

THE ROLE OF WOMEN IN ISLAMIC EDUCATION
(CASE STUDY OF TEACHERS AT MI UMMUL QURA AMUNTAI)

By:

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Abstract

The times have changed the lifestyle of women who used to only take care of domestic work. Now women have many careers and are economically independent and are involved in education. Women who work for a living according to Islamic teachings are basically allowed. This study aims to explain the role of female teaching staff in Islamic education at MI Ummul Qura Amuntai. Subjects in the study used a sample of 5 people consisting of the principal and 4 female teachers of MI Ummul Qura Amuntai. Data collection procedures by observation, interviews and documentation. The collected data were analyzed by data reduction, data display, and drawing conclusions. Then the validity was tested by using data triangulation technique. The results of the study concluded that the role of female teaching staff at MI Ummul Qura Amuntai apart from being educators intellectually, were as role models, accustomers of positive activities, givers of advice, givers of attention/supervision, and givers of rewards and punishments. The five roles are interrelated and cannot be separated from the female teaching staff there. The five roles are in accordance with the educational method according to Dr. Nashih Ulwan. But here the researcher adds another educational method according to what the researchers found in the field. The presence of women in the world of education has contributed a lot to the progress of Islamic education, especially for MI Ummul Qura itself.

Keywords: Role, Women, Islamic Education

INTRODUCTION

One of the virtues of Islamic teachings is to view humans as equals by not discriminating according to social class (caste), race, and gender. In Islam, what distinguishes a person from another is the quality of his piety, his kindness during his

life in the world, the legacy of good deeds he leaves after he dies (Dara Affifah, 2017, p. 3).

The Koran in general and in many verses has discussed gender relations, relations between men and women, their rights in a neat, beautiful, and just conception. In the view of Islam women have an equal position compared to men. From the point of view of creation, dignity, and the right to get a reward for her charity efforts, women are equal to men (Maleha, 2018, p.107). Islam is a religion that has freed the shackles of the tyranny of slavery, equality of rights and has never emphasized and highlighted only one anatomical community. Islam exists as a religion that spreads love for everyone (Kasmawati, 2013, p. 56).

Women are half a part of a society, they also become partners with men in prospering the earth and realizing empowerment. With the cooperation between the two, life can take place and run straight, society can develop and banners of justice and goodness can fly. Islam has fully safeguarded women's civil rights, maintained their appropriateness in carrying out their duties, carried out various transactions such as buying and selling, pawning, granting, wills, and several other forms of transactions (Fatimah, 2015, p. 30).

The dominant belief in our society and perhaps other societies also states that women's work should be limited to the domestic space (inside the house) while men's work should be in the public space. Some people even narrowed the work of women to only caring for and serving their husbands. Take care of the children and organize the house. This is because society thinks that the character and character of women was created by God for such work, namely work that requires emotional, gentleness, patience, thoroughness and other feminine traits. Women's work outside the home is viewed as a character deviation (Fatimah, 2015, p. 32). There are even some people

who demean women and lead to differences in status or position between men and need to feel inferior or considered low status by society (Chalil, 1995, p.66).

However, the Koran explicitly explains that men and women are rewarded with the same wages if the charity they do is of the same quality and quantity (Nurdin, 2009, p. 36) (Nurdin, 2009, p.36) as contained in the Qur'an Surah Al-Ahzab verse 35 which means:

"Indeed, Muslim men and women, men and women who are believers, men and women who remain in their obedience, true men and women, patient men and women, devoted men and women, men and women who give alms, men and women who fast, men and women who maintain their honor, men and women who often chant (names) of Allah, Allah has provided for them forgiveness and great reward. " (Surah Al-Ahzab: 35) (Ministry of Religion of the Republic of Indonesia 2010, p. 422.)

From the above verse it is clear that men and women with Allah have the same position. Those who do good deeds will be rewarded with good and those who do bad will be rewarded badly, regardless of their position and position in the world. There is nothing to distinguish except ketaqawaannya.

In fact, there is no difference of opinion among contemporary thinkers regarding the need to place women in their real positions and to give them a role, not only in domestic life but also in social life. Now, all parties recognize the need for justice, freedom, progress and empowerment of women, what they dispute are the boundaries of these things. Some are narrow and tight, but some are very broad and loose (Shihab, 2011, p. 34).

