

**GENDER SEGREGATION IN THE SALAFIYAH SIMBANGKULON
FOUNDATION BUARAN PEKALONGAN DISTRICT**

(Living Qur'an Study With a Sociology of Knowledge Approach)



THESIS

Submitted to Ushuluddin and Humanities Faculty in Partial Fulfillment of
the requirements for the Degree of S-1 of Islamic Theology on
Al-Qur'an Science and Interpretation Departement

By:

Dessy Muallifah Amir

NIM: 1704026081

**USHULUDDIN AND HUMANITIES FACULTY
STATE ISLAMIC UNIVERSITY WALISONGO SEMARANG**

2021

DECLARATION OF AUTHENTICITY

The undersigned below:

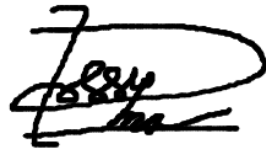
Name : Dessy Muallifah Amir
NIM : 1704026081
Major : Al-Quran Science and Interpretation
Title of Thesis :

”GENDER SEGREGATION IN THE SALAFIYAH SIMANGKULON FOUNDATION BUARAN PEKALONGAN DISTRICT (Living Qur’an Study With a Sociology of Knowledge Approach).”

I am, at this moment, declare that my thesis is the result of my work. No work has ever been submitted for obtaining a bachelor’s degree in a tertiary institution in another educational institution. Knowledge obtained from research results, publication, or not yet published, the source of which is explained in the writings and bibliography.

Semarang, May 25th 2021

Declarator



Dessy Muallifah Amir

NIM: 1704026081



**KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI WALISONGO SEMARANG
FAKULTAS USHULUDDIN DAN HUMANIORA**

Kampus II Jl. Prof. Dr. Hamka Km.1, Ngaliyan-Semarang Telp. (024) 7601294
Website: www.fuhum.walisongo.ac.id; e-mail: fuhum@walisongo.ac.id

SURAT KETERANGAN PENGESAHAN SKRIPSI

Nomor: B-1614a/Un.10.2/D1/ DA.04.09.e/07/2021

Skripsi di bawah ini atas nama:

Nama : **DESSY MUALLIFAH AMIR**
NIM : 1704026081
Jurusan/Prodi : Ilmu Al-Quran dan Tafsir
Judul Skripsi : **GENDER SEGREGATION IN THE SALAFIYAH SIMBANGKULON
FOUNDATION BUARAN PEKALONGAN DISTRICT (LIVING QUR'AN
STUDY WITH A SOCIOLOGY OF KNOWLEDGE APPROACH)**

telah dimunaqasahkan oleh Dewan Penguji Skripsi Fakultas Ushuluddin dan Humaniora Universitas Islam Negeri Walisongo Semarang, pada tanggal **10 Juni 2021** dan telah diterima serta disahkan sebagai salah satu syarat guna memperoleh gelar Sarjana dalam ilmu ushuluddin dan humaniora.

NAMA	JABATAN
1. Mundhir, M.Ag.	Ketua Sidang
2. Dr. Zainul Adzfar, M. Ag	Sekretaris Sidang
3. Dr. H. Hasyim Muhammad, M.Ag	Penguji I
4. Mokh. Sya'roni, M.Ag.	Penguji II
5. Dr. H. Moh. Nor Ichwan, M.Ag	Pembimbing I
6. Dr. H. Sukendar, M. Ag, M.A	Pembimbing II

Demikian surat keterangan ini dibuat sebagai **pengesahan resmi skripsi** dan dapat dipergunakan sebagaimana mestinya

Semarang, 23 Juli 2021

an. Dekan

Wakil Bidang Akademik dan Kelembagaan



**GENDER SEGREGATION IN THE SALAFIYAH SIMBANGKULON
FOUNDATION BUARAN PEKALONGAN DISTRICT**

(Living Qur'an Study With a Sociology of Knowledge Approach)



THESIS

**Submitted to Ushuluddin and Humanities Faculty in Partial Fulfillment of
the requirements for the Degree of S-1 of Islamic Theology on
Al-Qur'an Science and Interpretation Departement**

By:

Dessy Muallifah Amir

NIM: 1704026081

Semarang, May 25th 2021

Approved by:

Advisor I

Advisor II

Dr. H. M. Nor Ichwan, M.Ag

H. Sukendar, M. Ag., M. Hum., PhD

NIP. 197001211997031002

NIP. 197408091998031004

ADVISOR APPROVAL

Lamp : One (1) copy
Page : Thesis Text Approval

To
The Student Council of Ushuluddin and Humanities Faculty
Walisongo Islamic State University Semarang
In Semarang

Assalamu 'alaikum wr.wb.

I inform that I have given guidance, briefing, and correction to whatever extent necessary of the following thesis:

Name : Dessy Muallifah Amir
NIM : 1704026081
Major : Al-Qur'an Science and Interpretation

Title of Thesis: **GENDER SEGREGATION IN THE SALAFIYAH SIMBANGKULON FOUNDATION BUARAN PEKALONGAN DISTRICT (Living Qur'an Study with a Knowledge Sociological Approach)**

As a result, we have agreed to it and request that it be submitted and be tested immediately. Thank you for your attention.

Wassalamu 'alaikum wr.wb.

Semarang, May 25th 2021


Advisor I



Dr. H. M. Nor Ichwan, M. Ag

NIP. 197001211997031002

Advisor II



Dr. H. Sukendar, M. Ag., M. Hum

NIP. 197408091998031004

MOTTO

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۗ ذَٰلِكَ أَرَادَ اللَّهُ بِهِنَّ أَنْ يَكُنَّ حَيِّرًا لِمَا يَصْنَعُونَ - ٣٠

Speak to men of Faith, that they make keep their eyes, and have their privates. That's more holy to them. Truly, god knows what they do.

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۗ الآية

٣١ -

And say unto the women of faith, that they keep their eyes, and keep their privates, and show not their ornaments, only those that are (common) seen.

(An-Nur/24:30-31)

DEDICATION

The thesis is dedicated to:

My dear parents; Mrs. Muniroh and Mr. Aminudin, thanks for your uncountable prayers, efforts and supports along my life journey, especially in reaching my educational achievements.



My beloved brothers and sisters

Thank's for your support and for always be there for me



My lectures and my teachers, especially both of my thesis advisors, are
Dr. H. M. Nor Ichwan, M.Ag. and H. Sukendar, M. Ag., M. Hum., PhD



My classmates, FUPK 13, love you all, and thank you for our support and sweet experients.



All of my senior and friends, who have given me advice, support, and love

TRANSLITERATION

English transliteration system International version.¹

1. Single Consonant

Arabic	Written
ب	B
ت	T
ث	ṯ
ج	J
ح	ḥ
خ	Kh
د	D
ذ	Ḍ
ر	R
ز	Z
س	S
ش	Sy
ص	ṣ
ض	ḍ
ط	ṭ

¹ The team of compiling the thesis, *Pedoman Penulisan Skripsi Fakultas Ushuluddin dan Humaniora*, (Fakultas Ushuluddin dan Humaniora UIN Walisongo, 2020), p. 980103

ظ	Z
ع	'
غ	G
ف	F
ق	Q
ك	K
ل	L
م	M
ن	N
و	W
هـ	H
ء	'
ي	Y

2. Double Consonant

Double consonant, including *syaddah* is written double.

For example: عَلَّمَ written 'allama.

3. Ta' Marbutah (ة) at the End of Word

- Ta' Marbutah* (ة) at the end of a word with *sukun* is written as 'h,' except Arabic words used as Indonesia words, such as salat and zakat.

For example, دَعْوَةٌ is written as *da'wah*.

- b. *Ta' Marbutah* (ة) followed by ال, but recite as *sukun* must be written as h.

For example, حُجَّةُ الْبَالِغَةِ is written as *hujjah al-bāligah*.

- c. *Ta' Marbutah* (ة) followed by ال, but recite as *sukun* must be united as t.

For example, حُجَّةُ الْبَالِغَةِ is written as *hujjatul al-bāligah*.

4. Vowel

a. Short Vowel

-----َ-----	<i>Faṭḥah</i>	Written	A
-----ِ-----	<i>Kasrah</i>	Written	I
-----ُ-----	<i>Ḍammah</i>	Written	U

كَتَبَ	<i>Faṭḥah</i>	Written	<i>Kataba</i>
قُتِلَ	<i>Kasrah</i>	Written	<i>Qutila</i>
يَرْفَعُ	<i>Ḍammah</i>	Written	<i>Yarfa'u</i>

b. Long Vowel

Long vowel (*maddah*) written as *huruf* and stripe (-) above it.

Fathah + alif عَالِيَةٌ	Written	\bar{A} <i>'āliyyah</i>
Fathah + ya' mati تَمَنَّى	Written	\bar{a} <i>tamannā</i>
Kasrah + ya' mati	Written	\bar{I} <i>Khabīr</i>

حَمِيرٌ		
Ḍammah + ya' mati	Written	<i>ū</i> <i>Lugūb</i>
لُعُوبٌ		

c. Double Vowel

Fathah + ya' mati	Written	<i>Ai</i> <i>Wailakum</i>
وَيْلَاكُمْ		
Fathah + wawu mati	Written	<i>Au</i> <i>Naum</i>
نَوْمٌ		

d. Consecutive Short Vowels in One Word separated with the Apostrophe

أَشْكُرُ	Written	<i>A'asykuru</i>
لَعْنَكُمْ	Written	<i>La'in kafartum</i>

5. Article Alif + Lam (ال)

a. Followed by *huruf Qamariyyah* is written as *al* and separated by a stripe (-)

الْفُرْقَانُ	Written	<i>Al-Furqān</i>
الْعِبَادُ	Written	<i>Al-'ibād</i>

b. Followed *huruf Syamsiyyah* is written as a formula separated by a stripe (-)

السِّيَارَة	Written	<i>As-Sayyārah</i>
الذِّكْر	Written	<i>Aẓ-Ẓikr</i>

6. Word as Part of Phrase or Sentence

It is written as an actual formula

لَدَى الْبَابِ	Written	<i>Lada al-bāb</i>
أَهْلُ الْكِتَابِ	Written	<i>Ahl al-Kitāb</i>

ACKNOWLEDGES

Thanks to researchers, give gifts to Allah SWT, who has bestowed taufiq and his personal life so that the writing of this thesis can be completed. Prayer and greetings poured out on the Lord of the universe, the great prophet Muhammad SAW, and his family, his friends, and followers who had led humankind to his path.

Happines for researchers, because of duty and responsibility to complete the study of strata 1 (S1) in the Qur'an Science and interpretation department of Ushuluddin faculty and Humanities UIN Walisongo Semarang can be well a commplished, under the thesis title: **“GENDER SEGREGTION IN TH SALAFIYAH SIMBANGKULON FOUNDATION BUARAN PEKALONGAN DISTRICT (Study Living Qur'an with a Sociology of Knowledge Approach).”**

The reseacher realizes that the preparation of this thesis cannot be separated from the help of various parties, so on this occasion, with humility respect. For this reason, the authors thanks to:

1. Mr. Prof. Dr. H. Imam Taufiq, M.Ag., Rector of UIN Walisongo Semarang, his staff, and his elements.
2. Mr. Dr. H. Hasyim Muhammad. M.Ag., Student Council of the Faculty of Ushuluddin and Humanities UIN Walisongo Semarang.
3. Mr. Mundhir, M.Ag., as chairperson of the Department of Al-Qur'an Science and Interpretation, Faculty of Ushuluddin and Humanities and Mr. M. Sihabudin, M.Ag., as Secretary of the Department of Al-Qur'an Science and Interpretation Walisongo State Islamic University Semarang which has given permission and support in this thesis.
4. Mr. Dr. H. M. Nor Ichwan, M.Ag., and Mr. H. Dr. Sukendar, M. Ag., M. Hum., PhD Supervisor I and Supervisor II who are spend their time,

energy, and thoughts to provide guidance and direction in the preparation of this thesis.

