CONSTRUCTION OF GENDER RELIGIOUS EGLITARIANISM IN MUHAMMADIYAH EDUCATIONAL INSTITUTIONS OF BANYUMAS AND MALANG REGENCIES

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Abstract

Developing a humanistically egalitarian variety of perspectives on the relationship between men and women based on the educational system is necessary. Consequently, educational institutions can create an education system with human values. This study focuses on the efforts of Muhammadiyah educational institutions (SMA Muhammadiyah Boarding School Cilongok Banyumas, Madrasah Mualimin Mualimat Muhammadiyah Purwokerto, SMK Muhammadiyah 2 Malang, and MA Muhammadiyah 1 Malang) to establish an egalitarian educational pattern. The Muhammadiyah education system is interpreted using a qualitative phenomenological approach with a gender perspective to promote humanist, moderate, and egalitarian diversity. This study discovered that efforts to comprehend the Koran and al-Hadith regarding egalitarian relationships between men and women could not be separated from the orientation of Muhammadiyah's educational institution as a religious renewal movement. This effort produces a humanist-egalitarian education based on integrative values between the empirical dimension (verse kauniyyah) and the revelations of the Qur'an and al-Hadith (verse qauliyyah), which are dialogued to foster human religious potential that is non-discriminatory. Based on theological values, the axiological dimension of education creates a proportional attitude in the relationship between men and women. This is referred to as gender-religious equality.

Keywords: *education, institution, gender, egalitarian*

INTRODUCTION

This study examines the dynamics of an egalitarian education system and its implications for the growth of moderate, humanist, and egalitarian religious beliefs in Muhammadiyah educational institutions. Because there is still a belief that women are deficient, particularly in their rationality and religious abilities (Abdullah & Sapiei, 2018; Khattab, 2018; Suryorini, 2012), and are very close to the values and actions of criminality (Eastwood, 2018), including his career as a scientist, according to research results (Ceci & Williams, 2011), there is still a discriminatory attitude; similarly, in the field of public relations top management, women's competence is still relatively undervalued, according to research results (Kriyantono et al., 2022). Sadly, Off et al. (2022) discovered that egalitarian relationships between men and women still threaten men's various opportunities. It is common for women to experience stereotypical polarization in multicultural societies (Ryan, 2011); to be perceived as having a low work ethic in traditional societies (Ajahari et al., 2022); and to have their work in public spaces rarely covered by the media (Pas & Aadering, 2020).

In Islamic educational institutions, negative stigma and discrimination are also prevalent, as evidenced by research (Kusmana, 2019) indicating that natural

norms still constrain women's leadership. Also, research (Putra et al., 2021) indicates that women have a high potential for "feelings," so interpersonal communication tends to predominate in constructed communication. Alternatively, research (Wajiran, 2019) suggests that women are the subjects of education attempting to improve their status. It is not unusual for women's position in educational institutions to be marginalized, as evidenced by research findings (Kistoro et al., 2020) that there is Islamophobia towards female attributes (specifically the veil/niqab); and as if the hijab discourse is one of the hegemonic discourses that oppresses women (Bibi, 2022). Even research (Kull, 2012; Mustaqim, 2014; Rahman, 2017) discovered a stigma against women.

However, the reality of education in Islamic educational institutions is inversely proportional to the doctrinal ideals of Islam. The research findings (Srimulyani, 2007, 2012) are clear that the education system in Islamic boarding schools is gender-based to foster egalitarian relationships; this must be fought for. Following this study, research (Nawangsari et al., 2020) discovered a disparity in access to education between men and women in Islamic tertiary institutions, as measured by the Pure Enrollment Rate. Even though the role of women in Islamic educational institutions is of utmost importance, as described by research (Shalihin et al., 2022), a female figure may catalyze instilling an ideology's values in Islamic boarding schools. According to research findings (Hidayah & Arifi, 2017), women can develop Islamic education systems and institutions, including managing Islamic boarding schools. They are willing to become "fighters" in a patriarchal society to develop their boarding schools (Fauzan, 2021).

This study seeks to comprehend and evaluate the efforts of Muhammadiyah educational institutions (specifically High School of Muhammadiyah Boarding School Cilongok Banyumas, Madrasah Mualimin Mualimat Muhammadiyah Purwokerto, Vocational School of Muhammadiyah 2 Malang, and Madrasah Aliyah Muhammadiyah 1 Malang) in establishing an egalitarian education pattern. This education system's design is understood to be based on a value system that promotes academic freedom without regard to gender or even sex. Part of the significance of this research is the formation of moderate, humanist, and egalitarian religious values and attitudes as a result of gender-aware interpretation of religious texts. These religious values and attitudes foster a humanist-egalitarian perspective on the relationship between men and women and a gender perspective in Islamic education. Consequently, the scope of this study is restricted to the phenomenon of an egalitarian Islamic education system and the system's effect, namely, the existence of a moderate, humanist, and egalitarian religious outlook within the Muhammadiyah educational institution.

