same data which appear repeatedly and, (d) themes were made and categorized based on study questions. The data of the documents were discripted in the document by following the pattern of data analytical results interview.

Additionally, the results from the demographic questionnaire were discerned individually. The themes of the analysis followed by significant questions from the participants were used to narrate the results of the study. According to Marriam (1998), qualitative method is a method that prioritizes the process, meaning, and understanding therefore the product of qualitative study or called as 'rich and thick' desciption. In other words, the product or the result of data analysis in this study from the coding and thematic process was presented in the form, words, statements and descriptions of the study participants (Abrar et al., 2018; Azkiyah, & Mukminin, 2017; Habibi et al., 2018; Mukminin et al., 2017; Mukminin, Muazza, Hustarna, & Sari, 2015). The participants narrated the results of the study with an urged presentation of sample statements from participants on women's educational policy in *Pondok Pesantren* in Jambi Kota Seberang with single sex education (SSE) model.

Findings

The findings of this study were generated from the data obtained through interviews given to the vice principals of the *Pesantren*s, teachers, and a school administrator. This was a study on Policy Analysis of Women Education in *Pondok Pesantren* named Madrasah Aliyah As'ad located in Jambi Kota Seberang with single sex education (SSE) learning model. The analysis of interview data guided by interview protocol focused on analysis of women's educational policy of single sex education (SSE) model. To obtain the primary data of this study activity, the researchers used in-depth-interview technique with semi-structured interview guidelines and policy stages. According to findings of the study, they showed that there were three major themes related to the analysis of the educational policy in Madrasah AliyaAs'ad in Jambi Kota Seberang with single sex education (SSE) model; (1) the women's educational policy for single sex education (SSE) model in *Pesantren As'ad*, (2) the women's educational curriculum policy for single sex education (SSE) model in *Pesantren As'ad*, and (3) the women's educational facility policy for single sex education (SSE) model in *Pesantren As'ad*.

The women's educational policy with single sex education (SSE) model in madrasah Aliyah As'ad

The majority of Pondok *Pesantren* (boarding schools) in Indonesia, especially in Java, provide education with a separate system between female students and male students, in the learning process and in administrative terms. Some *Pesantren*s provide equal treatment among them, but there are still impressed limiting the space for women *santri* movement. The same treatment that is given to students is about the same learning hour, the same subject matter, the same teacher, the same learning activities and the same rules (Muafiah, 2013). Similar to the implementation of Policy in *Pesantren* As'ad, some *Pesantren*s have also stated that their institutions have provided equal opportunities, access, participation and control between female and male *santri*, such as Pondok *Pesantren* Abu Huroiroh Jombang, Pondok *Pesantren* Mataliul Anwar Lamongan, and Pondok *Pesantren* Nurul Hidayah Garut. In line with the above statement, when the researchers asked about the particular educational policy for female *santri*, the leader of *Pesantren* claimed not to know sex discrimination in education. He commented,

> In this *Pesantren*, the most basic policy we apply is that we do not recognize sex discrimination in education. This is evidenced by the same treatment for the *santri* especially in the discipline field, where in general a lot of *Pesantren*s impose stricter rules for female students. In this *Pesantren*, female students receive equal opportunities in various activities, both in committees and activities.

However, in terms of educational system, this *Pesantren* applies educational system with single sex education, that is to separate between men *santri* and women *santri*, he added,

> In teaching the students, the study room is separated, meanwhile male and female teachers are allowed to teach students in accordance with their capacity and their competence.

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Regarding to the question addressed on the women's educational policy, a teacher (T1) expressed,

> We assume that equality of men and women is an inseparable part of the basic principle of *musawah wa 'al-adalah* (equality and justice) in *maqasid asy-syari'ah* (shari'ah's purpose). The gender equality of education described here is the educational system and policy implemented by *Pesantren* on educational services, the forms of involvement of the *Pesantren* components (teachers, tutors, and students) of educational activities as well as the benefits derived from the system developed by this *Pesantren*.

