

Gender Equality in the Book I'natut Tholibin at the Syekh Burhanuddin Kuntu Islamic Boarding School in Riau

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Abstract

Pondok pesantren, as an educational institution overseen by kiyai, shapes good character and morals, fosters noble character, and produces successors and defenders of religion and nation. The study of yellow books is one of the important methods in education at Islamic boarding schools. The study of the Yellow Book in Islamic boarding schools shapes the mindset and knowledge of students through the study of the Yellow Book taught by the religious leader. The studies provided by a religious leader to students in Islamic boarding schools generally refer to the Yellow Books, which are mostly normative rules that tend to be patriarchal. Amidst the proliferation of Islamic boarding schools that uphold patriarchal culture, the Sheik Burhanuddin Kuntu Islamic boarding school is building a discourse on gender equality through the study of the book "I'natut Tholibin" chapter on marriage. This research will demonstrate how a religious scholar reinterprets the classic book I'natut Tholibin into an understanding that values gender equality. This research is field research using a descriptive qualitative method, with data collection methods including observation, documentation, and interviews. The research findings indicate that the cultivation of gender equality values formed at Pesantren Syekh Burhanuddin Kuntu through the study of the book I'natut Tholibin, sourced from the role of the Kiyai as an educator, is the main influence in shaping gender equality within the pesantren environment.

Keywords: Gender Equality, Islamic Boarding School, Kitab I'natut Tholibin

INTRODUCTION

Amidst the proliferation of Islamic boarding schools that uphold patriarchal culture, the Sheik Burhanuddin Kuntu Islamic boarding school is building a discourse on gender equality through the study of the book I'natut Tholibin, specifically the chapter on marriage. The studies provided by a religious leader to students in a pesantren generally refer to yellow books, which are mostly normative rules that tend to be patriarchal (Jauhari & Thowaf, 2019). The literature studied in the majority of pesantren consists of books that specifically discuss men and women, often positioning women as unequal to men (Azizi, 2019). Specifically, there is the fact that the study of classical texts in Islamic boarding schools places women as objects and men as subjects in marriage relationships (Jauhari & Thowaf, 2019). It turns out that at the Syekh Burhanuddin Kuntu Islamic Boarding School, a study of the yellow book I'natut Tholibin on marriage, taught by a kiai to the students, actually places men and women on an equal footing. The book I'natut Tholibin on marriage, which is taught from the definition of marriage, how to get to know and choose a partner, the laws and pillars of marriage, and the roles of husband and

wife in a marital relationship, is reinterpreted and understood by the kiai with various forms of understanding and application that teach equality between men and women in marital relations.

Studies on gender equality in Islamic boarding schools have been conducted extensively. The first study examined gender equality and education in Islamic boarding schools (Ikhsan, 2020; Farida, 2018; Towaf, 2008). Islamic boarding schools do not differentiate in their treatment of the quality of education for male and female students (Kamil Sahri & Hidayah, 2020). Increasing the role of women in Pesantren is a necessity, both in meeting the needs of students and in managing education (Towaf, 2008). There's nothing wrong with a pesantren being managed by a woman (Mother Nyai, ustadzah, or similar titles), as long as she possesses the necessary abilities: intellectual and personality (perfect human being) that can serve as a role model for the students (Faridah, 2018). Second, a study examining gender equality in literature reviews (Mussaif, 2017; Thowaf, 2019; Erfan, 2018). A work in the form of poetry that discusses family life, but its content emphasizes the duties, obligations, and rights of husband and wife (Mussaif, 2017). The issue of gender equality from a study of the Quran reveals that the gender perspective in the Quran refers to universal spirit and values (Jauhari & Thowaf, 2019). As for the ways to instill gender values in pesantren, they include strengthening the normativity of gender roles by the majority of kyai, nyai, and teachers. Prioritizing the textuality of gender roles (Erfan, 2018). Third, studies on gender equality and the power dynamics of kiyai (Komariah, 2022; Ikrom, 2017; Muhtador, 2020). The enduring and institutionalized patriarchal culture in the pesantren environment, characterized by an unequal power dynamic between the kyai and the santri (Komariah & Indonesia, 2022). Nusyuz seringkali ditimpakan pada seorang perempuan (istri) yang seringkali meninggalkan persoalan relasi gender (Kasus & Kabupaten, 2017). Society and students are more likely to trust religious edicts issued by men, even if they come from a teacher with less credibility than a female religious scholar (Muhtador, 2020). From the studies mentioned above, no writings have been found that specifically discuss the discourse of gender equality in marital relationships through the study of a particular book, in this case, the book *I'natut Tholibin*.