The emergence of modernization in various fields accompanied by developments in science and technology has changed the movement and activity patterns of women and has influenced women's ideology and thoughts and views on

the roles they used to play. The times have changed the lifestyle of women who used to only stay at home and take care of domestic work, now many women have careers and are economically independent. Today's women are more critical in demanding and voicing what they are entitled to. Among them is the right to obtain equality with men in all matters, including the right to actively participate in public activities (Asriaty, 2014, p. 167). Currently, women are not only active in the domestic sphere, but have found many activities in the fields of community life (Pratomo, 2017, p. 1) one of which is by engaging in education. The roles in the domestic area (in the house) should no longer be standardized.

Women have a big role in both the family environment and changes to the national scale if women are optimal and in accordance with their nature (Ash-Syarif, 2012, p. 401). The role of women in the field of education cannot be denied that they have contributed significantly to history, although not as much as in politics and government (A. Samad, 2016, pp. 195-196). Researchers assume that women everywhere have an important role as educators for the advancement of generations and nations. In accordance with their dignity, and nature, women have a very large and decisive role. It is they who shape, define, and color the quality of the nation's young generation. Therefore, it is not an exaggeration to say that, in the hands of women, the quality of the younger generation, the successor to the struggle for those ideals is determined. An Arabic proverb says "*Women are pillars of the state, if they are good then the country will be good, if they are damaged then the country is destroyed*" (Isnaini, p. 3).

Many people think that the world of knowledge belongs to men. As if women do not have any contribution in the field of science. Yet in a long history, many women have played an important role in the preservation and development of science. Because indeed the definition of education is an effort made by individuals, both men and women to transmit values, habits, and ideal forms of life in continuing life activities effectively and successfully (Lilianti, 2017, p. 39).

Ulama finally concluded that a woman can do any work as long as she needs it and that work requires it and as long as religious and moral norms are maintained (Arisandy, 2016, p. 134) and continue to carry out her nature as a woman.

Based on the results of the author's preliminary observations with Mrs. Melisa, one of the teaching staff at Madrasah Ibtidaiyah Ummul Qura Amuntai, it was found that the number of teaching staff at MI Ummul Qura was 42 people, consisting of 33 female teachers and 9 male teachers. This shows that most of the teaching staff at MI Ummul Qura are women. In fact, the number is several times larger than the male teaching staff. This shows that it is women who play the most role in educating the students there. In addition, the authors obtained information that MI Ummul Qura Amuntai was founded in 2013, and currently it has been running for 7 years and has graduated its first batch of alumni. When viewed from the length of time this school was founded, MI Ummul Qura is still relatively new, but has been able to compete with well-known schools in Hulu Sungai Utara district such as SDIT Ihsanul Alabio, MI Ihya Ulumuddin Banjarang, MIN RAKHA Amuntai, and MI Integral Banjarang. Even MI Ummul Qura is now one of the most popular MIs by the Amuntai community.

According to the source, there are several things that make MI Ummul Qura much in demand by the Amuntai people to send their children there. First, at MI Ummul Qura there is a superior program that distinguishes it from other MI in general, namely the program to memorize the Al-Qur'an using the tilawati method. So students there are not only obliged to go to school but also memorize the Al-Qur'an. This is what attracts the community the most to send their children there. Second, MI Ummul Qura takes an integrated, religious and general system. Third, students are required to perform daily Dhuha prayers and are also taught about teaching manners in daily life. MI Ummul Qura looks like an IT school, but the school is not full day and the costs are still affordable for the lower middle class. Plus MI Ummul Qura has

one of the famous scholars in the Hulu Sungai Utara, namely dr. Mu'allim Saberan which adds to the appeal of the Amuntai community to send their children there.

But apart from all that, the success achieved by MI Ummul Qura Amuntai will not be separated from the big role of women in it. Because as the author has stated above, most of the teaching staff at Ummul Qura are women, even the number is several times more than the male teaching staff.

Based on the background that has been stated above, the researcher is interested in examining more deeply the major role of women in Islamic education at MI Ummul Qura Amuntai in an effort to form a generation that is pious, knowledgeable, and has a noble and skilled character. The author will put it in the form of a thesis entitled: "The Role of Women in Islamic Education" (Case Study of Teachers at Mi Ummul Qura Amuntai).