Next, another teacher mentioned that this *Pesantren* is more accepting of female students. Uniquely, one of the missions of *Pesantren* is as an effort to eliminate the injustice caused by imbalance of gender relation. Related to this she (T2) expressed,

> This *Pesantren* eliminates the stigma that women can only cook, but women should be able to perform in the public sphere because women and men are basically the same. Together all students are required to follow both formal and extracurricular activities, such as *Pengajian Kitab Kuning*.

According to the statements expressed by leader and teachers working in this *Pesantren*, *Pesantren* As'ad which was formerly still firmly adhered to this conservative mindset, was later colored by formal education. Gradually this *Pesantren* began to establish junior and senior high school with an integral system. All elements of *Pesantren* management overhaul the mindset that once placed women as a marginalized group in education. Now, they are increasingly open opportunities for women to study as men. In case of single sex education (SSE), it is a form of learning that is intended to address the problem of gaps in achieving segregated education by sex. Regarding to women's educational policy, things such materials, teaching materials, learning strategies and language that appreciate all aspects of life experience both men and women in this *Pesantren* are applied equally, while for educational system regarding to teaching and learning process in form of formal education, this *Pesantren* separates between men room and women room. Thus, it is expected that teachers can foster motivation to learn the *santri* by appreciating their knowledge and experience as men and women.

The women's educational curriculum policy for single sex education (SSE) model

Along with the dynamics and currents of gender mainstreaming, *Pesantren* is required to re-desaign the teaching curriculum. Even the demand for the improvement of this curriculum has evolved into GSI (Gender Social Inclusion) learning discourse, which is learning recognizes and considers the different needs, interests, experiences and ways of learning of learners caused by social construction in their environment. In addition, the curriculum of 2013 applied in this *Pesantren* has also included gender equality as one of the key aspects of the curriculum development. This means that from the formal legal side, the main gender mainstream is no doubt to be applied in educational institutions. So, this dimension is the study focus of researchers that not many studies conducted on this matter, which highlights how far the *Pesantren* responses to gender discourse in the form of

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curriculum change or educational system. How *Pesantren* attitude is with the dynamics of education in it to respond the development of gender educational discourse in teaching materials or curriculum and teaching patterns in it. As mentioned by a teacher connected to the curriculum policy, he (T3) confirmed,

> In this *Pesantren*, there is no difference between the curriculum applied in the men's and women's cottages (*Pondok*), such as intracurricular program, extracurricular program, and diniyyah are equated.

Responding to the statement of T3, a leader of *Pesantren* added that this *Pesantren* is developing two lines in terms of curriculum named formal curriculum based on the Ministry of Religious Affairs of Indonesia and *Pesantren* curriculum. He emphasized,

> This *Pesantren* combines the two between the traditional (*salafiyah*) and the modern (*khlafi*) *Pesantren*. Certainly by entering the general curriculum but this *Pesantren* still prioritizes the curriculum of *Pesantren*.

Further, he underlined that *first*, formal education is organized in accordance with the government curriculum policy and is added and adapted to the curriculum derived from the management policies at each level. He said,

> The material development policy or curriculum for the madrasah level is in accordance with the official madrasah curriculum, derived from governmental curriculum policies, and the curricula adapted from policies at the management and internal levels of educational managers in this *Pesantren*.

However, responding to the statement mentioned by ET3, a leader of *Pesantren* stated that *second*, *Pesantren* also runs its education outside of formal education policy, where the curriculum is purely derived from internal policy of *Pesantren*. This internal curriculum policy is also integrated with the flagship programs of *Pesantren*. In this case, he pointed that within the *Pesantren* curriculum, there is a different treatment in holding programs offered by *Pesantren*, he affirmed,

> The mplementation of educational system with this second model held in *santri* dormitory with a separate model, so this *Pesantren* has two dormitories; special dormitory for men *santri*, hereafter named *santri*wan and women *santri*, named *santri*wati. With these two models, the management as well as a separate stewardship structure. Each level has different stewardship and policies.