The purpose of this paper is to complement previous studies that have examined and found that kiyai also contribute to shaping gender equality in Islamic boarding schools through the study of the book *I'natut Tholibin*, a chapter on marriage. This article will demonstrate how a kiyai reinterprets the classic book *I'natut Tholibin* into an understanding that values gender equality. To prove this, several aspects will be presented in this article. First, how is the concept of marriage in the book *I'natut Tholibin*, chapter on marriage, taught by a kiai to his students? Second, how does the kiai reinterpret this classic book into an understanding that values gender equality and does not contain elements of discrimination between men and women? A study on gender equality at the Syekh Burhanuddin Kuntu Islamic boarding school through the book *I'natut Tholibin* is important because it can provide a new understanding of the figure of the kiai, who has been perceived as gender-biased in conducting studies and lectures at the Islamic boarding school. The marriage described by a religious leader at the Syekh Burhanuddin Islamic boarding school seemed non-discriminatory between men and women, but rather positioned them equally in married life, particularly regarding the roles and responsibilities of each husband and wife within the household.

LITERATURE REVIEW

The Concept of Gender Equality

Gender is a social construct that is formed and inherent in both men and women (Mingkase & Artikel,

2022). The word "gender" is defined as the difference in roles, functions, status, and responsibilities between men and women, resulting from the social and cultural constructs ingrained through the socialization process from one generation to the next. Thus, gender is the result of an agreement between humans and is not inherent (Puspitawati, 2013). Gender is also used to indicate the division of labor considered appropriate for men and women, and societal expectations about what women should do and what men should or should not do. The concept of gender gives rise to the bipolarity of traits (masculine and feminine), roles (domestic and public), and positions (subordinate and subordinating, or inferior and superior) (Inayah Rohmaniyah, 2017).

In its journey, gender equality has always championed human aspects and human rights (Anggoro, 2019). Gender equality is a concept that states that men and women have equal rights to develop their personal abilities and make choices without being limited by a set of stereotypes, prejudices, and rigid gender roles (Keluarga, n.d.). Sociologists use the concept of gender to understand socially learned behaviors and expectations that arise as a result of association with various biological sex categories. In the formulation of social sciences, gender relations are defined as a set of rules, traditions, and reciprocal social relationships within society and culture, which determine the boundaries of feminine (considered to be feminine) and masculine (considered to be masculine). In other words, gender is the socially and culturally constructed determination of masculinity and femininity, and therefore gender identity can change and differ across different spaces and times (Rohmaniyah, 2013)

Gender equality has three theories: nurture, equilibrium, and nature. The nurture theory equates the roles and tasks of men and women, known as quantitative equality, and advocates for it. The socio-cultural construction that causes differences between men and women will only lead to women always being left behind and neglected within the family, society, nation, and state. Equilibrium theory emphasizes the concept of harmony in the relationship between men and women. This view does not question the status between men and women; both must cooperate in family life, society, and national and state affairs. The nature theory views the differences between men and women as universal and a divine decree. The indications and implications of biological differences between the two have different roles and tasks. Husband and wife within the family have different roles to help and complement each other (Artikel, 2022)

The I'ntut Tholibin Book

The full name of this book is *I'anatu Ath-Tholibin 'ala Halli Alfazhi Fathi Al-Mu'in* (إعانة الطالبين على حل ألفاظ فتح المعين). Some publishers add the word "Hasyiyah" before the title, making it *Hasyiyah I'anatu Ath-Tholibin 'ala Halli Alfazhi Fathi Al-Mu'in* (حاشية إعانة الطالبين على حل ألفاظ فتح المعين). The addition of the word "Hasyiyah" is, of course, intended to provide information that the book "I'anatu Ath-Tholibin" is a type of book that is a commentary on a commentary. The meaning of i'nah is to help. Tholibin can be translated as students, or religious students, or seekers of knowledge. The book I'anatu Ath-Tholibin is a book of jurisprudence, specifically jurisprudence according to the Shafi'i school of thought (Muafa, 2020)