RESEARCH METHODS

This research uses a qualitative approach. Qualitative research is a type of research that produces findings that are not obtained by statistical procedures or other means of quantification. This can lead to research into a person's life, history, behavior or interactional relationships (Rulam, 2014, p. 15). The foundation of qualitative research is the philosophy of post-positivism, also known as the interpretive and constructive paradigm. This type of research uses a case study research type. A case study (case study) is a study of a "unified system". This unity is in the form of a program, activity, event, or group of individuals bound by a certain place, time, or bond (M. Djunaidi and Fauzan Almanshur, 2016, p. 62).

The subjects in this study used a sample of 5 people consisting of the principal and 4 female teachers of MI Ummul Qura Amuntai. Data collection techniques used were observation, interviews, and documentation. The observation that the researcher uses is passive participation observation in which the researcher comes to the place of

the activity of the person being observed, but is not involved in the activity (M. Djunaidi Ghony dan Fauzan Almanshur, 2016, p. 170). The types of interviews used are structured interviews and unstructured interviews. Meanwhile, the documentation that researchers will use will be in the form of monograph data from schools, achievement certificates from schools and other important data.

Data analysis in this study was carried out in 3 stages, the first was data reduction. Reducing data means summarizing, choosing the main things, focusing on the important things, looking for themes and patterns (Sugiyono, 2010, p. 247). Both data displays or data presentations are structured collections of information that provide the possibility for drawing conclusions and taking action (Sugiyono, 2017, p. 249). (Sugiyono, 2017, p. 249) Third conclusions and data verification, namely efforts to prove whether the conclusions made are true or not, or whether the conclusions are in accordance with reality or not (Asrori Muhammad, 2014, p. 289). The initial conclusions put forward are still provisional, and will change if no solid evidence is found to support them at the next data collection stage. But if the conclusions put forward at an early stage are supported by valid and consistent evidence when the researcher returns to the field to collect data, then the conclusions put forward are credible conclusions (Sugiyono, 2017, p. 252). To avoid errors or erroneous data collected, it is necessary to check the validity of the data. To check the validity of the data in this study, the triangulation technique was used. Triangulation is a technique of checking data from various sources in various ways, and at various times. Thus there is triangulation of sources, triangulation of data collection techniques, and time.

RESULTS AND DISCUSSION

This research was conducted at Madrasah Ibtidaiyah Ummul Qura, which is one of the primary education institutions at HSU which has advantages in the field of Al-Quran tahfizh. The Ummul Qura Islamic Boarding School is located on Jalan

Kembang Payung, Bayur Village RT 04, Haur Gading Amuntai District, Hulu Sungai Utara Regency.

Based on the research that the researchers have done, there are several roles played by female teachers at the Ummul Qura Amuntai Islamic Madrasah in an effort to educate a generation that is pious, knowledgeable, noble and skilled. These roles include:

1. As an Example

Exemplary education is part of a number of the most powerful and effective methods of preparing and shaping children morally, spiritually and socially. This is because an educator is an ideal example in the view of a child, whose behavior and manners will be imitated, whether we realize it or not, even all such imitation will be attached to himself and his feelings, whether in the form of words, deeds, things that are material, sensory, or spiritual (Manan, 2017, p.53).

The example given by female teachers at MI Ummul Qura to their students is to exemplify various positive activities to their students before telling them to do the same. In Mi Ummul Qura there is a principle that before educating students, the teacher is the one who is educated first. Before programming an activity for their students, first all the teaching staff and caregivers there program the activity. These programs are tahsin, tahfidz, memorizing the Koran, One Day One Juz (compulsory reading the Koran one day one juz), dhuha prayer, and daily practice (midnight prayer, obligatory prayer 5 times in congregation for men, azkar, shalawat, istighfar, prayer beads and alms) a special book is provided to fill it. Even teachers who do and fill it at the most will get a special allowance every month. In addition, there is a certificate of appreciation as an exemplary teacher every month which

will be given to the teacher who gives the most role models and inspiration to teachers and students there.

So any activity that is programmed for students there, actually has already been applied to the teaching staff. This is of course very useful to improve the quality of the teaching staff there and have a positive impact both on students and teaching staff at MI Ummul Qura Amuntai. Students will easily imitate all the activities being taught because they are used to seeing their teacher do things similar to him.