Similar with a leader's statement, a teacher (T1) reflected,

> Each dormitory is managed by different tutor, but still within the scope of *ahl al-bait*.

Therefore, she (T1) revealed that some curriculum or teaching policies undertaken outside the teaching materials of the madrasah include communication language and materials and teaching methods. She reflected,

> For communication languages, internal-level policies for communication as well as instructional language of instruction in dormitories as well as in schools use Arabic and English. All students are required to use both languages in communication at a certain time, both in the dormitory and school environment. On the other hand, references or sources of learning *santri* are classical books such as *Tajwid, Tauhid, Fiqh, Akhlak, Nahu, Shorof, and Tarikh,* adapted to the age and level of education students. The provisions of the reference books are based on the approval of the boarding school leader that are implemented by tutor, both *ustadz* and *ustadzah.*

Additionally, a teacher (T2) contributed additional statement related to teaching and language development. He mentioned,

> There are several types of teaching and language development that are routinely performed in *Pesantren* such as; *hiwar* practice (Arabic conversation), *Imla'*, Arabic text writing practice, aimed at improving writing skills, writing *maqolah*, writing essays or opinions in Arabic. For this section, students are selected to enter in the *maqolah* class category. In addition, language development here is carried out through *muhadharah* activities and Arabic speaking exercises are conducted twice a week.

Based on the responses of the leader and teachers in this *Pesantren*, activities related to the *Pesantren* curriculum held in madrasah as well as *Pesantren* education are applied or taught outside of hours as well as formal educational materials. *Pesantren* educational system applied refers to the model and system of modern boarding school with the *salaf* approach, because men and women *santri* are placed in different dormitories as well as separate locations. In brief, there are two curriculum references that serve as the reference in this *Pesantren*, the curriculum of the Ministry of Religious Affairs and the curriculum of *Pesantren*. In its journey, the curriculum at *Pesantren* always follow and adapt to the development of the national curriculum, as has been implemented the 2013 curriculum which until now has been running for 3 years of learning.

The women's educational facility policy for single sex education (SSE) model

After the government qualifies standardization on educational operation by bestowing systems applied in school to guide. The government assumes that the educational system of traditional *Pesantren* has its shortages in some aspects; curriculum, teachers, teaching method, and facilities. Therefore, innovation must be needed by integrating school system as a model. Responding to this, a leader of *Pesantren* underlined,

> *Pesantren* is considered as an institution to fulfill minimum aspects, facilities for example, mosques, cottages/ dormitories (*Pondok*), rooms, and land for various purposes, and also software facilities such as vision-mission,

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curriculum, learning sources like holy qur'an, textbooks, classical books, and many others. We are lucky because we complete all those aspects that I mentioned before eventhough there are some buildings that are wood-based, but they deserve to be occupied.

In line with what the leader of *Pesantren* expressed, a teacher (T4) explained more about the rules in utilizing existed facilities in *Pesantren*. She expressed,

> Facilities and infrastructure that can be accessed by *santriwati* only in the environment around the dorms and madrasah, as well as other daily needs, such clinics, cooperatives, kitchens, canteen, library, mosque, and reception room. Beyond these needs, *santri*wati must go through the process licensing from tutors.

Besides, other teacher (T3) stressed on prohibition of carrying electronic devices within the facility's policy, he remarked,

> To support the guidance of discipline and character of *santri*, this *Pesantren* apply some rules and discipline which must be obeyed by *santri* woman in terms of facilities. Some provisions on access to information, for example, are prohibited from carrying electronic devices, books or readings that result in moral damage to students.

Additionally, this study found the challange facing the woman's school in terms of facility outlined by a teacher (T4). She claimed,

> Single-sex school systems require more funds for land, school construction and maintenance. This eats into the amount of the education budget that can flow into the classroom to the learners.