5. Mrs. Hj. Sri Purwaningsih, M.Ag., is the guardian of the lecturer who is always patient in directing, guiding, and supporting the lectures and writing of this thesis. Thank you also for your patience in listening to and guiding the Al-Qur'an memorization as one of the requirements for registering Munaqosyah.
6. All the lectures at the Faculty of Ushuludiin and Humanities Special Program (FUPK) who always teach various sciences and support in completing this thesis, especially to Mrs. Hanik Rosyidah, M.Ag., and Mr. Dr. Zainul Adzfar, M.Ag., who has been patient in guiding and providing knowledge about the Living Qur'an which the author uses as a research model in this thesis.
7. All the lecturers of the Faculty of Ushuluddin and Humanities of the State Islamic University of Walisongo Semarang who have been patient and sincere in providing their knowledge to the author, and all staff of the Faculty of Ushuluddin and Humanities; thank you for providing good service.
8. Library leaders of the Faculty of Ushuluddin and Humanities, Central Library of the State Islamic University of Walisongo Semarang and their staff who have granted permission for library services and provided facilities in the preparation of this thesis.
9. Mrs. Muniroh and Mr. Aminudin, beloved parents who prayed for me at all times, convinced and supported the author in various conditions and situations, which is always the place to share all the challenges in working on the thesis. Not to forget my beloved brother Kamilul Husni Amir, who always patiently accompanied and supported me in completing this thesis. All extended families, especially Bunda Mutiaroh, Mr. Abdul Syukur and my younger siblings. Mella Fauziyah Qurroh, Syifa Najiha Qurroh,

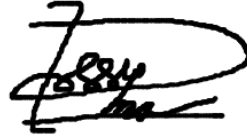
Wildan Ilmi Musyafa Amin, and Akhlish Wafa al-Amin, who have given their prayers and support so that this thesis can be completed.

10. Mr. Drs. Misron Agus, as the Chairman of the Salafiyah Simbangkulon Foundation who has returned me to do research at the beloved Foundation, as well as for all the informants who have helped me in obtaining various information to complete this thesis, especially to Yai Nurul Haq, Lc, M, Pd.I., who has been willing to be the main informant in this thesis.
11. To Izza Ulinnuha, who has patiently listened to the writer's complaints, supported, and accompanied the process of completing this thesis. To fellow alumni, friends in the Village of Simbangkulon, and all friends who have helped run this thesis research, thank you for being willing to put in your time and energy.
12. To IAT 2017 friends and my great family of FUPK, especially FUPK-13, and my KKN family of 118, who have provided support and pray to complete this thesis. Thank you for being part of my family in Semarang, giving love, providing experiences, and inspiring me in my life.
13. Nyai Nur Azizah, AH., who tirelessly advised and prayed for her students. To Gus Khotibul Umam, S. Pd.I., who has permitted me to do research, and my entire family at PPMQA, especially Ms. Shofi, Ms. Farida, and Simbah Muna, who helped me, patiently listened to what I told you, and advised me to complete this thesis.
14. For all parties who have helped directly or indirectly in the completion of this thesis, which I cannot name one by one. Syukron, Jazakumullah ahsanal Jaza.

In the end, this thesis is finished. However, the author realizes that the writing of this thesis is far from perfect. Therefore, the authors ask for constructive criticism and suggestions as a correction for the writing of further scientific papers.

Semarang, May 25th, 2021

Author

A handwritten signature in black ink, appearing to be 'Dessy Muallifah Amir', enclosed within a large, stylized, hand-drawn oval or loop.

Dessy Muallifah Amir

NIM: 1704026081

Table of Contents

DECLARATION OF AUTHENTICITY	ii
DEDICATION.....	vii
TRANSLITERATION.....	viii
ACKNOWLEDGES.....	xiii
ABSTRAK	xx
CHAPTER I.....	1
PRELIMINARY.....	1
A. Background.....	1
B. Research Questions	5
C. Research Objectives	5
D. Research Benefits	6
E. Literature Review.....	6
F. Theoretical Framework.....	11
1. Sociology of Knowledge Theory	11
2. Sociology of Knowledge Method.....	12
G. Research Methods	13
1. Type of Research.....	14
2. Data Source	15
3. Research Location	16
4. Technique of Data Collection.....	16
5. Data Analysis	17
H. Writing Systematic.....	18
CHAPTER II.....	21
Gender Relations in Islamic Theology and Gender Segregation.....	21
A. Types of Gender relations	21
1. Gender Relation in Islamic Theology.....	21

2. Gender Relation in Cosmology	23
3. Gender Relations in Islamic Discourse	24
B. Gender Segregation.....	26
1. Definition of Gender Segregation	26
2. Basis of Gender Segregation	28
3. Types of segregation	28
C. The Existence of Gender Segregation Factors.....	31
CHAPTER III	33
Gender Segregation at the Salafiyah Simbangkulon Foundation with the Surrounding Socio-Structural Conditions.....	33
A. Salafiyah Simbangkulon Foundation	33
B. Socio-Cultural Conditions around the Salafiyah Simbangkulon Foundation	38
C. Gender Segregation Practices at the Salafiyah Simbangkulon Foundation 40	
1. Institution at the Salafiyah Simbangkulon Foundation	41
2. Understanding the Terms of “SALAFIYAH”	47
3. Literacy References at the Salafiyah Simbangkulon Foundation in Understanding Gender Relations	48
CHAPTER IV.....	58
Gender Segregation as a Way to Maintaining the Traditions of the Predecessor Scholars	58
A. The Reason and Expectations from Gender Segregation at the Salfiyah Simbangkulon Foundation	58
1. The Practices of Gender Segregation at the Salafiyah Simbangkulon Foundation	58
2. The Reason of Gender Segregation at the Salafiyah Simbangkulon Foundation	62
3. Expectations from gender segregation in the Salafiyah Simbangkulon Foundation	64
B. The meaning of gender segregation at Salafiyah Simbangkulon Foundation	65

CHAPTER V 72
CLOSING 72
 A. Conclusion..... 72
 B. Recommendation 73
 C. Closing..... 74
BIBLIOGRAPHYxxi
INTERVIEW GUIDELINES.....xxvi
DOCUMENTATION..... xxx
INTERVIEW PICTURExxxiii
CURRICULUM VITAE..... xxxiv

ABSTRAK

Gender segregation is usually done in schools that are still within the scope of Islamic boarding schools. That contrast with the Salafiyah Simbangkulon Foundation, which not within the boarding school environment. Usually, segregation is applied when children enter MTs stage, while in Salafiyah Simbangkulon Foundation, segregation is carried out from children entering RA school. This paper will discuss how is the practices of gender segregation in Salafiyah Simbangkulon Foundation and what is the meaning of gender segregation in the Salafiyah Simbangkulon Foundation. The researcher uses the Living Qur'an method with sociology of knowledge approach in analyzing the data. First, their understanding of gender segregation is based on QS. Al-Ahzab verse 53 relates to the word "hijab". The word "hijab" is attracted by the fact that there are boundaries between men and women in carrying out daily activities, including in education. From that understanding, they implemented it by holding gender segregation at the Salafiyah Simbangkulon Foundation. Gender segregation is applied to student and teacher. Between male and female student different classes and also different building that far enough away. Existing facilities and regulations assist the practice of gender segregation in the Salafiyah Simbangkulon Foundation. Second, Gender segregation has several meanings based on the Sociology of Knowledge approach. The objective meaning of gender segregation is that gender segregation itself is an obligation or routine that students and employess of the Foundation must carry out. The expressive meaning of gender segregation at the Salafiyah Simbangkulon Foundation, among others: to minimize the relationship between the opposite sex, professional in organization, not daring to have a relationship with the opposite-sex (dating). The documentary meaning of gender segregation at the Salafiyah Simbangkulon Foundation itself ia a form of preservation of the tradition of previous scholars, wherein Simbangkulon there used to be a very famous Islamic Boarding schools and was founded by Kyai Amir Idris. The existence of gender segregation also causes several adverse impacts as well as positive impacts for students studying at the foundation.

Keywords: gender, segregation, Living Qur'an, sociology of knowledge

CHAPTER I PRELIMINARY

A. Background

Pekalongan is one of the regencies in Central Java, which is known as the city of students. There are many Islamic boarding schools, majlis, and other religious institutions. There is one educational institution consisting of the Raudlatul Athfal (RA) stage to the Madrasah Aliyah (MA) stage.¹ The name of this educational institution is the Salafiyah Simbangkulon Foundation, which is located in Buaran Pekalongan District. This Foundation was founded by Kyai Bakri, who previously only held recitation or teaching for men only. Over time, many women also wanted to attend the recitation. Finally, Kyai Bakri, together with other Kyai-Kyai took the initiative to establish a formal school.²

Starting from that recitation, this Foundation was founded. So that in the education system there are several Salafi traditions that are still being preserved. Classical books usually taught in Islamic Boarding Schools are also used as *mulok* lessons in this Foundation. Among these books, among others: jurumiyah, imriti, alfiyah, balaghoh, faroidl, taqrib, and other books. Another activity is prayer together. Every morning, the students are gathered in the yard of their respective school buildings before carrying out the teaching and learning process. This group prayer activity is held in different places according to the stages of the school.

Another tradition also exists during the month of Ramadhan, where the Salafiyah Simbangkulon Foundation holds a *ngaji posonan* with a different book every day. The students leave at eight am and are sent home after the Posonan recitation is finished. From some of the Salafi activities or traditions mentioned above. There is one Salafi tradition that is still maintained, namely the separation

¹ Imas Sunaria, dkk. *Sistem Informai Wisata Religi Islam Kabupaten Pekalongan Berbasis Android*, Jurnal Surya Informatika, Vol.9, No.1, November 2020, p.11

² Result of Interview with Drs. Misron Agus, as Chairperson of the Salafiyah Simbangkulon Foundation on September 27th, 2020 at 08:49 a.m

of classes specifically for men and women or it can be called gender segregation.³ Class separation is also carried out by distinguishing between male and female buildings which is pretty far away.⁴

Usually, gender relations in the Islamic perspective do not distinguish between men and women, and there is also no separation, both in terms of rights and obligations. That is similar to what is written in the book *The Tao of Islam* by Sachiko Murata, which explains that masculinity and femininity at the human level each have positive and negative sides, complementing each other. The essence of the purpose of human life, both male and female, is to become a *kamil* human being, namely a human who can unite the divine side of *jamal* and *jalal* into *kamal* (perfect).⁵ In the Qur'an, it is mentioned simultaneously between the words *mukminūn* and *mukmināt*, as well as *assholohin* and *assholihāt*.

However, the concept of gender equality is uniquely understood among Salafiyah Simbangkulon Foundation Buaran District Pekalongan. The Salafiyah Simbangkulon Foundation has formal regulations and social ethics that distinguish gender differences. Salafiyah Simbangkulon Foundation has educational institutions ranging from RA (Raudlatul Athfal) to MA (Madrasah Aliyah). Salafiyah Simbangkulon Foundation always labels the institution with the name "salafiyah", which is defined as followers of the salaf scholars.

Gender segregation is based on the word of Allah in QS.Al-Ahzab:53

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرِ نَظِيرِينَ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذَى النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ

³ Nadzifatul Mu'tamiroh, *Implementasi kebijakan Segregasi Kelas Berbasis Gender di SMPI Al-Ma'arif 01 Singosari*, TESIS Pascasarjana Universitas Muhammadiyah Malang, 2018, p. 5

⁴ Result of Interview with M. Faiqul Humam, as Chair of The Ikatan Mahasiswa Alumni Simbangkulon (IKMAL EL-SIMBANY) y.2020-2021 on February 15th, 2021 at 14:05 p.m

⁵ Murata, Sachiko, *The Tao of islam: Kitab Rujukan tentang Relasi Gender dalam Kosmologi dan Teologi Islam*, terj. Rahmani astuti and M.S. Nasrullah, (Bandung: Mizan, 2004), p.10

لَقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤَدُّوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا

“O you who believe, do not enter the Prophet’s houses unless you are allowed to eat without waiting for the cooking time (for the food), but if you are invited, then come in and when you finish eating, go out without prolonging the conversation. Surely this will disturb the Prophet, and the Prophet will be ashamed of you (to send you out), and Allah is not ashamed (to explain) what is true. If you ask for something (necessity) from them (the Prophet’s wives), then ask behind the veil. Such a way is purer for your hearts and theirs. And you must not offend the Prophet (s) and (also) not marry his wives forever after he died. Indeed, that action is very big (sin) in the sight of Allah. “(QS. Al-Ahzab/33:53)

According to the information from Kyai Nurul Haq, this verse is the basis for the Salafi tradition of separating men and women at the Salafiyah Simbangkulon Foundation because it explains that if the *Sahabat* need something from the Prophet’s wives, the *Sahabat* is allowed to ask them through the back of veil/*satir*. That is why men and women must have boundaries in their interactions and be separated from one another.⁶ In the book of *sulam at-taufiq* it is also explained, that we are encouraged to guard ourselves against immoral actions from minor things in the form of views.⁷ That is in line with what is mentioned in succession in the QS.An-Nur verses 30-31, that men and women are ordered to guard their views.⁸

In fact, gender segregation has often been carried out in schools that are still closely related to Islamic boarding schools. Among these cottages is the Darul Huda Mayak Tonatan Islamic Boarding School, Ponorogo, East Java, and the Walisongo Islamic Boarding School. It is carried out from the Madrasah

⁶ Result of Interviews with Mr. Nurul Haq, Lc, M.Pd.I, as one of the Lecturers and Dzuriyyah from the Founder of the Salafiyah Simbangkulon Foundation, on September 26th, 2020 at 21:00 p.m. See the Ibnu Katsir Tafseer, Volume 3, p.451, Printed by DKI, Beirut, Lebanon.