Exemplary (*uswah hasanah*) is used as a method in Islamic education psychologically based on human nature who has the nature of *gharizah* (the tendency to imitate or imitate others) (Aziz Al Mubarak, 2019, p. 312). The imitation process in the exemplary method makes exemplary a method that functions conservatively, namely the function of preserving (Munawaroh, 2019, p. 144). Exemplary is an absolute factor that must be possessed by teachers (Maya, 2016, p. 1181). Of course, personally and what the teacher does will get the spotlight by students and people around his / her environment, therefore the teacher must show the best example and perfect morals (A. Mustofa, 2019, p. 25).

2. As a habitual positive activity

Habit is a very important method of education, especially for children (Manan, 2017, p.54), because children are not aware of good and bad in religion and moral values (Sitompul, 2016, p. 61). They also don't have obligations that must be done like adults. So that they need to be accustomed to certain attitudes, skills, skills and mindsets. Children need to be accustomed to something good. Then they will change all the good qualities into habits, so that the soul can fulfill the habit without too much effort, without losing much energy, and without finding much trouble (Manan, 2017, p. 54).

The education that MI Ummul Qura prioritizes for its students is moral education after that, then academic education. So there is a very positive habit instilled every day. To achieve this, the female teaching staff there teach the hadiths about manners according to what the Prophet Muhammad taught. These manners are taught when they learn in class and then practice them in everyday life starting from the school environment. These adab habits cover all aspects of life, such as how to behave towards Allah and Rasulullah, adab towards parents, manners for teachers, adab with friends and manners when in class. Habits that are taught and practiced in everyday life such as manners for teachers, if there is a student who walks past the teacher but does not bow, then the student is asked to repeat the path to pass the teacher by looking down. Adab in class, for example praying before and after studying, praying when prayers leave class. Adab with friends, for example, is like not shaking hands with friends of the opposite sex, saying sorry when wrong, and thanking them when getting kindness from others, then also being taught how to sit in the sunnah, eat and drink while sitting and throw garbage in its place. Apart from that, in MI Ummul Qura there is also the slogan 5 S (Greetings, Smile, Greeting Polite and Polite) which students can practice in their daily life, so that they become accustomed to these manners.

Habits that are carried out every day and repeated will always be embedded and remembered by students so that it is easy to do them without having to be warned (Ahsanulkhaq, 2019, p. 23).

3. As a Giver of Advice

Advice is a method of education that is quite effective in shaping a child's faith, as well as preparing his character, soul, and social sense. Advice and advice have a big influence on opening a child's heart to the essence of something, pushing him towards positive things, filling it with noble morals,

and making him aware of Islamic principles (Eko Kurniawanto, 2016, p. 146). Nobody denies that sincere advice and influential advice, if it enters a clear soul, an open heart, a clear mind and thinking, it will quickly get a good response and leave a very deep mark (K. Mustofa, 2014, p. 82).

The advice given by the teacher at MI Ummul Qura was direct (as long as the error was light). For example, if a student makes a mistake and the teacher sees him, he will immediately be advised there so that the student does not repeat his actions again. Meanwhile, if the case is due to a fight, the student will be taken to the office and advised and reconciled.

4. As a Giver of Attention / Supervision

The attention given to female teachers at MI Ummul Qura is to pay attention to the development of the students' understanding of the subject matter that has been delivered, and to pay attention to the extent to which they can practice it in everyday life either by asking directly or by seeing their actions while in their environment. school. In addition, the teaching staff there also pay attention by providing motivation to increase the enthusiasm of their students in learning. Motivation is one of the things that affects the success of students in school (Waidi et al, 2019, p. 208). Motivation greatly determines the level of student learning success and is one of the factors that help determine effective learning and determine better learning outcomes (Endrawati, 2019, p. 31). There are two ways of motivation given by female teachers, namely direct and indirect methods. Immediately, namely with motivational sentences that are said to students so that they are enthusiastic about learning. Meanwhile, indirectly, namely by giving rewards (awards) to students who have achievements or do positive habits in any field. These awards can be in the form of prizes, award certificates, trophies, or sentences of praise (depending on the achievements they have achieved). So that when they get the award they will be motivated / motivated to be even more active in learning or doing

other positive activities. Meanwhile, the supervision provided is to supervise their students so that they do not violate the rules and manners that have been taught at the school.