> Separate facilities for woman will be safe if the local community and educational system of this *Pesantren* invest consistently in ensuring security foe women santri. As you know that, sometimes women dormitories are as the target of male predators.

The finding mentioned above showed that critical issues such women's safety and comfort living in dormitories should be considered in access of women to education. Therefore, with those statements conveyed by participants, there are limits to some sources information, such as television, internet, and other communications media. If the *santri* commits a violation of the rule provisions, then there are sanctions for the violations committed. In the application, the leader and teachers in this *Pesantren* agree that women and men must be in an equal position. The policy of men *santri* (*santriwan)* and women *santri* (*santriwati)* should have the same access to the facilities to the development of their own potential with limitations that should not be violated. Those limitations that are meant by them as already taught in the *Qur'an* and *Hadith*.

Discussion

Responding to the first theme of this study focused on the women's educational policy with single sex education (SSE) model in *Pesantren As'ad (Madrasah Aliyah As'ad)*, from the findings of the study, the gender policy of mainstreaming (single sex education) in the *Pesantren*, is directly proportional to the reality of the implementation of curriculum of *Pesantren* in general. Gender equality in case of single sex education has become an applicative policy in the practice of curriculum policy in the *Pesantren*. One example of the gender equality in *Pesantren* can be seen from the equal access, participation, roles and responsibilities of men and women, both in aspects of policy making, managerial systems, learning, teaching materials, and utilization of available facilities. This finding is not similar to Suriani's (2015) study that found that the output of male students has a greater potential to play a public role in activities than women. More specifically, she asserted that the single sex education (SSE) model in her research sites was not fully proportional to the reality of curriculum implementation in those three boarding schools.

Additionally, the discourse on gender equality among *Pesantren* has the same responses. This departs from equality of understanding among *Pesantren* leaders. Educational gender equality is understood in the form of direct application to education policy or educational program of each leader. This is in accordance with the Minister of Educational regulation No. 84 of 2008 on gender mainstreaming in the educational sector. The educational system, applied in a separate model (single sex education), has implications for gender differences or segregation in the *Pesantren*. The leadership of madrasah as the organizer of the government curriculum has different policies on its implementation. Even the leaders of madrasah in this *Pesantren* mostly understand and know the gender policy mainstreaming in school or madrasah. This is different from the finding of the study done by Suriani (2015) in which one of *Pesantren*s as her research site indicated that the concept of gender equality in *Pesantren* was still at the level of discourse. Some of the interesting findings in the study are; (1) educational policies with single sex education do not pay attention to the different needs between men and women by not separating the room related to teaching and learning process for men and women *santri*. (2) Not all *Pesantren* communities support the implementation of gender responsive education. It can even be said that more communities refuse.

Moreover, in terms of curriculum, the role of *Pesantren* in advancing the national education has proven its existence to be understood and viewed from various aspects. The history and contribution of *Pesantren* in Indonesia existed before and after the independence of the Indonesian nation. When Indonesia proclaimed independence in 1945, the Indonesian people did not have a really good educational system. However, the existence of *Pesantren* was very helpful at that time until Indonesia's independence today (Zuhdi, 2006). Judging from the history of the development of *Pesantren* in Indonesia in the early 1970s, some wanted *Pesantren* to give general lessons to the students. This spawned dissent among observers of *Pesantren*. Some argue that *Pesantren* as distinctive and unique educational institutions must retain conventional tradition. However, other outsiders also argue that others want *Pesantren* to adopt cultural and educational elements from outside. Therefore, responding to the second theme related to the women's educational curriculum policy for single sex education (SSE) model in *Pesantren* As'ad, from two different angles of views, based on the findings of this study, the *Pesantren* has combined the two curriculums; the national curriculum and the *Pesantren* curriculum in which it adopts or accommodates the

system of public school or *madrasah* education into the *Pesantren* with *khalafi* (modern) educational system. This is in accordance with the regulation of the Minister of Religious Affairs of the Republic of Indonesia No. 13 in 2014 which states that the curriculum of Islamic education at least includes *Alqur'an, Tafsir, Hadith, Science Hadith, Tauhid, Fiqh, Akhlak, Tarikh, Arabic, Nahwu, Shorof,* and *Balaghoh*, while the general education curriculum contains at least Civics, Indonesian language, Mathematics, and Natural Science.