Literature Review

These negative stigma about women's position is constructed by religious thinking based on the legitimacy of Islamic normative texts, such as research (Bakri, 2020) that analyzes the legitimacy of hadith in bolstering the leadership of women figures. Even research (Okon, 2013) has been conducted to outline the position of women in Islam. This study discovered that Islam protects and defends women's rights compared to other religions. Therefore, according to research (Karim & Rochmahwati, 2021), Islamic education is implemented without regard to the gender of the subject of education. The Islamic education system was opened by placing women at the center of social reconfiguration and promoting "ideal feminism" in its discourse and image, according to research (Sene, 2016). Even according to historical evidence, Islam positions the relationship between men and women in equivalence. According to research (Adinugraha et al., 2018), women played a significant role in society as early as the classical period (Muhammad's era) and the Middle Ages.

Therefore, there is a strong tendency to interpret normative religious texts to preserve the egalitarian relationship between men and women. According to research, the interpretation of religious doctrine significantly impacts the development of egalitarian relationships between men and women (Glas, 2018). Even research (Aune, 2014; Darwin, 2018) demonstrates that religion and gender are linked. In light of this,

(Khan et al., 2020) conclude that Islam does not restrict women's access to education. Naturally, research (McClendon et al., 2018) provides an understanding of the role of religion that enables the creation of an ideal educational environment for women. On the one hand, research findings (Begum et al., 2022) indicate that women have contributed to the institution-building of madrasas throughout Islamic history.

RESEARCH METHOD

This study employs a qualitative phenomenological methodology with a gender lens following its stated focus. The study employs participatory observation techniques, in-depth interviews, and documentation to collect data from various informants, including leaders, teachers, and students. The interactive analysis model developed by Matthew B. Miles, A. Michael Huberman, and Johnny Saldana was utilised to analyse the data. This model involves several stages: data collection, condensation, presentation, and conclusion. Moreover, the veracity of the data was evaluated through a credibility assessment, which involved employing techniques such as expanding observations, triangulation, and performing member checks.

DISCUSSION
Egalitarian Relations in Muhammadiyah Educational Institutions

The Muhammadiyah educational establishments in Banyumas Regency and Malang Regency exhibit a balanced comprehension of religious principles, particularly concerning the normative Islamic texts of the Koran and al-Hadith. In the event of a disparity in religious comprehension, the individual endeavours to restructure their educational framework to one founded on religious humanism and principles of equality. The educational institutions of SMA Muhammadiyah Boarding School Cilongok Banyumas, Madrasah Mualimin Mualimat Muhammadiyah Purwokerto, SMK Muhammadiyah 2 Malang, and MA Muhammadiyah 1 Malang are committed to fostering a dynamic and impartial approach towards diversity. In other words, they enhance their educational framework by incorporating theological principles derived from the exegesis of Islamic canonical literature. They have comprehended the axiological purpose of education within their respective institutions.

The inference is that education can eliminate the hindrances of unequal gender relations, promoting equitable and humanitarian educational interactions grounded in theological principles. Religious comprehension has played a role in developing a humanistic educational framework and has fostered equitable educational initiatives. Several studies (Fauziah & Rohman, 2012; Maksum, 2015; Zuhriy, 2011) have indicated that the behaviour of educational subjects is critical to the education system. Hence, the constructive development and institutionalization of egalitarian relations between genders can be facilitated by the presence of religious consciousness. Nevertheless, a faculty member at the Mualimin Mualimat Muhammadiyah Purwokerto Madrasah recognized the potential issues that could arise if the interpretation of sacred scriptures were to be converted into rigid assertions of legitimacy and validity accepted without analytical reasoning. Aligned with this cognizance, the educator at Muhammadiyah Boarding School High School in Cilongok Banyumas declared that:

> "If the understanding of diversity is flawed, then at that point, all doors of ijtihad will be closed regarding equal interaction between men and women. In this school, all human resources have a strong adherence to their religion so that the developed patriarchal culture will be open and can be "questioned" again. Therefore, this school builds a conducive and democratic education system based on humanist religious values to support the social relations of men and women." **(Arif Fauzi, 15 Januari 2023)**

The intersection of religious matters and the education system is a multifaceted topic with elusive demarcations. The current state of gender equality between males and females is shaped by religious beliefs incorporated into educational principles. According to a study by Ridwan and Susanti (2019), women residing in impoverished Islamic communities encounter subordination.

Furthermore, Hadi (2014) asserts that even the Compilation of Religious Laws exhibits gender bias. According to Cholil's (2017) research, it is unfortunate that women in the santri community hold a subordinate position, further legitimised by the patriarchal culture inherent in their religious reality. Muhammadiyah practitioners expect a cultural construction that aligns with their beliefs. It is reasonable for them to desire the legitimisation of the institutional, educational culture of Muhammadiyah, which is based on ethical-normative Islam that is independent and not influenced by oppressive, intolerant, or gender-biased interpretations.

