

GENDER ANALYSIS IN ULAMA CADRE REGENERATION EDUCATION AT UIN ANTASARI: A REVIEW OF THE HARMOS MODEL

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Abstract. Ulama education has a strategic role in forming religious leaders who not only master religious knowledge but are also able to respond to the development of the times. The Special Ulama Program (PKU) at UIN Antasari Banjarmasin is one of the efforts to regenerate ulama, but the aspect of gender equality in its implementation is still rarely studied. This study aims to analyze gender equality in PKU using the Harmos gender analysis model which includes aspects of access, participation, control, and benefits. The research method used is qualitative with data collection techniques through interviews, observations, and documentation. The results show that although formal access to the program is open to men and women, there are still disparities in participation and control. Men are more dominant in academic and religious leadership roles, while women tend to be limited to the education sector. Structural and cultural barriers are the main factors that influence these differences. Therefore, affirmative policies and leadership training are needed for women so that they can contribute more widely to the world of ulama. This research contributes to gender studies in Islamic education and provides recommendations for the development of a more inclusive and gender-responsive ulama education program.

Keywords: gender analysis; ulama education; gender equality; harmos model

I. INTRODUCTION

Education is very important in building quality human resources, including in the context of the regeneration of the ulama [1]. In the modern era, the challenges for scholars are increasingly complex, including a deep understanding of Islamic teachings, as well as the ability to respond to scientific and technological developments [2]. In this context, ulama education in higher education is becoming increasingly important to ensure that scholars have relevant competencies and can answer the needs of the community.

The Special Program for Ulama (PKU) organized by the Faculty of Ushuluddin and Humanities UIN Antasari Banjarmasin is one of the concrete efforts in producing scholars who not only master religious science but also have broad insight into various disciplines (UIN Antasari, 2023). Since its inception in 2005, this program has experienced significant development, both in terms of curriculum and number of participants. However, in-depth studies on gender equality aspects in the implementation of this program are still limited, so it requires further attention.

Gender analysis in scholarly education is important because education is often influenced by social and cultural norms that can create a gap between men and women [3], [4]. In many Islamic educational institutions, women often face limitations in access, participation, control, and benefits compared to men [5]. Therefore, this study focuses on how gender equality is implemented in the Special Program for

Ulama and how it impacts students, managers, and alumni of this program.

This study aims to examine the access and opportunities of female students in this program, as well as the extent to which they can actively participate in the learning and decision-making process. The gender analysis in this study uses the Harmos model. The Harmos model is one of the approaches in gender analysis developed in Nuril Huda's dissertation [6]. This model is a modification of the Harvard and Moser model gender analysis [7]. This model aims to analyze gender inequality in various aspects of life, especially in education and public policy. The Harmos model consists of four main aspects, namely access, participation, control, and benefits. In addition, this study also seeks to identify structural and cultural constraints that still limit the control and benefits obtained by female students in this program. By understanding gender dynamics in PKU, it is hoped that the results of this study can provide recommendations to increase equality in ulama education. Thus, this study contributes to filling the literature gap on Islamic education from a gender perspective and becomes a consideration for policymakers in developing a more inclusive and equitable ulama education program.

The Harmos model is one of the approaches in gender analysis developed in Nuril Huda's dissertation [6]. This model is a modification of the Harvard and Moser model gender analysis. The Harvard model emphasizes the analysis of gender-based division of labor and access and control over

resources in society, focusing on productive, reproductive, and social roles [8]. Meanwhile, the Moser Model is more oriented towards gender planning in development by differentiating between practical (such as basic services) and strategic (such as equality of rights) needs [9]. Both models help understand the impact of development on men and women and design more gender-inclusive policies [7], [10]. The Harnos Model is an approach that combines the Harvard Model and the Moser Model in gender analysis. This model is used to understand the role of gender in development by combining the advantages of both approaches. This model aims to analyze gender inequality in various aspects of life, especially in education and public policy. The Harnos model consists of four main aspects, namely access, participation, control, and benefits [6].

The access aspect in the Harnos model focuses on the opportunities that men and women have to obtain the same resources in various fields. In the context of education, access can be interpreted as the opportunity given to men and women to get an equal education. If access to education is unequal, there will be a gender gap that hinders social and economic development. Participation in the Harnos model refers to the active involvement of men and women in the decision-making process. This participation can be in the form of involvement in organizations, public policies, or the education system. Participation can be divided into two types, namely quantitative participation (the amount of involvement of men and women) and qualitative participation (the role of men and women in decision-making). The control aspect in the Harnos model is related to mastery or authority in making decisions. Control is not only limited to the ownership of resources but also includes a person's influence in determining the policy and direction of a program or institution. If women have access and participation but do not have control in decision-making, then gender equality has not been fully achieved. The benefits in the Harnos model refer to the outcomes or impacts that men and women have obtained from policies or programs that have been implemented. These benefits can be in the form of increased welfare, better job opportunities, and improved quality of life. By ensuring that the benefits of the program are felt by all parties fairly, the Harnos model can be an effective gender analysis tool to achieve equality in various fields [6], [11].

II. RESEARCH METHODS

This research applies a qualitative approach. Data collection was carried out through in-depth interviews with implementers, lecturers, and program participants, observation, and documentation. To analyze the data, the Harnos gender analysis model framework was used which includes four main aspects: access, participation, control, and benefits. Data analysis was carried out using descriptive analysis techniques according to Miles and Huberman, which included the stages of data reduction, data presentation, and conclusions drawn.