The book I'anatut Thalibin is a major work by a prominent religious scholar from Mecca in the 14th Hijri century (19th century CE), Sayyid Bakri al Syatha. This figure, whose real name is Abu Bakar bin Muhammad Zainal Abidin Syatha, was born in Mecca in 1266 H/1849 CE. The book I'anatut Thalibin is a commentary on the book Fath Al-Mu'in. These two books are among the most widely studied and used works of Shafi'i jurisprudence for understanding and deciding legal issues. In bahtsulmasail (problem-solving) forums, this book is one of the most frequently cited sources. The fame of this book can be said

to be widespread among followers of the Shafi'i school of thought in various parts of the Islamic world (Ulil Albab, 2018)

Sheik Burhanuddin Kuntu Islamic Boarding School

Pesantren is one of the Islamic educational institutions that has demonstrated its existence even before the republic was established. Pesantren, as the oldest system of Islamic educational institutions in Indonesia, was born from the local wisdom of the archipelago that has endured existentially for centuries (Hidayat & Rizal, 2019). Pesantren with an educational system that deepens religious sciences with the aim of becoming a guide in daily life or Tafaquh Fiddin. Pesantren, as an educational institution managed by kiyai to shape good character and morals, be of noble character, and be the successors and defenders of religion and the nation (ADIB, 2021). The study of yellow books is one of the important methods in education at Islamic boarding schools. Given the importance of learning yellow books at Islamic boarding schools, the mindset and knowledge of students are largely shaped through the study of yellow books taught by the kiyai (Keislaman et al., 2018). The transmission of knowledge from the kiyai to the students occurs in a monological manner, which is due to the traditional learning model where the kiyai holds religious authority. Therefore, the transmission of knowledge is dogmatic and ideological (Rasyidi, 2019).

Pondok Pesantren Syekh Burhanuddin Kuntu in Kampar Kiri District, Kampar Regency, is one of the traditional (salafiyah) Islamic educational institutions founded by KH. Angku Mudo Jamarin on January 1, 1973. Its purpose is to create individuals who are faithful and pious, possess knowledge and a forward-looking perspective, and master professional and independent skills (Yamaldi & Anwar, 2020). The name of the Salafiyah Islamic boarding school in Kuntu, Sheik Burhanuddin, is taken from the name of a great scholar who fought for the religion of Islam in Riau, especially in Kuntu Village, as a sign of respect from the Kuntu community to Sheik Burhanuddin. This respect is reflected in the name of the Islamic-based school, namely the Sheik Burhanuddin Islamic boarding school. The learning method at the Sheik Burhanuddin Kuntu Islamic boarding school is the method of studying yellow books (May et al., 2021).

RESEARCH METHODS

This research is field research using a descriptive qualitative method. According to Mukhtar (2013:28), describing a situation as it actually happened at the scene is descriptive research. Descriptive qualitative is a term used in qualitative research for a study that is descriptive in nature. This type of research is commonly used in social phenomenology. Qualitative descriptive research is defined as research that examines natural social action events, emphasizing how people interpret and understand their experiences to comprehend social reality, enabling individuals to solve their own problems (Nurmalasari & Erdiantoro, 2020). Qualitative research methods are research methods used to study natural object conditions (as opposed to experiments), where the researcher is the key instrument for obtaining in-depth data, meaning data that contains meaning. By using this method, the researcher aims to understand, interpret, and describe a social phenomenon in its entirety within society (Sanah et al., 2021).

This research was conducted at the Syekh Burhanuddin Kuntu Islamic Boarding School in Kampar Kiri District, Kampar Regency, Riau Province. The information collected in this study pertains to the forms of gender equality at the Syekh Burhanuddin Kuntu Islamic Boarding School, the supporting factors for the emergence of this gender equality discourse, and how the implications of this gender equality

discourse contribute to upholding gender justice values within the Syekh Burhanuddin Kuntu Islamic Boarding School environment. As for the resource persons in this study, they were determined based on the purposive sampling technique, meaning the resource persons were intentionally selected by the researcher considering certain criteria and existing aspects from the beginning (Sanah et al., 2021). The resource persons interviewed by the researcher in this case were male students, female students, female pesantren administrators, and the Kiyai who teaches the book *I'natut Tholibin*. The selection of these resource persons was intended to obtain in-depth data regarding gender equality formed at the Syekh Burhanuddin Kuntu Islamic Boarding School through the study of the book *I'natut Tholibin*.