Muhammadiyah educational institutions aim to challenge and re-evaluate the understanding above, despite its roots in religious texts such as al-Qur'an and al-Hadith. According to Aziz et al. (2020), their study revealed that a deliberate interpretation of gender bias is perpetuated by the patriarchal structure, resulting in the subordination of women. According to El-Ali's (2020) research, two verses, namely QS, have been found. Al-Baqarah verse 22 and QS. An-Nisa verse 34 has been traditionally misinterpreted, resulting in an unequal partnership between men and women. Muhammadiyah educational practitioners aspire to establish a religious framework that would facilitate the realisation of values such as equality, brotherhood, and gender justice within their educational institutions. Notably, the endeavour above has been undertaken by women, as evidenced by the works of Arimbi (2009) and Wadud (2013). On the contrary, they expressed dissent once more by scrutinising the construal of these prescriptive Islamic texts.

Hence, SMK Muhammadiyah 2 Malang is dedicated to utilising the outcomes of the reevaluation as a foundation for societal implementation within educational establishments, potentially serving as a cultural initiative. The culture prevalent in Muhammadiyah educational institutions often transforms into a platform for a competitive environment in disseminating Islamic religious teachings, thereby influencing social and educational interactions. The subject of Muhammadiyah education is characterised by an egalitarian and tolerant construction of "friendship" ethics within this particular context. The construction above exhibits a distinctive feature of their academic institutional ethos. The theological values derived from the interpretation of religious texts exert a natural influence on all aspects of the social action undertaken by educational institutions affiliated with Muhammadiyah. From one perspective, philosophical and sociological values exhibit a relatively limited radical influence. It is worth noting that these values are also subject to significant influence from theological values, such as those espoused by the Muhammadiyah ideological framework.

The leader of MA Muhammadiyah 1 Malang believes that a society that marginalises women treats them as inferior beings. Due to the construction of theological values that are less intrinsic to the subject of education so gender bias is prevalent when interpreting religious texts. According to research findings (Zulaiha, 2018), religious texts can be misinterpreted using a gender-biased perspective or a textual-scripturalist design. The educational institution of Muhammadiyah is cognizant of this egalitarian religious ideal, so the constructed education system is firmly bound to the principle of gender equality on a foundation of religious neutrality. The ideal condition is supported by a democratic-dialogic space in which no one perspective is dominant. According to research (Purwanto, 2019), gender equality would be even more advantageous if the interpretation of religious texts had a power-knowledge relationship whose implications could construct a life order following the expectations of those in power. In the Muhammadiyah educational institution, religious texts are positioned as the inspiration or ontos for fostering egalitarian relationships between men and women. One of the teachers at the Mualimin Mualimat Muhammadiyah Purwokerto Madrasah stated:

> "The texts of the Koran and al-Hadith are sacred and eternal, while what needs to be corrected is the interpretation of these texts, which have various ideas or understandings as their background. Of course, the results of this interpretation have relative truth, including the interpretation of the Qur'an and al-Hadith concerning the relationship between men and women

in the religious and social system."
(Amrulloh Sucipto, 7 Pebruari 2023)

They tend to view educational relations between men and women in terms of the sociological dynamics of educational institutions. However, the religious principles he adheres to continue to regard the Koran and Hadith as absolute truths. However, the interpretation of the text has relative truth, as there is no room for approximation or subjective understanding in interpretation. If the interpretation of the Koran and al-Hadith does not appear to be based on the concept of historical gender relativity, it is as if they are conscious. Research findings (Ramli et al., 2018) indicate that contemporary 'ulama' efforts have emerged to reinterpret mediaeval interpretations, so this phenomenon has also become commonplace. Incorporating the educational institution Muhammadiyah has produced a gender-blind understanding of religious texts, fostering a critical understanding of religious texts. Through academic activities such as workshops, seminars, and symposia, they attempt to continually construct religious understanding from a gender perspective.

Intriguingly, efforts to comprehend the Qur'an and al-Hadith as they pertain to the egalitarian interaction between men and women cannot be separated from the institutional, educational orientation of Muhammadiyah as a religious renewal movement. In the paradigm of Muhammadiyah educational subjects, religious doctrine is placed as an inspiration or normative ontoss that "must" be internalised. They design educational relationships that transcend gender bias, such as academic regulations that do not differentiate between male and female positions. Through contemporary interpretation studies, they also actively promote the perception of gender equality in educational institutions. They assume that the unequal relationship between men and women in educational institutions results from a patriarchal culture upheld and maintained by religious and ideological doctrines.