At the beginning, *Pesantren* was very simple. There was no classification class, curriculum, and a standard rule in it as a medium of religious learning. There was never any contract or request of students to teachers to study a book. Detailed materials to be taught were all dependent on the teachers. The schedule, the methods, even the books to be taught, they were all full authority of the teachers (Haedani, 2004). However, the findings of this study is not consistent with Haedani's study (2004). Among many typologies of *Pesantrens*, in organizing education and teaching for the students, *Pesantren Salaf* and *Pesantren Khalaf*, is more preferred by the founders of *Pesantren As'ad* which is this finding is in line with Hefny's study (2015) that confirmed the same finding regarded to curriculum applied; it seeks to combine *Pesantren Salafiyah* (traditional) henceforth implementing *Pesantren* curriculum and *Pesantren Khalaf* (modern) which implements the national curriculum.

Furthermore, speaking on the facility's policy with a single sex education (SSE) applied in the *Pesantren*, learning facilities and infrastructure often have not noticed the different needs of men and women *santri* re-mentioned by Suriani (2015), seems to disagree with the findings of the current study. The findings of this research confirms that the *Pesantren* has completed the facilities and infrastructure required by *santri* although in the case of permanent buildings, they are still made of wood only because of budgetary constraints in building a separate room. Additionally, some extra curricular activities are forcely combined in one room or place.

On the other hand, the issues of women' safety, social, and comfort are all critical issues to be considered in access of women to education. Related to facility's policy, educators must listen and be guided by the wishes of the women and of their parents. According to the finding of this study, it is quite consistent with Chattopadhay's study (2007). He found that in the southern Africa, girls' schools and girls' dormitories have been the target of male predators. Some have been referred to as 'candy shops'. It means that facilities such 'dormitory' provided by *Pesantren* should be completed by the 'security'. Further, the discussion with tutor is one of the ways in which women are comfortable to speak and express their ideas and then their tutor will offer practical ideas or solutions when they fell 'scared' or 'threatened'.

Conclusion and Recommendations

This study has attempted to summarise the main research findings on women's educational policy with a single sex education (SSE) model in *Pesantren* As'at located in *Jambi Seberang Kota*. The findings showed that there were three major themes related to analysis of the educational policy of single sex educational (SSE) model in one of *Pesantren As'ad* in Jambi Seberang City; (1) the women's educational policy for single sex education (SSE) model in *Pesantren As'ad*, (2) the women's educational curriculum policy for single sex education (SSE) model in *Pesantren As'ad*, and (3) the women's educational facility policy for single sex education (SSE) model in *Pesantren As'ad*. Although the body of research on single-sex schools is growing, education planners need to be aware that the

depth of gender analysis varies from study to study. Some of the studies looked at women' realities and learning from several aspects. Others were narrower in scope. The men-women links are often only fleetingly addressed. It is important that policy makers do not m a k e decisions on single-sex schooling based on issues that are systemwide. Within the three main choices of educational models; single sex education, co- educational, and a mixed model, that are applied in different *Pesantrens*, the first task for educational policy teams is to engage local educational officials in determining the realistic possibilities of using each of the three schooling models to meet women' needs. Officials, working with relevant stakeholders, will need to assess which models can give each men and women an equal education. If the quality does not meet national standards, the next consideration is, which model will allow the highest and equal quality of schooling for men and woman.

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