⁷ Dini Damayanti, Fitria Rismaningtyas, *Pendidikan Berbasis Responsif Gender sebagai Upaya Meruntuhkan Segregasi Gender*, Jurnal Analisa Sosiologi, January 2021, No.10, p.65

⁸ Novi Sumaeya, *Nilai-Nilai Pendidikan Akhlak dalam Al-Qur’an Surat An-Nur ayat 30-31*, Thesis of Islamic Religious Education Program, Faculty of Tarbiyah and Teacher Training, IAIN Salatiga 2018, p.66-67. See also Ibn Katsir Tafseer, Volume 3, p.254-255, Printed by DKI, Beirut, Lebanon.

Tsanawiyah (MTs) and Madrasah Aliyah (MA) stages. While in non-formal activities, it is applied in the recitation of the Qur'an and the *Kitab Kuning*. The application of segregation is also carried out in physical and non-physical aspects. In the physical aspect, these two lodges differentiate between institutions in formal schools, and non-physical aspects, starting from dormitories, learning classes, organizational structure, extra activities, and others, differentiating between men and women.⁹ Apart from these two lodges, there are still many other lodges that apply a gender segregation system.

Generally, gender segregation is applied when students enter the MTs (Madrasah Tsanawiyah) level, where they have reached the age of puberty, and there is already a sense of attraction between the opposite sex. Some Diniyah Madrasah and the Al-Qur'an Education Park (TPQ) apply the same thing but only use satire as a separation between male and female students. Meanwhile, the class is still in one place. That still allows direct contact between the opposite sex.

Unlike some of the places mentioned above, in the Foundation chosen by the researcher, the Simbangkulon Foundation itself is not tied to Islamic boarding schools. Gender segregation has been held here since students have entered the level RA (Raudlatul Athfal), where they are still small, do not have a sense attraction between the opposite sex, and not yet likely to cause things that can approach immoral. Not only in the formal education system, in daily activities such as social contact among the community, organizational activities and other activities, gender segregation tradition is still carried out. In the field in the organization, for example, from meeting activities, implementing work programs, and other activities related to the organization, starting from where, the time and activities differ between women's and men's organizations. One of the goals of the tradition of separating men and women is to minimize the existence of

⁹ Dini Damayanti, Fitria Rismayaningtyas, *Pendidikan Berbasis Renponsif Gender sebagai Upaya Meruntuhkan Segregasi Gender*, Jurnal Analisa Sosiologi, January 2021, No.10, p.64

promiscuity in modern times, as well as to maintain the traditions of the previous scholars who founded the Simbangkulon Foundation.¹⁰

From that background, researchers would analyze gender phenomena in the Salafiyah Simbangkulon Foundation with Living Qur'an analysis using the sociology of knowledge approach. This thesis has therefore written in the title **“Gender Segregation in the Salafiyah Simbangkulon Foundation Buaran Pekalongan District (Study Living Qur'an with a Sociology of Knowledge Approach).”**

B. Research Questions

In accordance with the title of this research is “Gender Segregation in the Salafiyah Simbangkulon Buaran Pekalongan District (Study Living Qur'an with a Knowledge Sociological Approach). The main problem is as follows:

1. How is the practices of gender segregation in the Salafiyah Simbangkulon Foundation Buaran Pekalongan District?
2. What is the meaning of gender segregation in the Salafiyah Simbangkulon Foundation Buaran Pekalongan District?

C. Research Objectives

In connection with the problem formulation above, the researcher has the following research objectives:

1. To find out the main reasons and the practices for gender segregation in the Simbangkulon Foundation Buaran Pekalongan District.
2. To undertsand the meaning of gender segregation in the Salafiyah Simbangkulon Foundation Buaran Pekalongan District.

¹⁰ Result of the interview with Drs. Misron Agus, as Chairman of the Salafiyah Simbangkulon Foundation, on September 27th, 2020 at 08:49 a.m

D. Research Benefits

Some of the things we can take from this research are as follows:

1. Provide an understanding of gender segregation which is rarely applied in this modern era.
2. To prove that the Simbangkulon Foundation is an Islamic education institution that still maintains the traditions of its founders in the form of gender segregation.
3. It was providing knowledge about gender segregation that is around in to maintain it as a Salafi tradition.
4. Provide an understanding of gender segregation in the Salafiyah Simbangkulon Foundation Buaran Pekalongan District.
5. Increase knowledge and library material, especially in the scope of the Living Qur'an, so that it can be helpful as a reference for social studies.
6. Provide an understanding of the interpretation of Surah Al-Ahzab verse 53, Surah At-Taubah verse 71, Surah An-Nahl verse 97, and Surat An-Nisa verse 7 at the Simbangkulon Foundation, Buaran Pekalongan district.

E. Literature Review

Based on the results of my reading of various kinds of literature from several books, research results, journals, articles, and others, many similar studies have been found in previous studies. Some of the works in question include:

First, the research entitled Gender-Based Study Group Separation: A Comparative Study of Class Learning Outcomes for Boys and Girls at Madrasah Aliyah Yajri Payaman Magelang written by Muhammad Toriq. That research has been written to fulfill the final project and for get a Bachelor's degree in 2017 in the Department of Education, Semarang State University. Look for the title; this study discusses how to implement a gender-based learning group separation program.

One of the strategic keys in developing human resources in education aims to keep up with the flow of globalization. Good educational planning starts with good curriculum planning too. From this background, this research states that this Madrasah uses three curricula, including the KTSP curriculum, The Ministry of Religion (Kemenag) curriculum, and the Pesantren curriculum. The implementation of the separation of study groups is a form of the implementation of the Pesantren curriculum.

The focus of the problem taken is about implementing of the program to separate learning groups based on gender, learning outcomes for male students, learning outcomes for female students and the effectiveness of gender-based learning group separation at MA Yajri Payaman Secang Magelang. This study also discusses the effect of the study group separation program on student learning outcomes, and differences in student learning outcomes at MA Yajri Payaman Magelang.¹¹ There is no mention of gender segregation in the Salafiyah Simbangkulon Foundation Buaran Pekalongan District in this work.

Second, there is another study that discusses the same theme, namely the Effect of Class Separation of Male and Female Students on Learning Motivation of Class X Student in Akidah Akhlak Subjects at MA Sunan Pandanaran Yogyakarta. This research was researched by Barotut Taqiyah from the Departement of Islamic Religious Education, Faculty of Tarbiyah and Teacher Training, Sunan Kalijaga State Islamic University, Yogyakarta. It is explained therein that boredom in learning is an indication of low learning motivation. With good learning motivation, it is hoped that students will have the desire to learn optimally. Based on this research, the class separation of male and female students here aims to make students more focused on the learning process.

¹¹ Muhammad Toriq, *Pemisahan Rombongan Belajar Berbasis Gender: Studi Komparatif Hasil Belajar Kelas Laki-Laki dan Perempuan di Madrasah Aliyah Yajri Payaman Magelang*, Thesis from the Faculty of Education, State University of Semarang, 2017, p.3-6

This thesis discusses the relationship between male and female students' class separation of students learning motivation at MA Sunan Pandanaran and discusses the effect of class separation of male and female students on student learning motivation at MA Sunan Pandanaran. This study also included Islamic views regarding the class separation of male and female students, but only limited to mentioning the Prophet's tradition. That is different from what the researcher will write because, in later research, the writer discusses the verses related to the class separation of males and females.¹² This research, written by Barotut Taqiyah, has not discussed gender segregation in the Salafiyah Simbangkulon Foundation Buaran Pekalongan District.

Third, the thesis was written by Septia Marwani with the title Classroom Management Based on Gender Grouping at SMAN 11 Banda Aceh. That thesis has writing to get a bachelor's degree in the Departement of Management of Islamic Education, Faculty of Tarbiyah and Teacher Training, State Islamic University of Ar-Raniry Darussalam Banda Aceh. This research contains class management based on gender grouping. Matters examined in this study include the implementation of gender-based class management, approaches to managing gender-based classrooms, and the constraints that exist in class management based on gender grouping.

Gender-based classroom management in this study is running well. The following facts reinforce this: (1) the learning process is carried out effectively, openly, and efficiently, (2) increased respect for the opposite sex, (3) reduced bullying, (4) increased public interest, (5) students good character increases. However, these are inseparable from several obstacles: facilities/ infrastructure,

¹² Barotut Taqiyah, *Pengaruh Pemisahan Kelas Peserta Didik Laki-Laki dan Perempuan terhadap Motivasi Belajar Siswa Kelas X pada Mata Pelajaran Akidah Akhlak di MA Sunan Pandanaran Yogyakarta*, Thesis from the Faculty of Tarbiyah and Teacher Training, UIN Sunan Kalijaga Yogyakarta, 2016, p.5

teachers, and the community environment.¹³ This research has not discussed gender segregation at Salafiyah Simbangkulon Foundation Buaran Pekalongan District.

Fourth, the research that was researched by Siti Ida Yanti with the title The Relationship of Class Separation Perceptions of Boys and Girls with PAI Learning Motivation on Students of SMK Darut Taqwa Purwosari Pasuruan from Tarbiyah College of Science. That research has writing to be published in the educational journal Al-Manar by describing the level of perception about the class separation of boys and girls at the school selected by the researcher. This type of research is associative descriptive study using a quantitative approach.

Well, among other things, they are describe the level of learning motivation, especially in the PAI Subject, and describing the relationship between perceptions of class separation between men and women and the motivation to learn Islamic Education in students.¹⁴ That is different from the research conducted by researchers who use this type of qualitative research. The research has conducted at the Salafiyah Simbangkulon Foundation Buaran Pekalongan District, and the researchers focused more on the phenomenon of the Qur'an, and the interpretation of the verses that were used as the basis of the gender segregation phenomenon at the Salafiyah Simbangkulon Foundation Buaran Pekalongan District.

Fifth, the research researched by Ridho Aditya is entitled Implementation of Learning Base on Gender (Study of Kediri State Junior High School One Kediri, Kediri District, West Lombok Regency), which is one of the students from the Pancasila and Citizenship Education Study Program, Social Studies Education Departement, Faculty of Teacher Training and Education, Mataram

¹³ Septi Marwani, *Pengelolaan Kelas Berbasis Pengelompokan Jenis Kelamin (Gender) di SMAN 11 Banda Aceh*, Thesis from the Faculty of Tarbiyah and Teacher Training, UIN Ar-Raniry, 2018, P.7

¹⁴ Siti Ida Yanti, *Hubungan Persepsi Pemisahan Kelas Laki-Laki dan Perempuan dengan Motivasi Belajar PAI pada Peserta Didik SMK Darut Taqwa Purwosari Pasuruan*, Al-Manar: Journal of Islamic Education, Volume 1 Number 1 (Juny:2019), p.29-32

University. This research was written to get a bachelor's degree in 2018 by discussing the implementation of class separation based on gender and its advantages and disadvantages in implementing class separation based on gender. Some of the benefits discussed in this research include: more concentration in carrying out learning, the courage to express opinions in class, freely socialize in class, have a close relationship between students, and increase learning motivation for students.¹⁵ This work does not yet discuss gender segregation in the Salafiyah Simbangkulon Foundation Buaran Peaklongan District.