Muhammadiyah educational institutions achieve an "axiological breakthrough" against patriarchal traditions through their educational system. This effort focuses on the metamorphosis of socio-anthropological and religious education institutions to give birth to an applied understanding of egalitarian religion. In the Muhammadiyah education system, it is evident that it is simple to find harmonious, nondiscriminatory educational practices that tend to prioritize the values of aqidah — that is, the values of monotheism — as the primary foundation. This system is described as an education based on a framework of theological values — Islamic doctrine (al-Qur'an and hadith) — and socio-anthropological values. To shape egalitarian relationships between men and women, the Muhammadiyah education system combines academic and socio-anthropological dimensions with theological ones.

It indicates that the Muhammadiyah educational institution is dedicated to liberating education from a discriminatory educational system. They confirmed that they are gender-aware educational institutions striving to emerge from a gender-blind, egalitarian education system. The implementation also attempts to incorporate a theological paradigm with a humanist, egalitarian, and social justice fighting spirit, which has the potential to reconstruct gender consciousness. Due to this, the education system they created has a solid philosophical-theological foundation and is grounded in historical reality and rhetoric. *Historical reality* occurs and manifests itself in the form of social action and institutional culture. In contrast, the rhetorical reality is spoken by Muhammadiyah educational subjects whose values are implicit in written or oral forms.

When organising education, Muhammadiyah's educational institution is oriented towards a system that contains meaning and the concept of universal values, namely humanity and divinity. They believe that they will create an ideal education that can encourage a universal cultural transformation process. One of the leaders of SMA Muhammadiyah Boarding School Cilongok Banyumas gave a statement:

> "Education that contains humanity and divinity will give rise to education that carries the value of justice and leads to human equality, including in the interactions of men and women in schools. It even opens

up opportunities or opportunities to foster gender awareness in the interactions between men and women in this school." **(Pandy Yusron, 26 Pebruari 2023)**

The implication is that Muhammadiyah educational institutions are targeting the emergence of correlative linkages in the management of educational institutions that are bound by the basis of philosophical-theological thinking. With this connection, the internality of the Muhammadiyah educational institution feels more effective in realizing its mission. It means that the education system embodied by the Muhammadiyah educational institution is directed at realizing and producing non-discriminatory actions in the social interaction of men and women, whose main basis is the theological values of Islamic diversity. In fact, according to research findings (Tirmizi, 2021), education can break gender discrimination and permanently transform women's relations in society. Therefore, the value of religious normative legitimacy integrated into the Muhammadiyah education system is the philosophical basis of education and a source of socio-anthropological inspiration that creates a value orientation from a gender perspective on the subject of education.

Interpreting Religious Texts of Egalitarianism Relation

The administration of Muhammadiyah educational institutions empirically relates the theoretical, philosophical foundation to the theological values in the Qur'an and al-Hadith. It is natural for academic rules and regulations to incorporate religious and theological concepts in the form of beliefs and ideologies. Therefore, they do not detach the management of their educational institutions from religious values and norms, which distinguishes them from secular institutions. They tend to view religious texts as the ontological basis of their educational institutions' governance, and they view al-Hadith as a meaningful interpreter of the Qur'anic text. Religious texts such as al-Qur'an and al-Hadith occupy a prominent place in the anatomy of the educational institutional basis of Muhammadiyah,

particularly in forming women's assumptions and perceptions.

Based on contextual interpretation, they believe the Al-Qur'an and al-Hadith can explain women's position, essence, and advancement more comprehensively. In the Muhammadiyah education system, the Qur'an and al-Hadith are positioned as "justifiers" for the social interaction of men and women. Tragically, this reality is considered sacred, following religious texts' teachings, even though these relationships tend to be unequal and sexist within society. The educational subject of Muhammadiyah seeks to combat the growth of this reality by fostering self-awareness in the community so that individuals do not accept it without a critical and circumspect attitude. In actuality, the leadership of the Mualimin Mualimat Muhammadiyah Purwokerto Madrasah is optimistic about raising public awareness so that individuals are "literate" about gender.

Academic research has attempted to examine the "women" of al-Hadith. According to research (Muhtador, 2017), efforts are required to reinterpret the misogynistic al-Hadist text from a gender perspective emphasising moral values. Also recommended by research (Zailani et al., 2016) is a reanalysis of the misogynistic al-Hadist text. Research examining the texts of the Koran has also emerged, such as (Duderija, 2020) research analysing the debate over the interpretation of the texts of the Koran; (Ibrahim 2020) research focuses on the texts of the Koran that discuss gender and women. This effort is revolutionary in Muhammadiyah education, as it seeks to discover "God's pure intention" in religious texts. This perspective encourages the educational institution of Muhammadiyah to position the Al-Qur'an and al-Hadith as ontological sources and the primary foundation. It is natural to define the Muhammadiyah education system as the foundation for social interaction within an egalitarian, humanist, and progressive education system based on philosophical and theological values (al-Qur'an and al-Hadith).