Data collection methods include observation, documentation, and interviews. Observation is the foundation of all scientific knowledge. Scientists can only work based on data, which are facts about the real world obtained through observation. In this case, the researcher will conduct observations by directly visiting the location of the Syekh Burhanuddin Kuntu Islamic Boarding School, which is located in Riau Province (Karjantoro et al., 2023). Documentation is a method used to obtain information in the form of images, writing, photos, and data used by researchers at the Syekh Burhanuddin Kuntu Islamic Boarding School. This documentation technique aims to determine the validity of information (Selfi Fitria Sari, 2022). An interview is a meeting between two people to exchange information and ideas through questions and answers, allowing meaning to be constructed on a specific topic. According to Moleong (2021), an interview is a conversation with a specific purpose. This conversation is conducted by two parties: the interviewer who asks the questions and the interviewee who provides the answers to those questions (Karjantoro et al., 2023).

In this study, the researcher used a semi-structured interview method where the researcher asked questions that were not too focused on a single question, but could develop according to the researcher's needs. In addition, to obtain a comprehensive answer regarding the research topic, namely gender equality formed in the Syekh Burhanuddin Kuntu Islamic Boarding School, through a study of the book *I'natut Tholibin*.

Researchers also reviewed previous studies in both book and journal article formats. This was done to gather supporting data related to the research topic. As for analyzing the data, a descriptive philosophical approach was used, which involves describing and presenting data from the findings obtained by the researcher through interviews and documents such as books, journal articles, and so on (Dara Maisun, Inayah Rohmaniyah et al., 2022).

DISCUSSION

Gender Ideology and Forms of Gender Inequality

Gender ideology has a significant impact on religious development, but is also influenced or legitimized by religious interpretations. The worst impact of this legitimation is the belief that gender differences are God's decree or final destiny, and ultimately, it is not easy for society to distinguish between God's true decree and socially constructed human constructs. Gender ideology has shaped a patriarchal culture in society and created a male-dominated culture, one that is dominated by and prioritizes men, leading to injustice. Forms of gender inequality include:

First, the marginalization of women can originate or occur in the areas of the state, beliefs, society, religion (religious institutions and interpretations), organizations or workplaces, families, or oneself. The marginalization of women can originate or occur in the areas of the state, beliefs, society, religion (religious institutions and interpretations), organizations or workplaces, families, or oneself. Second,

subordination is an asymmetrical social position where there is a superior party (usually male) and an inferior party (usually female). Third. Stereotypes are negative and usually harmful labels attached to specific groups, in this case, women, resulting in women receiving a negative image. Similar to marginalization and subordination, stereotypes can be seen in every area of life. Fourth, the double burden on women. Women who are seen as diligent and hardworking are considered more suitable for handling household chores, which are ultimately referred to as women's work, while men who are seen as strong and rational become the heads of the family and breadwinners. Fifth, the final form of injustice is violence against women (Inayah Rohmaniyah, 2009)

Forms of Gender Equality Discourse in Islamic Boarding Schools

Generally speaking, they are already gender-responsive there, but they are still reluctant to state that what the students are implementing is a conscious form of gender equality. Everything they implement is solely done to maintain the purity and uphold the dignity of women. Even though there are still those who do not want women to engage in activities outside the home. This expression aligns with what the scholars have stated: that the roles of men and women are dichotomously divided, with men as breadwinners or involved in the public sector, and women having the role of managing domestic affairs. Nevertheless, in the study of the book *I'natut Tholibin*, there are several discourses on gender equality, including:

a. Equal rights in choosing and seeing married couples before marriage

The first effort Islam made to form a harmonious family was by guiding in choosing potential spouses. Therefore, the initial step in forming a harmonious family is to screen potential partners as husband and wife, so that marriage can lead to the goal desired by God, who created humanity (Syariah & Hal, 2019). Many people often underestimate the importance of choosing a partner without considering their background and qualities, as long as they are beautiful, handsome, and we like them. Then, with just love as our only asset, we decided to get married without any prior preparation or preventive measures to avoid conflicts that could disrupt family harmony, or even destroy it (Fakistania, n.d.). The study of the book *I'natut Tholibin*, chapter on marriage, discusses how to get to know or choose a prospective wife. There are two ways a man can get to know and choose a prospective wife: first, by looking at her face, and second, by looking at the palms of her hands.