In contrast to several studies conducted by previous researchers, the researcher wants to review a little about the research to be written. This research is qualitative research using the Living Qur'an research model with a sociological knowledge approach. The difference between this study and previous studies, namely the village of Simbangkulon, has Salafi characteristics in daily activities in social interactions, informal education, and community organizations. In Simbangkulon's town, the separation of men and women in formal education starts from the children stepping on the RA (Raudlatul Athfal). Even though most formal schools, such as in the boarding school environment, are usually separated between men and women, MTs stage (Madrasah Tsanawiyah) can be called the *baligh* period. Things that make it differ are that most previous studies discuss class separation's psychological aspects according to gender for students regarding students' learning motivation. Also, comparative aspects of learning outcomes between male and female students in managing class separation in an institution education, discusses the implementation, advantages and disadvantages of implementing gender-based learning. Meanwhile, in this study, the researcher will discuss the aspects phenomenon of the Al-Qur'an, which is called the Living Qur'an.

¹⁵ Ridho Aditya, (ed), Implementasi Pembelajaran Berdasarkan Gender (Studi di Sekolah Menengah Pertama Negeri 1 Kediri Kecamatan Kediri Kabupaten Lombok Barat), jurnal Pendidikan Sosial Keberagaman, Vol.6, No.1, (Maret:2019), p.12

F. Theoretical Framework

1. Sociology of Knowledge Theory

The sociology of knowledge is one of the youngest branches of sociology. As a theory, this branch seeks to analyze the relationship between knowledge and life. The sociology of knowledge, its effort to develop various interrelationships, occurs in cries of modern thought, particularly social relations, and forms of thought. On the one hand, the sociology of knowledge aims to find operational criteria to determine the relationships between thoughts and actions. On the other hand, the sociology of knowledge wants to develop a theory suitable for the current situation regarding the meaning of the determining non-theoretical factors in knowledge.¹⁶

According to Mannheim. The sociology of knowledge has a task to solve the problem of social coding of knowledge. That can be seen by recognizing a link between human thought and action in social relationships. Links are described in the horizon of knowledge, and use these links to check the conclusions of researchers.¹⁷

The sociology of knowledge does not focus on the distributions caused by a deliberate attempt to deceive where the object presents itself to a subject with different social backgrounds. Thus, mental structures inevitably from differences in their social and historical backgrounds. The sociological of knowledge does not criticize thinking on the level of statements that may create deceptions and falsehoods but instead examines statements at a structural and illogical level that are seen as unnecessarily the same for

¹⁶ Karl Maaheim, *Ideoogi dan Utopia: Menyingkap Kaitan Pikiran dan Politik*, terj. A. Budiman (Yogyakarta: Kanisius, 1991), p.287

¹⁷ Karl Mannheim, *Ideologi dan Utopia: Menyingkap Kaitan Pikiran dan Politik*, terj. A. Budiman (Yogyakarta: Kanisius, 1991), p.288

everyone. Moreover, as something that allows the same object to take on different forms and aspects in the current development of society.¹⁸

If social scientists are to examine the most significant meaning of social action, science must look at society as a whole and be directly involved in the observation process. Engage also in the interpretation and evaluation of what is understood, namely about the concrete form of social life in its totality and discovering how this is expressed in special actions.¹⁹ Therefore, the meaning of the behavior that arises from the interpretation of religious texts can be explained by reviewing the cultural structure, which is the initial motivator of behavior.

2. Sociology of Knowledge Method

For Karl Mannheim, the first basic principle in the sociology of knowledge is the absence of a mode of thinking that can be understood if its social origins have not been clarified. Ideas are raised as people's struggle an important issue in society. The meaning and sources of these ideas cannot be properly understood if one does not explain the social basis. That does not mean that these ideas can be decided as true or false simply by examining their social origins, but that ideas must be understood concerning the society that produces them and express them in the life they play.²⁰

Karl Mannheim stated that human activity is formed from two dimensions, namely behavior and meaning. Thus, in understanding a social a scientist must examine external behavior and which behavior. Mannheim

¹⁸ Karl Mannheim, *Ideologi dan Utopia: Menyingkap Kaitan Pikiran dan Politik*, terj. A. Budiman (Yogyakarta: Kanisius, 1991) p. 288-289

¹⁹ Gregory Baum, *Agama dalam Bayang-Bayang Relativisme: Sebuah Analisis Sosiologi Pengetahuan Karl Mannheim tentang Sintesa Kebenaran Historis-Normatif*, terj. Achmad Murtafij dan Masyhuri Arrow (Yogyakarta: Tiara Wacana, 1999), p.16-17

²⁰ Gregory Baum, *Agama dalam Bayang-bayang Relativisme: Sebuah Analisis Sosiologi Pengetahuan Karl Mannheim tentang Sintesa Kebenaran Historis-Normatif*, terj. Achmad Murtafij dan Masyhuri Arrow (Yogyakarta: Tiara Wacana, 1999), p.8

classifies and differentiates the meaning of behavior from social action into their kinds of meanings, namely 1) objective meaning which is the meaning that is determined by the social context in which the action takes place. 2) the expressive meaning is the meaning shown by the actor (the actor of action). 3) the documentary meaning, which is the implied or hidden meaning, so that the actor does not fully realize that an aspect expressed shows the culture as a whole. Something is hidden in culture, which is consciously or cosiously operating in their lives.²¹

The second principle of the sociology of knowledge is ideas and ways of thinking. As social entities, whose meanings change as these social institutions have undergone significant historical changes. As these institutions shifted their historical location, shifts also occurred in the meanings and styles of thinking associated with them. A simple sentence can change its meaning when the social “carrier” shifts to a different position of power. The development of ideas occurs more or less through intrinsic derivation employing of logic than through concrete historical changes in social “carries”. Here the researcher needs to rethink the natural ideas of the new location.²²

G. Research Methods

In the research method, the method used to discuss the subject matter is appropriate for research types, whether quantitative or qualitative.

²¹ Gregory Baum, *Agama dalam Bayang-bayang Relativisme: Sebuah Analisis Sosiologi Pengetahuan Karl Mannheim tentang Sintesa Kebenaran Historis-Normatif*, terj. Achmad Murtajib dan Masyhuri Arrow (Yogyakarta: Tiara Wacana, 1999), p.15-16

²² Gregory Baum, *Agama dalam Bayang-bayang Relativisme: Sebuah Analisis Sosiologi Pengetahuan Karl Mannheim tentang Sintesa Kebenaran Historis-Normatif*, terj. Achmad Murtajib dan Masyhuri Arrow (Yogyakarta: Tiara Wacana, 1999), p.17-18

1. Type of Research

This study was designed as Living Qur'an research that uses a descriptive qualitative paradigm and is field in nature. This type of research used by the researcher is field research using descriptive qualitative methods. This type of qualitative research is a method for exploring and understanding the meaning of some people or groups of people who have originated from humanitarian or social problems. The research process involves essential steps, such as asking questions and procedures, gathering specific data from participants, analyzing data inductively, and interpreting the data's meaning.²³ Meanwhile, descriptive is an approach that aims to study or examine the background conditions and interactions with social research subjects more intensively, such as institutions, individuals, groups, or communities. So must protect data and information from the evaluation and interpretation of the researcher. If there is an evaluation or understanding, it must come from the research subject.²⁴ The descriptive qualitative method is a data processing method by analyzing the research object's factors by presenting data in more depth on the research item.²⁵

The Living Qur'an is a study that examines the practice or reality of the Qur'an, which is already prevalent in society (Ahman 'Ubaydi Hasbillah: 2019). In the study of the Living Qur'an model, what is sought is not the religious truths that exist in the Qur'an or judge certain religious groups in Islam. However, it puts forward how the tradition, which is a phenomenon in society, is seen from a qualitative perspective. The Living Qur'an is expected to find everything from the results of careful and thorough observations of the behavior of the Muslim community in their socio-religious interactions. That is done to see all elements of

²³ Sugiyono, *Quantitative, Qualitative, and R&D Research Methods*, (Bandung: ALFABETA cv, 2016), p.8-9

²⁴ M. Mansur, (ed). *Living Qur'an and Hadith Research Metodology*, (Yogyakarta: Teras, Prints I, 2007), P.72

²⁵ M. Aan Prabowo, Heriyanto, *Analisis Pemanfaatan Buku Elektronik (E-Book) oleh Pemustaka di Perpustakaan SMA Negeri 1 Semarang*, Library Science Journal, (2013), p.5

action components through outer and inner structures so that the meaning and values inherent in the phenomenon under study can be captured.²⁶

Based on the research above, the researcher used the sociological theory of knowledge proposed by Karl Mannheim. This theory is suitable for determining and finding the relationship between meaning and action. This sociology of knowledge helps researchers understand the meaning of a social phenomenon (Akhmad Roja Badrus Zaman: 2019).

2. Data Source

The most important thing in research is finding data. The results of the study depend on the results of the data. In this study, two sources are used as sources of information or data, namely the primary and supporting sources.

a. Primary data

Primary data is the most critical data. This data is in the form of information and essential matters discussed in the research. This research's primary data source is the Simbangkulon Foundation (interview with the founding families, teachers, and influential people) with the existence of gender segregation in Foundation

b. Secondary data

Secondary data is supporting data in research. This data is used to complement primary data, which becomes explanatory in information to solve existing problems. In this study, secondary data sources were interviews with Madrasah students at the Simbangkulon Foundation, residents around the Simbangkulon Foundation, books, articles, journals, and documents related to the research theme.

²⁶ M. Mansur, (ed). *Living Qur'an and Hadith Research Methodology*, (Yogyakarta: Teras, Prints I, 2017), P.50

3. Research Location

Researchers in the Simbangkulon Foundation carried out the research's location in Simbangkulon Village, Buaran Pekalongan District. What makes this location different from other places is the Salaf tradition's existence, which is still attached to the local community's daily life, both in worship and social contact between communities.

4. Technique of Data Collection

The data collection technique used by the author is Field Study through:

a. Observation

What is meant by observation here is that researchers make direct observations to see how the practice of gender segregation in the Salafiyah Simbangkulon Foundation Buaran Pekalongan District. In this case, the researcher will come directly to the location to see and observe the activities of the students at the Salafiyah Simbangkulon Foundation and how this tradition takes place and develops at the Salafiyah Simbangkulon Foundation. This observation is carried out to understand the meanings of events that the researcher did not previously know. During observation, the researcher gets information or data that the informant did not provide at the time of the interview. Researchers also get their own experiences in the observation process and have a more comprehensive picture of what will be studied.

b. Deep Interview

The researcher's interview is an in-depth interview, where the researcher digs up information with various informants so that the informant can provide knowledge and experience related to the theme researched by the researcher. The informants here are people who understand gender segregation at the Salafiyah Simbangkulon Foundation Buaran Pekalongan District. Among the informants who

will be interviewed are the Chairman of the Salafiyah Simbangkulon Foundation, Dzuriyyah for the founder of the Salafiyah Simbangkulon Foundation, and several figures and students who will be an interview about gender segregation at the Salafiyah Simbangkulon Foundation.

The interview stage helps find out how informants represent gender segregation at the Salafiyah Simbangkulon Foundation. First, researchers write several questions or issues that will ask informants. Then, in the interview process, the researcher wrote and recorded what the informants explained by using stationery and handphone.

c. Documentation

The researcher's documentation is documented originating from the foundation where the research is conducted, where these documents help the researcher to conduct this research. Among these documents are filed regarding the profile of the Foundation, both history, vision and mission, and other matters relating to the Foundation that researchers in writing this paper need.

5. Data Analysis

The purpose of analyzing the data is to make the data easy to understand and can be explain to others. That is what makes data analysis necessary for research. In his book, Sugiyono (2016) quotes Nasution's words that data analysis has started from formulating and explaining a problem. That is ongoing until the research result is obtained. However, qualitative research focuses more on analyzing data during the field process while collecting data. Things that are done when analyzing data include: *first*, reducing data, which is where we summarize, choose the main things, and focus on essential things by looking for patterns and themes. This data reduction is made to provide a

broader picture and make it easier for researchers to collect data later. It is also used to make it easier for researchers to retrieve the required data.

Second, data presentation that can be done in the form of brief descriptions, charts, relationships between categories, flowcharts, and the like that can explain the data briefly and clearly. That is done to make it easier for researchers to understand what happened and to plan the following stages based on this understanding. Third, data verification, which is commonly referred to as concluding. Data verification aims to look for the meaning collected so that it is easy to know the similarities or differences in power in research. That is done to compare the suitability of statements from informants with contained in the basic concepts of the research being carried out.