The effort to re-actualise misogynistic interpretations of the Quran and Hadith in Muhammadiyah educational institutions is intriguing. Reinterpretation is performed on the texts of the Koran, particularly the texts of al-Hadith regarding the fallibility of women's

reason and religion. Also, other al-Hadith texts concern the existence or subordination of women to men. In this context, Muhammadiyah educational institutions seek to establish a dialogue between the literal-scriptural texts of the Qur'an and al-Hadith and the context and meaning of modern times. Therefore, they persistently try to realise the interpretation of Islamic religious texts. It is because the texts of the Koran and al-Hadith are treated as normative guidance while retaining their historical context. It indicates that the educational institution Muhammadiyah contextualises religious doctrine while maintaining a gender-egalitarian perspective. One of the Mualimin Mualimat Muhammadiyah Purwokerto Madrasah's instructors explained.

> "In interpreting religious texts, critical thinking is required, such as when examining the text from the perspective of time, such as when examining asbabun nuzul or asbabun wurud. The Al-Qur'an, particularly the misogynistic text of al-Hadith, must be reconsidered in context. Al-Hadith's example of "women have a different mind and religion than men" was reported after the i'ed prayer, when the Prophet Muhammad recommended something to women. Therefore, it is necessary to comprehend the context of the Matan al-Hadith. This meaning must be understood in the time of the Prophet Muhammad because in that era, various social problems, particularly those of religion and involving women, could be negotiated directly with the Prophet Muhammad". **(Dani Leksana, 25 Pebruari 2023)**

The educational institutions of Muhammadiyah are critical of the social realities that shaped and gave rise to the verses of the Quran and al-Hadith. Particularly when the meanings of the verses of the Qur'an and al-Hadith converge with socio-anthropological reality, he will be immersed in the mindset of the subject of education. They have the opportunity to build an egalitarian educational institution culture so that the resulting education system is determined to use the principle of justice by prioritising democratic principles across all subject areas. According to a research

classification (Qibtiyah, 2018), Muhammadiyah educational institutions fall into the semi-textual and contextual category, which adopt religious feminism to a greater extent. They are certain that, like the prophet Muhammad, Islamic doctrine emphasises egalitarian principles. One of the high school teachers at Muhammadiyah Boarding School Cilongok Banyumas submitted the following statement as confirmation of his belief:

> "The Messenger of God is very noble in his character so that the Prophet's behaviour is said to be the Qur'an whose purpose is to provide mercy for all mankind. So the Prophet himself is unlikely to give examples of actions that are gender biased and degrade the dignity of women. The Prophet Muhammad positioned himself as a defender of humanity who strives to increase the dignity of both men and women". **(Dwi Sepri M., 23 Pebruari 2023)**

This question reflects the critical awareness of Muhammadiyah educational institutions regarding the human reality of educational topics. If the socio-anthropological reality of education is egalitarian, humanist, and non-gender biased in educational institutions born from religious consciousness, their conviction is very strong. This awareness also influences the critical thinking and actions of Muhammadiyah's educational subjects regarding the relationship between men and women. Therefore, religious texts are critically interpreted from a gender perspective so that the subject of Muhammadiyah education can transform the relationship between men and women following Islamic doctrine. They interpret religious texts critically by going beyond explicit textual textualities, such as when they interpret the al-Hadith text concerning "lack of reason and women's religion." In his research (Shahin, 2020), he discovered two ways Muslims interpret patriarchy in religious texts: by reading the Qur'an's differing treatment of marriage, divorce, inheritance, and witnesses.

Muhammadiyah educational institutions accomplish this facilitation through contextualization efforts, i.e., retracing the al-Hadith text's origins. According to the MA Muhammadiyah 1

Malang instructor, this identifies the individual or group that serves as the subject of the text. He explains:

> "If you pay attention to the hadith, you will notice that it emphasises the existence of women in Medina. "Most of them are Anshor, known for being tolerant, brilliant, and considerate. This benefit is inextricable from Medina's geographical conditions as a fertile agricultural region with abundant yields and relatively warm tropical temperatures. The community of Medina is also known as a religious, moderate society that behaves proportionally by balancing self-relationships with those of others and God." **(Faris al-Farizi, 20 Januari 2023)**

In actuality, they recognise the destructive aspect of women without denying their existence, so they continue to prioritise a selective approach to this reality. It necessitates a selective examination of the "other" side of women's lives, particularly concerning diverse traditions and cultures. It is designed so that there is no religious misunderstanding. The Muhammadiyah educational institution has agreed to make this effort when contextualising misogynistic interpretations of al-Hadith texts. Because according to them, the urgency of selecting situations, circumstances, and the dominant character of a society can give rise to a comprehension consistent with Islam's mission.