The explanation in this book is clarified by a Kiyai who teaches that men and women must already know their future spouses. A pre-wedding meeting is important so that when you are married, no one feels deceived because you have already met and gotten to know each other beforehand. The way to get to know and choose a partner in the book *I'natut Tholibin* is by looking at their face and seeing the palms of their hands. Deeper than the book's explanation is that the face is a symbol of beauty and handsomeness. This is important to recognize first because seeing and being willing to accept means you are ready to marry. Between men and women, they have equal rights and roles in viewing and determining the partner's salon they will marry (Wawancara, K. 2022)

b. Marriage Law

The book *I'natut Tholibin* discusses the laws of marriage and divides it into four parts: first, mubah, meaning permissible. Second, sunnah, marriage becomes sunnah when a person has the ability and desire to marry; then it is recommended. Third, wajib, marriage becomes obligatory to avoid zina and falling into forbidden paths. Fourth, haram. Marriage is haram if one does not yet have the ability and desire to marry.

The explanation of the law of marriage in the book *I'natut Tholibin* above is clarified and deepened by the Kiyai with the following explanation:

Marriage is building happiness between two human beings, a man and a woman, who are both physically and mentally capable. The law of marriage in the book *I'natut Tholibin* is divided into four categories: permissible, recommended, obligatory, and forbidden. This permissible law is permitted based on the evidence that the man and woman who wish to marry both intend to unite their lives in marriage. Second, the Sunnah. Marriage is a sunnah of our Prophet Muhammad SAW. It is considered a sunnah when both the man and woman are physically and mentally capable of marrying. The willingness to cooperate in living a long life. Third, it's obligatory. Humans are naturally born with desires to need the opposite sex. Excessive lust, if not guarded by marriage, will cause harm. Therefore, to protect against this, marriage is obligatory. Fourth, it is forbidden. This prohibition applies if a man and woman are married but lack the physical and mental capacity, including if, for example, the man wants to marry the woman only to hurt or play with her feelings, with no intention of protecting and making her happy (Hasil Wawancara K, 2022).

The discourse on gender equality constructed in this commentary on marriage law is explained by the head of the Sheik Burhanuddin Kuntu Islamic boarding school, who states that all the marriage laws mentioned above apply to both men and women, especially the prohibitions, which only indicate that it is forbidden for men to marry women solely to hurt and play with them, and vice versa, women are also forbidden to marry men if their only goal is to exploit and hurt those men.

c. The Roles of Husband and Wife in the Household

The study of the book *I'natut Tholibin* explains that the roles of husband and wife in the household are led by the man as the head of the household. The man is the leader over the woman. The man, as the head of the family, is obliged to protect his household, and the woman, as the wife, is ready to be led by her husband as the head of her family.

This is explained by the Kiyai, who includes the discourse on gender equality, stating that the roles of husband and wife in the household are mutually cooperative in any matter, whether in household needs or domestic tasks outside. Regarding the role of providing for life, the Kiyai explains that if a man marries a working woman, it is a blessing that should be appreciated because it helps him fulfill his role as the head of the family, who is supposed to provide for the household (Hasil Wawancara K, 2022).

Factors Driving the Formation of Gender Equality Discourse

The Kiyai is a central figure in a pesantren. His role is undoubtedly very significant within the pesantren environment he oversees. There is no pesantren without the kiai. In fact, the kiai is one of the formal requirements for the legality of a pesantren. A pesantren without a Kiyai is not a pesantren. The Kiyai forms the complete structure called a pesantren. He was even the most important and decisive actor in the pesantren: the direction the pesantren would take depended heavily on the Kiyai (Abidin et al., 2020). The role of the Kiyai also became a driving factor in the formation of gender equality discourse within the pesantren environment. The openness of a Kiyai's attitude and knowledge serves as an example and role model for his students.

The main factor driving the formation of gender equality discourse at the Syekh Burhanuddin Kuntu Islamic boarding school through the study of the book *I'natut Tholibin*, chapter on marriage, is the role of the Kiyai as a teacher and knowledge builder for his students. The open-minded thinking of a Kiyai in explaining the contents of the book *I'natut Tholibin* in the chapter on marriage makes the study enjoyable for his students. As explained by one of the female students:

After studying the chapter on marriage in the book *I'natut Tholibin*, which the Kiyai taught in my class, I thought that marriage was a pleasant thing. This was because the Kiyai explained that marriage is cooperation (Wawancara, S. 2022). Next, a male student also said that the Kiyai who taught the book *I'natut Tholibin* was a role model Kiyai. Not only did they gain knowledge about marriage in the classroom, but the Kiyai's daily attitude toward their family, especially their wife, was very inspiring in building a *sakinah* marriage (Wawancara, S. 2022).