III. RESULT AND DISCUSSION

This study aims to analyze gender equality in the implementation of the PKU program at UIN Antasari using the Harnos model approach. The Education of the Special Ulama Program (PKU) at the Faculty of Ushuluddin and Humanities UIN Antasari Banjarmasin is an effort to regenerate ulama with an academic approach. This program aims to produce young scholars who have a deep understanding of religion as well as broad scientific insight. Based on research, the implementation of PKU has been running effectively with a curriculum that combines regular education and dormitory-based education. Students are given full scholarships and get intensive learning, both in academic aspects and religious practices such as halaqah, tahfiz Al-Qur'an, and da'wah.

Based on the Harnos gender model, this study found that female students have equal access to male students in the Special Program for Ulama (PKU). The admission selection is not based on gender, but on the fulfillment of academic criteria and pesantren educational background. However, in terms of involvement, male students are more active in da'wah and leadership activities than female students. Cultural factors and social expectations are still an obstacle for women to play a wider role in the religious field. In terms of control and decision-making, the results of the study show that leadership in PKU is still dominated by men, both in program governance and in policymaking. Although women participate in program management, their involvement is still limited, especially in strategic positions. This condition reflects that gender equality in Islamic education leadership still faces various challenges that need to be overcome. The benefits obtained by students from this program are quite large, including improving knowledge, spirituality, and social skills. PKU graduates have contributed in various sectors, such as education, da'wah, and politics. However, data shows that male alumni are more active in the public sphere, while female alumni tend to contribute to the field of education or local religious communities. Secara keseluruhan this study shows that the Special Ulama Program (PKU) at the Faculty of Ushuluddin and Humanities UIN Antasari Banjarmasin officially provides equal access for men and women, with both genders having equal opportunities in selection and scholarships. However, in practice, men are more dominant in academic leadership roles, such as halaqah coordinators and discussion leaders. Male alumni are also more likely to achieve strategic positions in religious institutions and have careers as lecturers, caregivers of Islamic boarding schools, and organization leaders, while female alumni are more likely in the education sector. Although their competencies are equal, women face cultural barriers to achieving leadership positions in the world of ulama.

The results of this study reinforce the findings expressed by Nurhidayah and Nurhayati (2020) which show that gender bias and stereotypes in various forms of communication still exist in Islamic educational institutions [12]. This finding is also in line with the research of Antasari, et al (2022) which reveals the low commitment of the academic community of Islamic universities to the implementation of gender-responsive policies [13]. In addition, the results of the

research of Zahidah, et al. (2023) reinforce this finding by stating that although the understanding of gender inequality is quite good, the concept and role of gender have not been fully internalized among UIN Antasari students [14]. This condition is similar to our findings which show that there is a difference in the role of female and male PKU alumni in society, where the role of female alumni tends to be more limited, especially for those who are married and have children.

The results of the interviews revealed the fact that some of the female alumni chose to stay at home as housewives. This situation illustrates the social reality of women in Indonesia who are still facing the domination of a deep-rooted patriarchal culture. These values have even been embedded in women's mindsets, so they tend to accept limitations in their movement space and consider limitations in their movement space as natural. Of course, this is contrary to the goals of PKU and the ideals of gender equality.

The strength of this research lies in a comprehensive gender approach in analyzing the access, participation, control, and benefits received by male and female students at PKU. Data obtained from students, managers, and alumni provides a comprehensive picture of the role of gender in the program. This approach allows for more in-depth analysis than studies that focus only on academic aspects.

However, this study has limitations, such as the absence of a direct comparison with PKU in other universities, so the results cannot be generalized. In addition, the lack of quantitative analysis of alumni participation in academia and religion, as well as the lack of exploration of broader social and cultural factors, reduce clarity regarding the gender gap.

The practical implication of this study is the need for leadership training for women in PKU so that they are better prepared for leadership roles in society. Policies that support women in academic and religious leadership also need to be strengthened, for example through affirmative regulations in the selection of *halaqah* leaders and academic forums. This step is expected to reduce the gender gap.

Theoretically, this study supports the gender theory that structural constraints still affect women's roles even though there is no explicit discrimination [15], [16]. These findings also prove that the gender analysis Harnos model is effectively used to research Islamic-based education and gender inequality in religious institutions. This model examines how access to resources (such as education and leadership positions), participation in activities, and control over important decisions are differentiated by gender. Thus, the Harnos model can identify differences in opportunities and outcomes experienced by male and female PKU participants.

Further research is suggested to compare PKU at UIN Antasari with PKU at other universities to find out whether this gender inequality pattern is universal or contextual. In addition, a more in-depth study of the social and cultural barriers faced by female alumni, as well as the public's perception of women as scholars, needs to be carried out to provide a more complete picture. Finally, a quantitative analysis of the impact of PKU on gender equality could be the

focus of further research, with a survey of alumni to measure the extent to which they access religious leadership positions.

IV. CONCLUSIONS

This study reveals that although the Special Ulama Program (PKU) at UIN Antasari Banjarmasin provides relatively equal access for male and female students, there are still disparities in active participation, control, and benefits obtained. Although female students have the same opportunities to participate in programs, they still face cultural barriers that limit their leadership roles, both in the academic and religious spheres. Male alumni tend to dominate more strategic positions, while female alumni contribute more in the education and community sectors, or choose to be housewives, especially for those who are married and have children, despite having equal competencies. These findings suggest that efforts to achieve equality become difficult if women themselves allow patriarchal culture to continue to limit their space of movement. Efforts to increase gender equality in ulama regeneration education require policies that support the role of women in academic and religious leadership. Gender equality does not only depend on women's readiness but also on changing men's perspectives on women's leadership. In addition, leadership training for female students needs to be strengthened so that they are ready to compete in society. Gender education programs for male students can help overcome cultural resistance. Further research on social and cultural barriers and the impact of PKU on gender equality can help design more inclusive and equitable policies.

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