A second method for interpreting al-Hadith texts is based on their grammatical structure and their arrangement (matan). Commonplace uses word diction in sentences in the form of delivery – or not taqriri (decree) – so that the topic of Muhammadiyah education can be analysed critically. One of them, they believe, is an expression of the Prophet Muhammad's admiration for the reality of women in Medina by al-Hadist regarding the "lack of reason and religion of women." Madrasa teacher Mualimin Mualimat Muhammadiyah Purwokerto explained that:

> "The Al-Hadith" represents the Prophet Muhammad's admiration for the reality of Medina, particularly when he witnessed the predominance of women over men, even though women are typically weaker than men, who tend to be relatively sturdy. Nonetheless, the position of women tends to outweigh that of men. The Prophet Muhammad was astonished by this reality; this reality represents God's power that has placed might be in a supposedly fragile position; conversely, Allah demonstrates fragility in areas deemed valiant". **(Amrulloh Sucipto, 7 Januari 2023)**

If the subject of Muhammadiyah education believes that the al-Hadith is a particular type of "statement" regarding the dynamics of women in Medina, this is the case. They believe that the specificity appears in the diction of the word "which lacks sense", interpreted as an attention-getting phrase and an "introduction" in conveying the social, ethical values of the community, particularly the socio-anthropological ethics of women in society. In the text of the al-Hadith, the framework for Islamic da'wah is the selection of the appropriate language, which is full of wisdom and courtesy and is also gentle. In light of this, the subject of Muhammadiyah education is confident that the choice of language serves the purpose of preserving social cohesion and stability (metacommunication).

The implication is that the institutional culture of Islamic education places a high value on polite communication between men and women as a personal representation of humanist-religious and egalitarian-moderate Muhammadiyah education. They believe in the values of civility contained in the Qur'an, such as verse 44 of Surah Thahaa and verse 125 of Surah an-Nahl. These two verses contain etiquette for when a man must treat women gently and when he must argue with women. It is easy to find egalitarian, competitive-sportsmanlike, and collaborative-collegial social relations and interactions within the Muhammadiyah educational institution to achieve academic and non-academic success. This fact validates research findings (Liu et al., 2018) if the language has implications for self-personality actions regarding gender equality; or the commodification of religion (Muttaqin, 2020).

Intriguingly, one of the MA Muhammadiyah 1 Malang teachers argued that al-Hadist's "lack of women's reason and religion" was not explicitly stipulated in an explicit requirement. The argument is that the diction of the term "lack of sense" reveals a real article, namely the limitations of praying and fasting at certain times – specifically when a woman is menstruating or giving birth. In light of this, Muhammadiyah educational institutions recognise that the al-Hadith cannot be used to legitimise generalisations of normative message provisions in all contexts. It indicates that the Islamic theological values believed to be Muhammadiyah educational subjects contain universal human values, not misogynistic values demeaning women. This axiological construction is consistent with research findings (Al-Hamdi, 2015), indicating that Islam and good governance concur that gender equality and religious tolerance are vital to continuing human life.

It is believed that "lack of sense" is the subject of Muhammadiyah education not as a reality that escapes its humanitarian provisions but as a reality that is distinct and biologically linked to women. In actuality, it is naturalistic as "something given from God" and cannot be exchanged based on women's free will. This gender consciousness originated in Muhammadiyah educational institutions as an ontological understanding. In other words, they recognise that if "lack of intelligence" is separated from women, then the nature of women must be questioned. On the one hand, they comprehend if these deficiencies are not sought to be realised or even become the primary choice of women in reality. According to them, too, these deficiencies are temporary and limited to certain aspects of worship, i.e., he cannot perform them at certain times. However, they emphasised that these deficiencies did not constitute a disability for women and that neither men nor women owned them.

Gender Religious Egalitarianism and Muhammadiyah Educational Institutions

Muhammadiyah educational institutions, which espouse progressive religious perspectives, allow women to innovate, exercise creativity, and operate within the confines of Islamic ethical principles. According to the research conducted by Salehi et al. (2020), it has been found that women hold a special status and are highly respected in Islamic traditions and the Koran. As an educational establishment grounded in Islamic principles, Muhammadiyah educational institutions adopt a contextual approach to interpreting religious texts while adhering to fundamental Islamic values such as humanism, emancipation, and monotheism. The establishment and operation of the education system are firmly anchored to a foundation of values. The suggestion is that there exists a sense of equality between males and females in the educational establishments of Muhammadiyah based on their inherent characteristics and the coherence of their reasoning and differences.

The genesis of this edifice is linked to the dedication of Muhammadiyah pedagogues to uphold Islamic theological principles in their educational pursuits. The commitment above challenges the patriarchal norms that have historically marginalised women, thereby facilitating the establishment of an educational framework that promotes gender equality. The concept of gender religious egalitarianism can describe the balance between male and female relationships based on theological values established by educational institutions affiliated with Muhammadiyah. This particular structure is employed as a paradigmatic representation of human interactions within the educational setting, which serves as the overarching framework of the educational system. The personality of the educational subject is imbued with an emancipatory awareness through the manifestation of humanist attitudes reflected in egalitarian actions rooted in theological values. It is recognised that the absence of effective management of an equitable education system poses challenges in imparting comprehension and tangible illustrations of prejudiced educational establishments. Consequently, educational institutions are being managed with an ontological foundation of revelation (qauliyah) and a dialogue with the socio-empirical dimension (qauniyah) to cultivate humanist-religious individuals who exhibit actions not influenced by gender bias.