Implications of Gender Equality Discourse at the Syekh Burhanuddin Kuntu Islamic Boarding School

Starting from the study of the book *I'natut Tholibin* on the chapter of marriage, where the overall explanation of the book is explained by the Kiyai using language that equates the status of men and women. The awareness of the Kiyai and gender-based knowledge is unconsciously ingrained in the daily lives of the students at the Syekh Burhanuddin Kuntu Islamic Boarding School. This can be seen in every activity, both formal and non-formal, at the Syekh Burhanuddin Islamic Boarding School, where there is no differentiation in roles between men and women.

Just as the study of the book *I'natut Tholibin*, chapter on marriage, discusses how to get to know or choose a prospective wife, there are two ways that a man can do if he wants to get to know and choose a prospective wife. The Kiyai explained that there is no difference in rights between men and women in determining a partner. This is implied by the students at the Syekh Burhanuddin Kuntu Islamic Boarding School in the elections for student body officers or during certain celebrations involving joint committees of male and female students, where everyone has equal space and place without marginalization between male and female students (Wawancara, S. 20022).

The life of students in the reality of gender equality at the Syekh Burhanuddin Kuntu Islamic Boarding School is evident from the discourse on gender equality built into this explanation of marriage law. Kiyai of the Syekh Burhanuddin Kuntu Islamic Boarding School explained that all the marriage laws mentioned above apply to both men and women. This is also implied in the life of the Islamic Boarding School, where punishments are applied equally to male and female students when they violate the rules of the Islamic Boarding School. For example, the rule against not attending congregational prayers, with the punishment of cleaning the Islamic Boarding School environment, including public toilets, applies equally to male and female students without distinction (Wawancara, S. 2022).

Gender equality is also evident in the social roles between male and female students in the *pesantren* environment, for example, during major events such as the *Musabaqoh Tilawatil Quran* (Quran Recitation Competition). This event is usually held once a year, involving the general public and local high-ranking officials. In preparation for this event, all the students worked together and cooperated to make it a success. The cooperative activities carried out showed no difference in the division of labor between male and female students. The productive role between male and female students is demonstrated when they cooperate in cooking for consumption during the event. The social role is also very evident, as there is no distance restriction between male and female students in communicating and building relationships with the guests and the surrounding community, who helped make the event lively (Wawancara, S. 2022).

Thus, the influence of studying the book *I'natut Tholibin* at the Syekh Burhanuddin Kuntu Islamic Boarding School is supported by the main factor: the role of the Kiyai in shaping the students' knowledge, which unconsciously instilled gender-based knowledge. The strong role of a Kiyai in an Islamic boarding school means that what is taught in the classroom is applied in the real world.

Therefore, students at the Syekh Burhanuddin Kuntu Islamic Boarding School not only learn religious theory but also apply it in their social lives.

CONCLUSION

From the above explanation, several key findings from this research can be summarized: First, the effort to instill gender equality values formed at the Syekh Burhanuddin Kuntu Islamic Boarding School through the study of the book *I'natut Tholibin*, which is based on the role of the Kiyai as a teacher, is the main influence in shaping gender equality within the Islamic Boarding School environment. Kiyai, who are unconsciously aware of gender sensitivity, are more likely to give color and direction to the pesantren and other transformations in designing activities that foster balanced and egalitarian relationships and communication between men and women.

The values of gender equality taught by the Kiyai in the classroom during the study of the book *I'natut Tholibin* are implemented by the students in many forums and opportunities. Overall, the book's explanation was provided by the Kiyai using language that equated the status of men and women. The awareness of the Kiyai and gender-based knowledge is unconsciously ingrained in the daily lives of the students at the Syekh Burhanuddin Kuntu Islamic Boarding School. This can be seen in every activity, both formal and informal, at the Syekh Burhanuddin Islamic Boarding School, where there is no differentiation in roles between men and women.

As for the implications of studying the book in life, as conveyed by Sheik Burhanuddin Kuntu's message, in the form of activities observed during the election of santri administrators or in certain celebrations involving joint committees of male and female santri, it is evident that everyone has equal space and place without marginalization between male and female santri. Next, regarding the application of punishments that are the same for male and female students when they violate the rules of the Islamic boarding school. The productive and social roles between male and female students are demonstrated when they cooperate in cooking matters in the kitchen and in communicating and building relationships with guests and the community.

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