It is an agreement that paying attention to and supervising children by educators is the most important principle of education. Given that children will always be under the attention and supervision of education if educators always pay attention to all movements, words, actions and orientation (K. Mustofa, 2014, p. 275-276).

5. As a Reward and Punishment Giver

Rewards There are two kinds of awards given by female teachers at MI Ummul Qura to students. First, daily awards, in the form of sentences of praise to each student who gets a good daily score or does something that is considered good. Second, there are weekly, monthly and persemestar awards for students who can achieve more in the field of study or in the field of attitudes / actions that can be used as role models / examples by other friends. The award can be in the form of a prize, a certificate of appreciation, or a trophy (depending on their achievements).

Meanwhile, Punishment (punishment) given to students is an educational and Islamic punishment. For example, if a student says dirty, he will be advised and asked to read istighfar several times. Meanwhile, if the case is due to a fight, the student will be taken to the office to be advised in an Islamic way and then be reconciled. As for the more serious cases, the parents of students will be summoned to the office to solve the problem.

One method to improve children's intelligence is the method of giving rewards (rewards) punishment (punishment). Children are considered to be strongly motivated to carry out a good emotional behavior if given a reward for each achievement and will minimize their bad emotional behavior due to

punishment for them (Afifah, 2017, p. 214). Giving rewards and punishments, is also proven to be effectively able to improve student learning outcomes. Reward and punishment in learning will be ideal and strategic when used in accordance with the principles of learning to stimulate learning in the framework of developing the potential of students (Eko Prasetyo, 2015, p. 120).

The five roles mentioned above are interrelated and cannot be separated from the female teaching staff there. When they do one of these roles, other roles will follow. For example, when the teaching staff there provide an example to their students, they will also familiarize that example into the daily lives of their students, accompanied by motivational sentences so that students are enthusiastic about doing it. If the students do it according to what is exemplified, they will get a reward (appreciation), both in the form of words and other prizes, and vice versa will be given punishment (punishment) and advice when violating or making mistakes, and will give if their actions are wrong.

The five roles are in accordance with the educational method according to Dr. Nashih Ulwan in his book entitled "Child Education in Islam"(Ulwan, 2007). He said that the method of children's education includes education by exemplary, education with customs, education with advice, education with attention / supervision, and education by giving punishment.

But here the researcher adds another educational method in accordance with the findings of researchers in the field. This method is education by giving rewards (awards) as described above. Besides the five educational methods according to Dr. Nashih Ulwan, the method of giving rewards (awards) is also very influential, because when students are given rewards (awards) for the achievements they have achieved or whatever good deeds they have done, then these students will be strongly

motivated to learn more. active again and trying to maintain so that the achievements they have achieved do not decrease.

Apart from some of the roles that have been mentioned above, some female teaching staff at MI Ummul Qura also contribute to Islamic education outside of school activities, namely by giving religious tausiah to the community, and teaching the Koran to both children and parents who want learn the Koran.

CONCLUSION

Based on the results of the analysis and supported by research data, it is concluded that the role played by female teachers at Madrasah Ibtidaiyah Ummul Qura Amuntai apart from being an intellectual educator is as an example, accustomer to positive activities, giving advice, giving attention / supervision, and giving rewards (reward) and punishment (punishment). The five roles are interrelated and cannot be separated from the female teaching staff there. When they do one of these roles, other roles will follow. The five roles are in accordance with the educational method according to Dr. Nashih Ulwan in his book entitled "Child Education in Islam". But here the researcher adds an educational method according to the findings of researchers in the field. This method is education by giving rewards (awards) as described above. In addition, some of them also contribute to Islamic education outside of school activities.

The female teaching staff at the Ummul Qura Amuntai Madrasah Ibtidaiyah have had many positive impacts on students there as an effort to educate a generation who is pious, knowledgeable, noble and skilled. In addition, their presence there is also able to open the view of society that a woman does not have to always work in the domestic area (inside the house), but they can also work outside the home such as being in education, and are able to provide a big role that is not inferior to the community male. The Ulama also concluded that a woman is allowed to work outside the home if they really need the job, on condition that they still pay attention to their

religious obligations and regulations, and that their honor as a woman is maintained. The presence of women in the world of education has contributed a lot to the progress of Islamic education, especially for MI Ummul Qura itself.

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