This phenomenon stems from the inherent potential of Muhammadiyah educational subjects, specifically the capacity

to analyse and enhance their institutional framework. The educational institution is focused on cultivating individuals who are steadfastly committed to divine revelation and human rationality. The Qur'an and al-Hadith serve as the fundamental basis for educational action due to their unwavering intentions within theoretical and practical domains, spanning from theological-philosophical to rational-empirical frameworks. The individual's outlook, behaviour, and life trajectory are ultimately influenced by this framework, shaping their perception of the estuary. The theological values are integrated as ontological and axiological components within diverse educational programmes and the administration of Muhammadiyah educational establishments.

Islamic doctrine is commonly understood as an ethical-normative system designed to promote a fulfilling existence in both the present life and the afterlife. This Islamic doctrine is expected to incite humanistic and liberalistic concepts and viewpoints to challenge exploitative behaviours towards women. Several studies have identified instances of women's economic and political exploitation and oppression (Rahbani & Sharepour, 2015). Additionally, there is evidence of a culture favouring male dominance and discriminating against women (Campero & Fernandez, 2019; Hafid, 2014), as well as instances of sexual violence perpetrated against women (Davies & True, 2017). The educational subject of Muhammadiyah situates Islamic religious doctrine as an ontological egalitarian attitude to transform socio-anthropology within its educational institutions.

Women enjoy significant rights in educational institutions, particularly within the Muhammadiyah community. Despite empirical evidence, women are often marginalised and called the "second sex" in certain Islamic educational institutions. However, numerous stereotypical viewpoints underwent a significant transformation, particularly with the emergence of women's liberation from the emancipation movement. According to Myklebust's (2019) research findings, transforming the emergence of gender stereotypes rooted in cultural values poses a significant challenge. The SMA Muhammadiyah Boarding School Cilongok Banyumas has developed an educational programme that aims to promote gender alignment while also considering the inherent nature and ethical considerations of sexuality. Nevertheless, a faculty member of the educational institution expressed:

> "Schools rarely carry out activities collectively between boys and girls, except for annual activities or at the end of the semester. This activity still has a separator or separator so that it doesn't get mixed up. The reason for the separation is based on Islamic law and caution by limiting direct communication or through communication media in order to avoid actions that are prohibited by syar'I". **(Fachri Afifudin, 17 Januari 2023)**

This design is predicated on proportional interpretations of religious texts that justify the advancement of women. Muhammadiyah educational institutions are cognizant of the fact that religion is for humans and not God. Therefore, the interpretation of religious texts must take socio-anthropological realities into account to be oriented towards the good or advantage of humanity. When examining the relationship between men and women in educational institutions, they also advocate for the principles of justice and equity. In this context, the conclusion of research (Weng, 2019) that religion must be viewed as a continuum holds. Through the development of humanist and egalitarian Islamic education, we hope to foster this ethical foundation within Muslim society and civilisation. This educational concept has characteristics associated with humanist values, liberation, and transcendence, which Kuntowijoyo refers to as prophetic (due to his interpretation of QS. Ali Imran 110). However, the governance of educational institutions they determine is geared towards fostering humanist and egalitarian (non-gender-biased) religious awareness.

Based on this phenomenon of Muhammadiyah education, gender religious egalitarianism with a perspective emerges. Gender-internalised perspectives are equivalent to Islamic theology in that they produce insights and perspectives on the lives of educational subjects. If education can be

realised as an activity that instils and cultivates humanistic and egalitarian values following Islamic theology, then this perspective holds. Therefore, this attitude has implications for egalitarian relationships between men and women according to the Muhammadiyah understanding of the Islamic religion. This perspective is called Muhammadiyah gender education, which possesses the characteristics outlined below:

Figure 1. Characteristics of Gender Education of Muhammadiyah
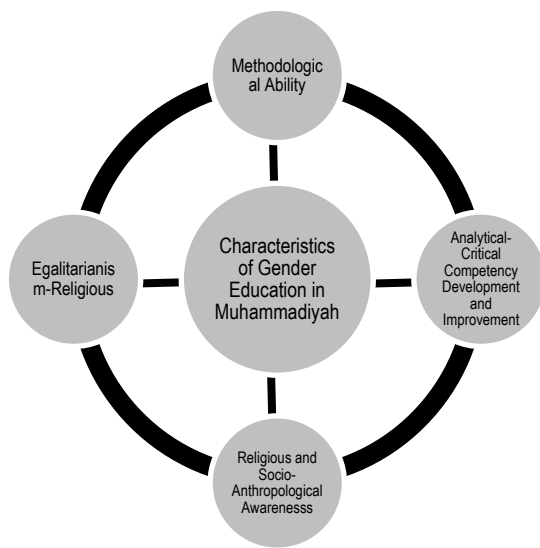
The various characteristics of Muhammadiyah gender education depicted in the figure emphasise methodological skills so that the Muhammadiyah education subject can comprehend the relationship between men and women. Therefore, he seeks to transmit not only an understanding of gender based on a particular religious perspective but also a fundamental methodological framework. Second, develop and enhance critical-analytic skills so that the subject of education is capable of predictive and idealistic reasoning when examining the gender-biased and stereotypical (discriminatory) dynamics of social interactions. This trait dismantles romantic notions about women's history during the time of the Prophet Muhammad, and third, through the essence of educational materials, cultivating religious and socio-anthropological awareness of Muhammadiyah educational subjects. Based on Islamic theological principles, these characteristics give rise to a critical perception of the socio-

anthropological reality of women. Moreover fourth, developing a religious egalitarian attitude led to the use of the Islamic religious doctrine from the Muhammadiyah perspective as a perspective or even a gender paradigmatic. These characteristics encourage education to define gender phenomena based on socio-anthropological and theological knowledge.

Based on socio-anthropological and theological awareness, religious gender egalitarianism in Muhammadiyah educational institutions becomes a perspective for framing the social phenomenon of education. This perspective has been adopted by Somalis in Columbus, Ohio (Al-Huraibi, 2022), and it has significant implications for the construction of an understanding of the diversity of society. Through a concrete system of meaning and paradigm, Muhammadiyah's educational subjects can empirically observe and investigate the phenomenon of womanhood. The expectation is that people who use a patriarchal-paternalistic system will not view women's leadership in Islamic education institutions as subordinate (Zakiyah, 2016). Cilongok Banyumas, one of the structural members of SMA Muhammadiyah Boarding School, stated:

> "The education implemented by this school respects the position of women. It means that school education wants to realize the criticality of school members for the social life of men and women. A critical attitude will produce gender awareness in the school and community while adhering to religious norms". **(Pandy Yusron, 24 Pebruari 2023)**

The Muhammadiyah gender education can be construed as a codified meaning or paradigm within an egalitarian education system, which adopts a gender perspective. The operationalisation of this approach focuses on enhancing women's status in accordance with the Qur'an and al-Hadith, within specific contexts and circumstances. The author delineates the fundamental Islamic religious norms that pertain to the interaction between genders, as well as the educational institutions and cultural practices that impact the establishment of gender equality.

According to a study by Tyrie and Beauchamp (2018), the socialisation of gender stereotypes towards children can significantly influence their liberation from gender bias. It is because Muhammadiyah education subjects are imbued with robust knowledge and religious values, including but not limited to reverence for individuals of the opposite gender and a sense of propriety in social interactions. According to Eger's (2021) research, a correlation exists between respect, shame, and comprehending the perpetuation and institutionalisation of gender inequality.

Drawing from this paradigm, the Muhammadiyah educational institution effectively challenged the patriarchal tradition perpetuating gender-based discrimination against women. Thus, the concept of gender religious egalitarianism is expressed as an epistemological construct aimed at bolstering the status of women. It has implications for enhancing the awareness of humanity and divinity within Muhammadiyah education. It is noteworthy that he possesses the ability to comprehend the well-being and contentment of the hereafter. According to Baker and Whitehead's (2016) research findings, evidence suggests that women's religiosity is on the rise within secular communities. Thus, the gender paradigm and perspective incorporated in egalitarian education engenders educational interactions characterised by compassion and temperance. The statement suggests that endeavours to cultivate and direct the human and divine capacities of Muhammadiyah's academic disciplines will be carried out effectively and efficiently.

CLOSING

The emergence of a diverse range of educational subjects within Muhammadiyah, characterised by progressiveness, moderation, egalitarianism, and the celebration of women, could shape the practice of humanistic-religious education within the institution. The paradigm above is observable in interpreting Islamic religious texts, wherein the approach often transcends the literal connotations of the text's semantic content. Muhammadiyah educational institutions implement an egalitarian approach to education that combines religious teachings (verse qauliyah) with empirical knowledge (verse qauniyah).

This approach fosters a dialogue between the two to enhance the development of a non-discriminatory religious community. The idea is to foster religious and socio-anthropological awareness of Muhammadiyah through structured educational topics. The axiological estuary of this phenomenon pertains to the reinforcement of women's position in the realm of education, which is characterised by humanistic-religious and egalitarian-moderate values. It is founded on prophetic values that embody humanist, liberalist, and transcendental attitudes. The theological values constructed by Muhammadiyah educational institutions establish the proportionality of the relationship between men and women, as evidenced by the estuary. The term utilised by scholars to describe this framework is "gender religious egalitarianism."

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