In this analysis, reserachers used Karl Mannheim's theory to analyze existing data. Karl Mannheim himself has three steps when expressing meaning in social situations. The three meaning are objective, expressive and documentary meanings.²⁷

H. Writing Systematic

The writing system aims to provide a complete understanding of the paper. In this section, the researcher explains the content and the relationship between one chapter and another. The following is the system of the writing:

In the first chapter: the researcher provides the background of the themes taken. Why did the researcher choose this title, and the profound reason that made the researcher take the title. The reader will know the researcher's causes and the particular problem in this study from this background explanation. Then, the research problem formulation consists of problem points that must be solved and

²⁷ Gregory Baum, *Agama dalam Bayang-bayang Realivisme: Sebuah Analisis Sosiologi Pengetahuan Karl Mannheim tentang Sintesa Kebenaran Historis-Normatif*, terj. Achmad Murtajib dan Masyhuri Arrow, (Yogyakarta: Tiara Wacana, 1999), p.15-16

answered by the research. Furthermore, several research objectivities are the answers to the formulation of the problem and describe the benefits of other researchers, the reader, or the place used as research. The literature review also provides continuity between this research and previous studies and evidence of no duplication. In the first chapter also there is a theoretical framework that explains the theory used by the researcher. In addition, there are research methods that are very important to support the making of this research. This section consists of research types, data sources, research locations, data collection methods, research steps, data analysis techniques, and the last is the writing system.

Second chapter: in this chapter, the researcher will explain gender relations and gender segregation, and the factors that cause segregation gender. And explanation of several gender relations such as gender relations in Islamic theology, gender relations in cosmology, and gender relations in Islamic discourse. In this chapter, the researcher also explains the meaning of gender segregation, the concept, and model of gender segregation, and also discusses the basis of gender segregation. Researchers will also provide several factors that cause gender segregation.

Third chapter: in this chapter, the researcher explains and tells the profile of the Simbangkulon Foundation. The location of Simbangkulon Foundation, who is the founder, what are the visions and missions, how is the condition of the students, and what are the facilities and infrastructure at the Salafiyah Simbangkulon Foundation. Researchers will discuss the socio-cultural conditions around the Simbangkulon Foundation. In addition, the researcher explains KH. Nurul Haq's biography, understanding of the term "salafiyah" among the Foundation, literacy of reference books, and some interpretations of verses that are used as the basis for gender segregation.

Fourth chapter: in this chapter, the researcher will explain the main reasons for gender segregation, and the expectations of gender segregation for students. The researcher also analyzed the meaning of the existence of gender segregation,

as well as other analyzed related to the student's knowledge of the existence of gender segregation at the Salafiyah Simbangkulon Foundation

Fifth chapter: As the final chapter, this chapter will explain the conclusions of this study and some suggestions for conducting research.

CHAPTER II

Gender Relations in Islamic Theology and Gender Segregation

A. Types of Gender relations

1. Gender Relation in Islamic Theology

a) Divine Duality

Talking about God gives rise to at least two primary perspectives on divine reality. Duality is inherent in language and rational thought. We affirm the Oneness of Allah (Tauhid). But by doing so, affirm a duality, for we are the ones speaking.

Duality is related to the nature of human discourse about God, we must understand the limitations of our conception because “no one can know God except Allah himself.” Therefore, we have two kinds of understanding of God: God in Sachiko Murata’s conception and true God far beyond Sachiko Murata’s concept.

Suppose we put aside an unknowable God and refer to a knowable God. In that case, two perspectives are in common: knowing that our knowledge of God is lacking, namely that He is incomparable. At the same time, we also know that we can know something about Him, namely that He is similar. Therefore, we find incommensurability and similarity at two different levels. The first level affirms the distinction between Allah as which cannot be known absolutely in Himself, and who can be known relatively through His attributes. The second level looks at those qualities that are relatively knowable. It then affirms the difference between those qualities, which imply He is different, and those qualities which make certain similarities possible.¹

¹ Sachiko Murata, *The Tao Of Islam: Kitab Rujukan tentang Relasi Gender dalam Kosmologi dan Teologi Islam*, ter. Rahmani Astuti dan M.S. Nasrullah (Bandung: Mizan, 2004), p.79-80

Regarding the complementary names of Allah, these are names of beauty that require Allah to be close to the creatures and that the creatures feel the closeness to Him. The names of majesty require Him to be away from His creatures, and they feel His greatness. The first category of names has more to do with the *yin* or receptive side, as it relates to “feminine” qualities such as love, beauty, and compassion on the contrary. The second category is more related to everything that dominates and is strong, namely the *yang* dimension. These two sides are essential to all existence. And each side cannot be separated from the other. Beauty has its majesty, and greatness has its beauty. Wrath indeed contains grace, while grace is not always free from wrath. The lesser graces now can prevent the arising of the more extraordinary grace in the future.

Complementary properties relate to horizontal relationships. The most life-giving and the most deadly, the most forgiving and the most vengeful, the most honorable, and the most humiliating are a series of divine names included in the standard list. Each pair of names corresponds to the opposite conditions present in the cosmos: some are alive, and some are dead; some are dead, and some are alive. Ibn ‘Arabi put forward the fatwa that divine names denote two basic realities: a specific quality in relation to everything in this world and a sublime reality that is not different from any other reality.²

b) Two Hands “Allah”

The Qur’an rarely mentions the two hands of Allah using the duality of the word *yad*. It does mention the right and left hand of Allah and humans using other terms and maintains significantly different qualities on both sides. The word *yamin*, which means right hand or right hand, is used in the Qur’an twenty-four times. Arabic uses words from the same

² Sachiko Murata, *The Tao of Islam: Kitab Rujukan tentang Relasi Gender dalam Kosmologi dan Teologi Islam*, terj. Rahmani Astuti dan M.S. Nasruklallah, (Bandung: Mizan, 2004), p.87-88

root word to denote good fortune or good fortune, and the Qur'an uses part of it in this meaning. Al-Qur'an uses the word *syimal*, left of the left hand, eleven times. It also means bad luck or misfortune.³

In terms of being limited by the existence of creation and the attributes of the whole created level, every created reality has two faces: the first face is directed to the being who manifests all the attributes, attributes, and effects of this reality. This face demands the manifestation of unity, namely equilibrium, pervasiveness, brilliance, intellect, the lifting of the veil, and acceptance of the effects of guidance and compassion. The faces of both are fixed on themselves or their desires (nafs) and everything compatible with themselves and their lusts. This face requires the manifestation of plurality, distortion of darkness, supernaturality, domination of veiled nature, and the effects of heresy and violence. Everything can be tracked and traced back to unity and diversity, which in turn is related to the existence and existence of creation.⁴

2. Gender Relation in Cosmology

Two basic dimensions of the Islamic Tao are phenomena of natural behavior and moral and spiritual provisions in human life. Since the cosmos is entirely dependent on God for existence and reality, the human response should acknowledge the situation by giving up self-worship and dependence on created things.⁵

In the view of Muslims, there is nothing neutral or futile in the heavens and the earth. Creation contains a purpose, and this goal is closely related to the role of humans. A Muslim cannot be Muslim and at the

³ Sachiko Murata, *The Tao of Islam: Kitab Rujukan tentang Relasi Gender dalam Kosmologi dan Teologi Islam*, terj. Rahmani Astuti dan M.S. Nasrullah, (Bandung: Mizan, 2004), p.122

⁴ Sachiko Murata, *The Tao of Islam: Kitab Rujukan tentang Relasi Gender dalam Kosmologi dan Teologi Islam*, terj. Rahmani Astuti dan M.S. Nasrullah, (Bandung: Mizan, 2004), p.155

⁵ Sachiko Murata, *The Tao of Islam: Kitab Rujukan tentang Relasi Gender dalam Kosmologi dan Teologi Islam*, terj. Rahmani Astuti dan M.S. Nasrullah, (Bandung: Mizan, 2004), p.166

same time sees the cosmos “objectively” and “scientifically”, because of that world imply distance and indifference, as if the universe was mute, with no moral or spiritual message at all. To say that the cosmos is a form of expression of God’s signs means that man must view it in terms of the higher principles from which it originates. The Tao of Heaven and Earth must influence the Tao of human behavior on both an individual and a social level. These two Tao are one and the same Tao. There is no fundamental difference between the laws governing nature and the laws governing the social order and the moral order.⁶

Muslim cosmologists place greater emphasis on the pressure of qualitative uncertainty and the importance of considering these relationships. The middle world is “imaginary”, for it is like the image in a mirror or dream. It combines the properties of both sides and cannot be discussed separately without distorting the reality. It is neither a spirit nor a body, but it has certain spiritual and physical qualities. It is neither light nor dark, but there is something in between. Like fire, it combines light and darkness.⁷ The whole cosmos is imaginal because it stands in the middle, between the absolute reality or the Matter, and the absolutely unreal or the void. So, everything is created in pairs, “everything other than God” must be in pairs, which is made of two different but complementary realities.⁸

3. Gender Relations in Islamic Discourse

In most Islamic texts, three fundamental realities are always held: Allah, the cosmos or macrocosm, and humans are the microcosm. They can be described as the three angles of triangle. What is especially interesting is the relationship that exists between the three angles. Allah is

⁶ Sachiko Murata, *The Tao of Islam*,.... p.169-170

⁷ Sachiko Murata, *The Tao of Islam*,.... p.183

⁸ Sachiko Murata, *The Tao of Islam*,.... p.166

at the top and is the source who creates the two corners below because both the macrocosm and the microcosm are derivative related. Each grade can study in relation to one or two other angles.

The triangular drawing is made even more complex by the fatwa that each of the three realities has two primary dimensions and can be described as a cross. The vertical axis represents one type of relationship, and the horizontal axis describes another type of relationship. At the top of the vertical axis is formed by the difference between Divine Essence and Divine attributes. In comparison, the horizontal axis reflects the various relationships between complementary Divine names, such as the most exalting and the most humiliating or the most animating or the most deadly. Parallel differences can be drawn in both the microcosm and the macrocosm. “heaven and earth” or “spirit and body” describe the vertical axis. The interrelationships between various realities at each level and level form a number of the horizontal axes.⁹

According to Ibn ‘Arabi, microcosm and macrocosm as transcription copies (nuskhah) of everything found in the Divine presence, which is the origin of the two copies. “The cosmos is a Divine transcription of an All-Right Being.” Human race “transcriptions of Divine presence”, because they are created in the form of Allah and reflect all divine names. “man created in the image of the all-compassionate One is a perfect transcription.”

Both macrocosm and microcosm are transcriptions of Divine presence, so they are copies of each other. But because man is the same as the cosmos, every human being is more incredible, than every part of the cosmos “man is the all-encompassing world and the transcription of the

⁹ Sachiko Murata, The Tao of Islam,.... p.47

cosmos. Everything in the cosmos is part of man, while man is not part of anything from the cosmos”. Then man is a transcription of both Allah and the cosmos: “man is a noble endeavor in which the meaning of the macrocosm is gathered. Allah made him a transcription which includes everything in the macrocosm and all the names in the Divine Presence”. The macrocosmos manifests the full name of Allah in the mode of dissemination, differentiation, and scattering, while the microcosms manifest it in the way of unity, likeness, and concertation.¹⁰

B. Gender Segregation

1. Definition of Gender Segregation

In the big Indonesian Dictionary (KBBI), segregation is separation (one group from another), exile, and exclusion.¹¹ In another sense, segregation separates a particular group or isolation from one to another or a specific group. In social science, among the efforts to resolve social conflicts without destroying either party, namely segregation. Segregation is also a pattern of relations between social groups. The meaning of segregation itself is the separation of racial or ethnic groups and includes forms of institutionalized discrimination that are applied in social structures. In short, segregation is the grouping or division of zoning space based on ethnicity, nation, profession, etc.

The word gender comes from English, which means sex. The definition of sex is a biologically determined characteristic or division of two human sexes inherent in particular sex.¹² Gender can be defined as the difference between men and women in terms of value and behaviour. By nature, it is recognized

¹⁰ Sachiko Murata, *The Tao of Islam*,.... p.73

¹¹ <https://kbbi.web.id/segregasi> accessed on April 13th, 2021 at 09.40 a.m

¹² Iksan Kamil, Lailatul Hidayah, *Kesetaraan gender di Pesantren NU: Sebuah telaah atas singel sex classrom di pendidikan diniyah formal ulya pondok pesantren Al-Fitrah Surabaya*, JNUS: Journal of Nahdlotul Ulama Studies, Vol. 1, No. 1, January 2020 p, 71-71

that there are differences (distinctions), not discriminate between men and women, namely biological aspects. Biological differences between men and women are always used determine gender relations, such as the division of status, rights, roles and functions in society. Gender is the social difference in behavior between women and men, created by men and women themselves; therefore, it is a cultural issue.

Gender-based class segregation is a class separation of men and women whose application divides students based on gender. Students are separated from class even by different buildings.¹³ Class segregation is a rule-based on religion. In Islam, men and women are two types that will cause lust if they have a unique view of the two so that a class segregation system avoids frequent face-to-face encounters between man and women. The more so if a man and women are together, it will all cause slander. If viewed from the negative side, there will be visibility that creates lust. Class segregation is very appropriate to be applied if viewed from a positive point of view.¹⁴ Concerning education, gender segregation education is an education system for students who have separate learning classes between boys and girls. That is, separation does not only occur in classrooms but covers the entire program of implementation. So that male and female students cannot meet physically.

¹³ Nadzifatul Mu'tamaroh, *Implementasi Kebijakan Segregasi Kelas Berbasis Gender di SMPI Al Maarif 01 Singosari*, TESIS, Pascasarjana Universitas Muhammadiyah Malang, 2018, p, 1

¹⁴ Zaini Tamin AR, Subaidi, *Implementasi Segregasi Kelas Berbasis Gender Dalam Menanggulangi Interaksi Negatif Siswa di SMP Al-Falah Ketintang Surabaya*, Jurnal Studi Keislaman Al-Hikmah, Vol. 9, No. 1, (Maret:2019), p.32-33

2. Basis of Gender Segregation

According to William A. Jaeger, the separation or grouping of students is based on:

- a. The integration function, where the grouping is based on the similarities that exist in students. In this integration function, the group is based on age, gender, and so on. The result of this grouping is classical learning.
- b. Difference function, where the grouping is based on the differences that exist in individual learners. That can be in the form of interests, talents, skills, and other things. That grouping results in individual learning.¹⁵

3. Types of segregation

In the word of modern education, class separation or grouping based on gender has several types, including:

- a. Singel Sex Education (SEE), means education is divided between men and women, both in different institutions and in the same institution. This separation can be in the form of separation of the school or separation that is carried out in the study room but is still within the same institution of foundation. This type of separation is common in schools within religious circles, such as Islamic boarding schools.
- b. Co-Education (CE) is a learning model that does not divide men and women in the learning process. This type of separation is common and often occurs in modern schools, whether under the auspices of the government or not.
- c. Mix Education (ME), where this model combines classes based on specific subjects and separates them from other topics.

Meanwhile, there are schools where the learning model separates men and women, intending explore students' the maximum potential and abilities,

¹⁵ Tim Dosen Administrasi Pendidikan Universitas Pendidikan Indonesia, *Manajemen Pendidikan* (Bandung: Alfabeta 2013) p, 210

called gender segregation. This gender segregation model has three types, such as:

- 1.) Complete segregation. Schools that apply the full segregation model separate students thoroughly, both in the school organizational structure, learning classes, and the scope and plane. This model minimizes or avoids contact between students of the opposite sex.
- 2.) Incomplete segregation. Schools that apply the segregation model incompletely are schools that separate students only in their learning classes. Meanwhile, the organizational structure of schools and foundations is still in one institution. For example, grade 12 has six classes, four classes for girls and two classes for boys. This segregation model can provide opportunities for students to communicate with other types outside of class activities.
- 3.) Segregation in certain subjects. Schools that apply this segregation model are schools that divide learning classes between boys and girls in certain subjects. This segmentation model is included in the segregation of the Co-Educational (CE) or Mix Educational (ME) types. The reason for the existence of this kind of segregation model is the difference in delivering specific material with unique methods, both to be provided to female and male students. In other subjects, they are still in the same class. This segregation model is still in one place, one organizational structure, and one foundation.¹⁶

¹⁶ Nadzifatul Mu'tamaroh, *Implementasi Kebijakan Segregasi Kelas Berbasis Gender di SMPI Al Maarif 01 Singosari*, TESIS, Pascasarjana Universitas Muhammadiyah Malang, 2018, p.6-7

According to Michun, there are two types of gender segregation in students, namely:

- a. Ability grouping is a grouping based on ability in a school setting. In this type, intelligent students are managed with smart ones, students who are less competent are collected with less intelligent students.
- b. Subgrouping with in the class is grouping based on abilities in class settings. The group is divided into categoris, then divided into small groups. That is done to provide opportunities for each student to be included in more than one group.¹⁷ These groups can form based on the characteristics of each student.

The types of small groups that can form include:

- 1) Interest grouping (Grouping based on interest)
This grouping is formed based on the interests of students. These interests can be in certain subjects, certain activities, specific topics, which are then put together as a group.
- 2) Special need-grouping (Grouping based on particular need)
This grouping is formed based on the particular needs of the students. Students who have joined other groups can form groups again to learn specific skills.
- 3) Team grouping (Group Grouping)
This group is formed because two or more students want to work or study together to solve specific problems.
- 4) Grouping tutorial

¹⁷ Barotut Taqiyah, *Pengaruh Pemisahan Kelas Peserta Didik Laki-Laki dan Perempuan terhadap Motivasi Belajar Siswa Kelas X pada Mata Pelajaran Akidah Akhlak di MA Sunan Pandanaran Yogyakarta*, Thesis from the Faculty of Tarbiyah and Teacher Training, UIN Sunana Kalijaga Yogyakarta, 2016, p. 11-12

This grouping is formed where the students, together with the teacher, want to plan their group activities. What the group did with the teacher had been agreed upon in advance. Activities may vary from one group to another because each group has the autonomy to determine its group.

5) Research grouping

This grouping is formed where one or more students will work on a special topic to be presented to the class. Regarding how to work, presentation and work system depend on the agreement between group members.

6) Full-class grouping

This grouping is formed where students jointly learn and gain experience in the art field. For example, a group practicing music, drama, dance, etc.

7) Combined-class grouping

This grouping is formed where two or more classes are gathered in one room to jointly watch TV slides, films, or other audio-visual media.¹⁸

C. The Existence of Gender Segregation Factors

Several reason underline educational practitioners and academics on the importance of gender-based class segregation (Single-Sex Education), these include: 1) religion and culture, which teaches children to women are separated from men in all matters including education; 2) existence security, where women can avoid male harassment, such as pregnancy before marriage, rape, verbal and physical harassment; 3) distance, a place to live far from

¹⁸ Barotut Taqiyah, *Pengaruh Pemisahan Kelas Peserta Didik Laki-Laki dan Perempuan terhadap Motivasi Belajar Siswa Kelas X pada Mata Pelajaran Akidah Akhlak di MA Sunan Pandanaran Yogyakarta*, Thesis from the Faculty of Tarbiyah and Teacher Training, UIN Sunan Kalijaga Yogyakarta, 2016, p. 12-14

school is a threat to women, by therefore parents usually choose schools near home or far away however looking for special boarding schools based on gender; 4) performance, achievement girls get better at subjects like math and science natural; 5) independent, female students become more mature, mature and show more cooperative learning behaviour; 6) dynamics learning develops well, because in a mixed school dynamics monotonous walking always discriminates against women so they are more much silence; 7) self-confidence, female students are more confident in themselves explore their academic potential and abilities who tout feeling embarrassed against the opposite sex.¹⁹

¹⁹ Nadzifatul Mu'tamaroh, *Implementasi Kebijakan Segregasi Kelas Berbasis Gender di SMPI Al Maarif 01 Singosari*, Tesis program studi Magister Kebijakan dan Pengembangan Pendidikan, Universitas Muhammadiyah Malang, 2018,p.8-9

CHAPTER III

Gender Segregation at the Salafiyah Simbangkulon Foundation with the Surrounding Socio-Structural Conditions

A. Salafiyah Simbangkulon Foundation

The Salafiyah Simbangkulon Foundation is located in the village of Simbangkulon, Buaran District, Pekalongan Regency. Its location in the middle of the village and spreads out into every alley in the town of Simbangkulon makes this Madrasah the right choice for the local community. However, what makes this Madrasa its own plus point is its very thick Salafiyah system.

KH. Bakri Hamzah is a resident of Simbangkulon and an alumnus of the Klaiwungu Islamic Boarding School. In 1951 he founded education, teaching, and recitation, which was centered in KH. Bakri Hamzah's house himself. The first batch of students as his students was Hudlori Tabri and friends. The second batch was Mudzakir and friends. The more students there were, and the place of study initially held in the front room of the house was no longer sufficient, he borrowed H. Fadlil's house in the west of the Jami' Simbangkulon Mosque. At that time, he was not alone but was assisted by KH. Ahmad Fadlun Mufti, K. Muazin, and K. Abdullah. The addition of classes was still insufficient because it was always accompanied by additional students who wanted to study with KH. Bakri Hamzah, KH. Fadlun Mufti, K. Munazin, and K. Abdullah. So finally, he borrowed another house to the east of the mosque, namely KH. Zuhdi Hariri's house.

By mutual agreement between KH. Bakri Hamzah, KH. Ahmad Fadlun Mufti, K. Munazin, and K. Abdullah, the education and recitation activities are called *Madrasah Diniyah*. Then this Madrasa changed to *Mamba'ul Ulum Nahdlotul Ulama*, which was shortened to MBNU. Then in 1954, a *Madrasah* building construction committee was formed chaired by K. Suyuti and KH. Zainal

Abidin. In 1956 the MBNU was transformed into SRINU (*Sekolah Rakyat Islam Nahdlotul Ulama*). Based on PBNU instructions, in 1960 the SRINU was replaced with the MWBNU (*Madrasah Wajib Belajar Nahdlotul Ulama*). In 1963 a part of the Simbangkulon Madrasa was established, namely MtsNU (*Madrasah Tsanawiyah Nahdlotul Ulama*) and in 1971 established MANU (*Madrasah Aliyah Nahdlotul Ulama*). As a measure to adjust to the Salaf values, which were the ideals of the founders and local scholars, the Madrasas changed from the word NU (Nahdlotul Ulama) to Salafiyah. So that the original names were changed to:

- MBNU becomes RAMS (Raudlotul Athfal Muslimat Salafiyah)
- MINU becomes MIS (Madrasah Ibtidaiyah Salafiyah)
- MTsNU becomes MTsS (Madrasah Tsanawiyah Salafiyah)
- MANU becomes MAS (Madrasah Aliyah Salafiyah)

The history of the construction of Simbangkulon Salafiyah Madrasa building is divided into three buildings. First, the construction building in 1955 was built with four classrooms and one office space. Second, the construction building in 1960 was built with four classrooms and one office space. Then in 1963, to the right of this building, a room measuring 3m x 4m was built/ added by the Madrasa administrators. Finally, the construction of the third building in 1968 was built multi-story. The lower level consists of three classrooms, and the upper level consists of three classes as well. Then in 1977, in the yard of the third building, an office was built by the madrasa.¹ Until now, building construction continues to increase, following the number of students who continue to grow every year.² The following is the plan of the location of the Salafiyah Simbangkulon Foundation building:

¹ Quoted from historical data on March 20th, 2021 at 17:27 p.m

² Result of the interview with Drs. Misron Agus as Chairman of the Salafiyah Simbangkulon Foundation on March 18th, 2021 at 10:12 a.m



3

The Vision of this Foundation is to prepare pious people and quality communities. Meanwhile, the mission of this Foundation is to participate in the development of the whole Indonesian people actively, especially in the fields of education, health, and social affairs, for the sake of the realization of a human being who righteous, knowledgeable, charitable, and has good character. The Salafiyah Simbangkulon Foundation has the YAMASA AD-ADRT, which

³ Quoted from Ground plan data on March 18th, 2021 at 10:12 a.m

contains the rules for students and teachers, guidelines for implementing of the teaching and learning activities, and others included in the articles.⁴

The Salafiyah Simbangkulon Foundation, uses *istiwa* time (sundial) to carry out teaching and learning activities and other activities. That is different from what was done by various schools where they used WIB (Waktu Indonesia Bagian Barat) in carrying out their programs. Another regulation made by Madrasas is that it is not permissible to wear embroidered veils and seen-through. That is done so that there is no mutual pride between teachers and students, likewise for male teachers and students who are encouraged to wear plain black caps.⁵

The application of other religious habits is to the habit of reading the morning prayer for students in front of their respective school buildings. In which case, the morning certificate prayer was continued to the Ulama Hadramaut Yemen. In addition, the Salafiyah Simbangkulon Foundation requires male students and female students to attend the Duhur prayer in congregation at the Jami' mosque Simbangkulon.⁶

The Simbangkulon Foundation rarely holds big day ceremonies. It contains more religious activities such as *istighosah*, joint *tahlil*, prayers together, and other religious activities. If students are going to take a madrasa exam or a national exam, they will be given a prayer certificate read before and after taking the exam. Superintendent teachers from other schools have understood this at the Salafiyah Simbangkulon Foundation before the exam must read *hadroh/ tawassul* first. Another thing that is certified is the reading of *sholawat nariyah* in which each institution is different in carrying out this activity. If at MAS (Madrasah Aliyah Salafiyah), this activity is carried out at the house of one of the students who get rations. This activity is carried out every Friday. If the man is done on Friday night

⁴ Result of the interview with Drs. Mison Agus as Chairman of the Salafiyah Simbangkulon Foundation on March 18th, 2021 at 10:12 a.m

⁵ Result of the interview with M. Faiqul Humam, as Chair of the Ikatan Mahasiswa Alumni Simbangkulon (IKMAL EL-SIMBANY) y.2020-2021 on February 15th, 2021 at 14:05 p.m

⁶ Result of the interview with Mr. Masykur, as a scholar expert in history on March 20th, 2021, at 17:02 p.m

and the woman is done on Friday. Each class has a different *nariyah* schedule according to the distance and provisions of the teacher who is in charge of this part of the *sholawat nariyah* reading activity. So later on, on class will have a collision with each other.⁷

The Salafiyah Simbangkulon Foundation is very careful in accepting teachers/ *ustadz* who will teach at the Salafiyah Simbangkulon Foundation. That is indicated by the search for prospective teachers who have registered to conduct at this foundation. Starting from the address, educational history, ideology, and others. That is because this foundation avoids teachers who follow strict sects that can destroy the existing Salafi tradition. In another case, the Salafiyah Simbangkulon Foundation does not accept *wakaf*, because in the *wakaf* contract, we are required to carry out what is *wakaf* under warranty given by the *wakaf* giver. In this case, the Salafiyah Simbangkulon Foundation prefers the *ghibah* contract because in carrying out what is given is not based on the contract or the freedom to run it while it is still in the benefit of the Foundation. In receiving aid from the Government, this Foundation does not receive aid funds if the amount given does not match what is written.⁸

The following is a list of the management of the Salafiyah Simbangkulon Foundation, the period 1437 – 1442 H/ 2016/ 2021 M.

COUNCIL OF COUNSELORS AND EXAMINERS

- : 1.) KH. Abdurrahman Thohuri
- 2.) dr. H. Marwan Abdullah
- 3.) kh. Hasani Jazari

DAILY CARETAKER

- General Chair : 1.) Drs. H. Mison Agus
- Chairman I : 2.) H. M. Nurudin Hamid

⁷ Result of the interview with M. Faiqul Humam, as Chair of the Ikatan Mahasiswa Alumni Simbangkulon (IKMAL EL-SIMBANY) y.2020-2021 on February 15th, 2021 at 14:05 p.m

⁸ Result of the interview with Mr. Masykur, as a scholar expert in history, on March 20th, 2021, at 17:02 p.m

Secretary	: 1.) Drs. Lukman Hakim, M. S. I 2.) Drs. Masykur Munawar
Treasurer	: 1.) H. M Tasuri Abdurrahman 2.) KH. Mahmuddin A. Rifa'i
The Board of Education	: 1.) Drs. H. Muslikh Khudlori, M S.I 2.) KH. Imronudin Syukri 3.) K. Qomarudin Nasri, S. Pd.I 4.) KH. Abdul Qodir Fadlun
Fund Enterprises	: 1.) H. Khoeron Samtari 2.) H. Nur Fuad 3.) KH. Usman Munazin
Insfastructure and Development	: 1.) H. Jaelani Abshori 2.) H. Mas'udi 3.) KH. Fauzi Su'ud
Welfare	: 1.) H. Agus Shofwan 2.) KH. Ismail Bakri
Public Relations	: 1.) KH. Ridlwan A. Noor 2.) Sulaiman Habsya, S. E ⁹

B. Socio-Cultural Conditions around the Salafiyah Simbangkulon Foundation

KH. Amir Idris (from Losari, Brebes) built a boarding school in Simbangkulon alley three until 1938, and he did in 1989. Then continued by his son-in-law KH. Amir Idris (From Losari, Brebes), and assisted by other *Kyai-Kyai*, such as KH. Sahur bin H. Ridlwan, KH. Syihab bin H. Said, and K. Anwar Fathoni (Indramayu) were later continued by K. Ismail's son of KH. Amir Idris. Over time, the development of religion is getting more advanced. There are even

⁹ Quoted from historical data, on March 20th, 2021, at 17.27 p.m

many students who want to explore religion in the lodge. The religious teachings taught are not only intended for students who live in Boarding School such as KH. Muhammadun Pati and KH. Bisri Musthofa Rembang, but also many from the Simbangkulon community itself.¹⁰

On the next trip, the religious atmosphere in Simbangkulon Village was getting busier. Likewise, *himmah* (high spirit) in search of spiritual knowledge is increasing. Many village youths have migrated to homes outside, both in Central Java and East Java, and so on. That makes the people of Simbangkulon Village very religious, both in spiritual and formal activities. In daily life, the people of Simbangkulon are very closely related to religious activities.

There is a reading of *Dzikrul Ghofilin* every *jumat manis* done in general and is followed by men and women but in separate rooms. A *Thoriqoh* event follows the *Naqsabandiyah Thoriqoh* every *jumat kliwon* night, which is carried out at the *jami'* mosque Simbangkulon and followed by the residents of Simbangkulon Village. There is a *Semaan al-Qur'an* which is held every Friday morning for women, and Saturday nights former. In addition, the residents usually follow the routine of *ngaji kitab kuning* every morning. *Kitab kuning* is used differently every day. Apart from these activities, there are also activities to recite the *Sholawat Nariyah* in the *Mushola* every week, and other religious activities. Not only that, in Simbangkulon village itself uses *Istiwa* time (Sun Time) in doing all its activities. It is usually marked by the sound of the clock chime in the *jami'* mosque Simbangkulon Village for the prayer time itself.¹¹

The people of Simbangkulon are 100 percent Muslim and have NU (Nahdlotul Ulama) as the religious organization. They have fanaticism towards the religious organizations they follow and hold fast to *Ahlussunnah Wal Jamaah*. The various social problems that occurred in Simbangkulon Village were also resolved

¹⁰ Result of the interview with Mr. Masykur, as a scholar expert in history, on March 20th, 2021, at 17.02 p.m

¹¹ Result of the interview with Ardhi Tama, as a citizen of Simbangkulon Village on March 20th, 2021 at 14.10 p.m

by the decisions of the local Ulama/ Kyai. Such as organ entertainment at an event owned by one of the residents. That has made many residents dislike and think that this can erode the religious habits of the people of Simbangkulon Village. Finally, the Ulama/Kyai in the village of Simbangkulon held a meeting and decided to reinforce the prohibition not to have entertainment like that or the like.¹²

One other uniqueness is the existence of gender segregation in Simbangkulon Village. Men and women who gather in one place or ride together if they are not *mahram*, then this did not reflect the people of Simbangkulon Village, this is because the customs in Simbangkulon Village themselves consider taboo, and not following the traditions of the local community. The men's and women's associations at Simbangkulon Village can only be found in government offices, such as at the Village hall, District Office, etc. Organizational activities in Simbangkulon Village also use the custom of gender segregation. They conduct meetings, training, social services, and other events in different places between men's and women's organizations. Be it religious organizations or other formal organizations.¹³

C. Gender Segregation Practices at the Salafiyah Simbangkulon Foundation

The Salfiyah Simbangkulon Foundation is a private educational institution that maintains its Salafiyah traditions, such as Islamic boarding schools. Even though the Salafiyah Simbangkulon Foundation is not tied to the Islamic Boarding School, the traditional Boarding School continues to run like an Educational Institution connected to the Islamic Boarding School. One of the Salafi traditions that is still being preserved is gender segregation. This Foundation separates men

¹² Result of the interview with Mr. Masykur, as a scholar expert in history, on March 20th, 2021 at 17:02 p.m

¹³ Result of the interview with Ardhi Tama, as a citizen of Simbangkulon Village, on March 20th, 2021 at 14:10 p.m

and women in different buildings, and other restrictions related to the Salafi tradition.

1. Institution at the Salafiyah Simbangkulon Foundation

a) RAMS (Raudlatul Athfal Muslimat Salafiyah)

The rules for the RAMS (Raudlatul Athfal Muslimat Salafiyah) at the Salafiyah Simbangkulon Foundation are as follows:

1. Enter at 07.30 Istiwa’.
2. March following the morning prayer
3. Wearing school uniforms
4. Put on shoes
5. If you do not go to school, you must have permission from the class teacher
6. Not allowed to enter with parents
7. Go home at 10.00 Istiwa’.
8. Following the final prayer (*do’a* go home)¹⁴

The activities in RAMS (Raudlatul Athfal Muslimat Salafiyah) have taught things related to religion as early as possible. Like doing morning prayers and reading Asmaul Husna. In addition, at the RAMS (Raudlatul Athfal Muslimat Salafiyah), students also teach short *hadits* to be understood and memorized by students. That is done separately for men and women. Parents are prohibited from entering the school environment, so the teachers control the teaching and learning process. The facilities and infrastructure in RAMS (Raudlatul Athfal Muslimat Salafiyah) itself include four local rooms, one teacher room (office), islamic prayer room (*Musholla*), one secretariat Room, gazebo-like building, two bathrooms, one warehouse, and playground.

¹⁴ Quoted from the data regulation Foundation in RA (Raudlatul Athfal) on March 22nd, 2021 at 08.09 a.m

In the four local rooms, two classes are used for males, and two more classes are used for female classes. The class consists of classes A and B. Class A used for children who have taken lessons in grade A. The RAMS (Raudlatul Athfal Muslimat Salafiyah) is located in Simbangkulon alley 4 (four). For the male and female buildings, it is still one scope, but the classes are still separated. RAMS (Raudlatul Athfal Muslimat Salafiyah) accustoms children from an early age to *Istiqomah* to pray *dhuha* together in separate places between men and women.¹⁵

b) MIS (Madrasah Ibtidaiyah Salafiyah)

The rules and regulations at MIS (Madrasah Ibtidaiyah Salafiyah) in include:

- a. Students to school only bring equipment and supplies related to teaching and learning activities.
- b. Students are prohibited from bringing, storing, and smoking in the classroom or the school environment or outside the school environment during class hours.
- c. Students are prohibited from carrying, storing, and consuming liquor, illegal drugs at school or outside of school.
- d. Students are prohibited from storing, carrying handphones, sharp weapons, firearms, videotapes/ VCD, pornographic books/ magazines in the classroom, school environment, or outside the school environment.
- e. Students put/ par their bicycle in the place that has been provided in an orderly manner and is locked.
- f. Especially during the practice hours of sports lessons, students must be in the class according to their lesson hours dressed in neat uniforms and ready to receive the next lesson.

¹⁵ Result of the interview with Mrs. Maimanah, S. Pd. I as a Chairman of RA (Raudlatul Athfal) on March 21st, 2021 at 17:34 p.m

- g. All students are required to perform the *Dhuhur* prayer *jamaah* at the *jami'* mosque Simbangkulon.
- h. Students may not do other activities that carry the school's name other than those that have been determined at school or outside the school without the Principal permission.
- i. Students are not allowed to say dirty, rude, and impolite words. During office hours, students dealing with madrasa administration must dress in school uniforms.¹⁶

The infrastructures at MIS (Madrasah Ibtidaiyah Salafiyah) is as follows Twenty four classrooms, two libraries, one computer laboratory, two BK rooms (Guidance Counseling), two teacher offices, two student cooperatives, and two UKS rooms (Student Health Unit). From these facilities and infrastructure, the class stages at MIS (Madrasah Ibtidaiyah Salafiyah) have four classrooms. Two classes for boys, two more for girls. The class, which consists of 24 locales, is placed in the different places between the male and female MIS. Likewise, with other infrastructure such offices, UKS, and others, boys and girls schools are different.

The girl's school building is located to the south of the *jami'* mosque, right in Simbangkulon alley 2 (two). Meanwhile, the structure for boys school is in Simbangkulon alley 4 (four). In the MIS (Madrasah Ibtidaiyah Salafiyah) itself requires joint graduation for students and students. That done before the first lesson begins, and the list of dosages for each day varies according to the schedule posted in different classrooms.¹⁷

c) MTsS (Madrasah Tsanawiyah Salafiyah)

The rules and regulations in MTsS (Madrasah Tsanawiyah Salafiyah) Simbangkulon are as follows twenty-one classrooms, two computer

¹⁶ Quoted from the data regulation Foundation in MIS (Madrasah Ibtidaiyah Salafiyah), on March 19th, 2021 at 15:00 p.m

¹⁷ Result of the interview with Mr. Saifudin, S. Pd. I, as a Chairman of MIS (Madrasah Ibtidaiyah Saalafiyah) on March 19th, 2021 at 09:00 a.m

laboratories, two libraries, two UKS (Students Health Unit), two teacher rooms, two administrative offices (administration), two BK rooms (Counseling Guidance), two secretariat rooms, and two offices for the Principal.¹⁸

Unlike the previous agencies, this MTsS (Madrasah Tsanawiyah Salfiyah) has a student discipline book and criteria for violations and determination of sanctions given. This MTsS uses points to determine the sanctions that will be given to students. In the chapter on regulations, the things written in it include time and place for implementating the rules, madrasa uniforms, hair, nails, tattoos and make-up, madrasah activities, cleanliness, discipline and order, permits, social courtesy, and finally religious activities. The following is the article on courtesy and forms of violation written in the book. In the article on social courtesy, it is written as below:

- 1) Saying greetings and shaking hands between friends, the head of the Madrasa and educators, as well as with madrasa employees when meeting, women with women, men with men
- 2) Say salam every time you enter the room
- 3) Mutual respect among fellow students, respect differences in social backgrounds in choosing study partners, playmates, and hangouts, both at Madrasas and outside Madarasas
- 4) Respect the ideas, thoughts/ opinions, copyrights of others, the property rights of friends and Madrasa citizens
- 5) Dare to convey the truth
- 6) Express opinions politely whitout offending others
- 7) Get used to saying thank you if you get help or services from others

¹⁸ Result of the interview with Mr. Muhyiddin, S. Pd, I, as a Chairman of MTsS (Madrasah Tsanawiyah Salafiyah) on March 18th, 2021 at 10:41 a.m

- 8) Dare to admit mistakes that have been done and immediately apologize if they violate the rights of others or do wrong to others
- 9) Use polite and civilized Indonesian or *Krama* Javanese language that differentiates relationships with older people, peers and does not use profanity, harsh words, abusive speech, and indecent (porn)
- 10) Students are required to dress Muslimah both in the Madrasa environment or outside the madrasa.

The following is a form of violation written in the book Eating and drinking while standing or walking, dispose of garbage out of place, scribbling building walls, windows, doors, madrasa fences, tables, chairs, and other Madrasa equipment, talking or writing dirty words, cursing, gossiping, insulting or greeting fellow students or Madrasa members with profanity, greeting, or calling, bringing items that have nothing to do with the interests of the Madrasa, conduct activities at Madrasa that are not related to Madrasa, such as birthdays, valentine's day, etc., bring, read, or distribute pornographic literature, pictures, sketches, audio, or videos, bring cards and or play gambling, bring and or use a handphone, uploading images or photos that are not in accordance with the norms on social media, using handphone or telephone services other than in madrasa cooperatives, hang out/ interact with the opposite sex is not a mahram or dating, fighting either individually or in groups, inside or outside the Madrasa, and drinking alcohol, smoking, distributing, consuming narcotics, psychotropic drugs, and other illegal drugs.

Apart from the violations above, there are several categories of offenses listed in the violation points section. The classification of these violations consists of 4 types of classes, the author will write down several infractions related to the relationship between male and female relations:

- 1) Being alone with the opposite sex who is not a mahram
- 2) Holding hands with the opposite sex who is not mahram

- 3) Together with the opposite sex who is not a mahram

For the form violation mentioned above, the foreside gate 20 points, of which the penalty is memorizing QS. Yasīn verses 1-40 or recite *Sholawat Nariyah* 250 times for those who are *udzur* (getting periode) beside the picket educator table.

- 4) Engaging in extramarital relations
- 5) Married/ married during the madrasa education

For the form violation above, you get 80 points, of which the penalty is returned to the parents/ expelled from school.¹⁹

d) MAS (Madrasah Aliyah Salafiyah)

Madrasah Aliyah Salfiyah Simbangkulon has three floors of buildings (30 rooms), two floors of buildings, and one student dormitory Islamic boarding school (2 floors) with the following details one headroom, two teacher rooms, twenty-seven classrooms, one administrative room, one living room, three laboratory rooms, two library rooms, two UKS rooms (Students Health Unit), one BK room, two students council rooms (Intra School Students Organization), one PKS (School SecurityPatrol) room, two Scout rooms, two *Waka* rooms (Deputy's head), two cooperatives, two warehouse, fifteen WC, two bathrooms, one place of worship, and one students dormitory containing six rooms.

The rules made by MAS (Madrasah Aliyah Salafiyah) are as follows after the bell rings and the prayer apples are finished, students are required to enter their respective classes, each will start the first lesson and will end the last lesson preceded by prayer together and led by the class leader, every time teachers enter the class, and students must pay respect and answer greetings, led by their respective class leaders, every lesson change, the blackboard must be clean and the picket officers must prepare other

¹⁹ Quoted from the data regulation Foundation in MTsS (Madrasah Tsanawiyah Salafiyah), on March 18th, 2021 at 15:20 p.m

learning tools in their classes, students who are late must ask for an entry permit signed by the picket teacher/ BP, students who leave lessons because there is a need or are sick must ask permission from the picket teacher/ TU/ BP, during recess, male and female students are prohibited from leaving the Madrasah, if there are empty lessons, students are not allowed to leave the classroom and must be calm and not be noisy. The class leader must contact the picket teacher/ TU, after the seventh hour lesson, all students are required to pray *Dhuhur* in *jamaah* at the *Jami'* mosque Simbangkulon, and all students are prohibited from smoking, carrying pornographic objects, graffiti in the Madrasa environment, fighting, using drugs, and drinking alcohol, and doing things that are against to *Syara'*.²⁰

MAS (Madrasah Aliyah Salfiyah) has mulok subjects only given to female and male students only. This lesson is a lesson in the *Kitab Bidayah* for the male students from grade 1 MA – 3 MA. Whereas for the female students, from grade 1 MA – 3 MA are given *Risalatul Mahid* lessons, and in-class 3 MA are given the *Kitab 'Uqudullijain*.

2. Understanding the Terms of “SALAFIYAH”

During the interview, Izzatul Laili said that:

“Salafiyah comes from the word “*Salafa*” which means past or earlier. The *Ya'* is *Ya' nisbat* which hangs on the previous word or in the meaning of the *Kitab* means “*kang bongso*”. So, depending on where he said he was ordained. In my opinion, a salafiyah school that applies ancient learning methods or the way of learning by previous scholars.”²¹

²⁰ Quoted from the data regulation Foundation in MAS (Madrasah Aliyah Salafiyah) on March 19th, 2021 at 16.10 p.m

²¹ Result of Interview with Izzatul Laili, as one of the alumni from MTs and MA Salafiyah Simbangkulon, on May 31st, 2021 at 20:38 p.m

The Researcher interviewed with one of the alumni MtsS and MAS. The name is Nailul Afda, and he said that “Salafiyah” means a school that uses the Salaf method. In the school subject, there are lessons from “*kitab kuning*”, and there are *bandongan* and *sorogan*.²²

According to Izza Ulinnuha’s opinion, as one of alumni from Salafiyah Simbangkulon Foundation. The Salafiyah school is identical to classical books, both *fiqh*, *Balaghoh*, *nahwu*, and other books. The students are able to read the book and memorize the verses in the nahwu book that is taught. Besides that, there is also the morality’s application through the boundaries between male and female students by separating the school building. In Salafiyah, schools are also usually given practice certificates (*ijazah*) issued by previous scholars.²³

Based on an interview with KH. Nurul Haq, according to him, the meaning of “Salafiyah” is as follows:

“Salafiyah means following the Salaf scholars, where the Salaf scholars are of course guided by the teachings contained in the Qur’an and sunnah.”²⁴

3. Literacy References at the Salafiyah Simbangkulon Foundation in Understanding Gender Relations

a.) Biography of Kyai Nurul Haq

KH. M. Nurul Haq, Lc, M. Pd. I is one of the lecturers at the Salafiyah Simbangkulon Foundation. The man born on two February 1981 is the firstborn son of Kyai Khudlori Tabri and Nyai Farkhati Fadlun. He is the eldest of seven children. He is married with Nyai Nur Faidah and has three children: M. Irfan Fi Luthfillah, M. Fadli At-Tabrani, and Nur Atiqah.

²² Result of Interview with Nailu Afda, as one of the alumni from MTs and MA Salafiyah Simbangkulon, on June 1st, 2021 at 08:56 a.m

²³ Result of Interview with Izza Ulinnuha, as one of the alumni Salafiyah Simbangkulon Foundation, on June 1st, 2021 at 16:44 p.m

²⁴ Result of interview with KH. Nurul Haq as one of the Lecturers and Dzuriyyah from the Founder of the Salafiyah Simbangkulon Foundation, on June 6th, 2021 at 13:06 p.m

Kyai Nurul Haq is a caregiver from Ma'had Takhasus MAS Simbangkulon, as well as a caregiver from the Nurul Falah Islamic Boarding School.

Kyai Nurul Haq earned a bachelor's degree at Al-Azhar University Cairo in 2007 majoring in Qur'anic Tafsir. Previously, he studied from RA (Raudlatul Athfal) to MA (Madrasah Aliyah) at the Salafiyah Simbangkulon Foundation, and graduate in 1998. Returning from Egypt, he married and continued his studies at Wahid Hasyim University with a major in Islamic Education). In addition to formal-schools, KH. Nurul Haq also studied through non-formal schools. From 1990 to 1995, he recited in the Madrasah Nurul Huda, the continued at Diniyah Takhasus in 1996-1998. After completing the replicated and studying at the Salafiyah Simbangkulon Foundation, KH. Nurul Haq continued to *ngaji* at Papar Kediri, but only for 2 years, KH. Nurul Haq moved to Kaliwungu to memorizing the Holy Qur'an at the Miftahul Falah Islamic Boarding School until 2003. After that, he departed from there. He continued his formal studies at Al-Azhar University Cairo.

Studying at Al-Azhar University in Cairo taught him to be moderate in religion and sect. Graduates from Cairo are famous for their *tawassuth* attitude in religion. In other words, it is not rigid in beliefs, and its treasures are vast. Al-Azhar scholars in responding to the law are not blind *taqlid*, they believe in Sunni by having high moderation attitude. Although there are different schools of thought, they are still on their respective tracks and provide input to other.

Behind it, all teaching from the family is a lesson that is very memorable for Kyai Nurul Haq. His father, namely Kyai Khudlori Tabri, taught him to be istiqomah and simple in living life. Kyai Khudlori Tabri is usually referred to as a person who never leaves the mousque because of his loyalty to *jamaah*. He is istiqomah in reciting and worshipping. Before

the dawn call to prayer, Kyai Khudlori Tabri first woke the family to perform the night prayer. After that, he went around the *santri* rooms and then to the mosque to perform the mornig congregational (*jamaah*) prayers. After completing congregational (*jamaah*) prayers at the mosque, he went around the *santri* rooms again and recited the book in the morning with the students.²⁵

b.) In the Books

1. Ta'lim Muta'allim book

شكوت الى وكيع سوء حفظي, فأرشدني الى ترك المعاصي.²⁶

According to one of the alumni, the *nash* is written about immorality. So they consider that *ikhtilath* is a form of degeneration. Therefore they take this *nash* as a reference.

2. Taqrib (Fathul Qarib) book

ونظر الرجل الى المرأة على سبعة أضرب أحدهما نظره الى أجنبية لغير حاجة فغير جائز.²⁷

In *nash*, it is stated that seeing a man to another woman (who is not a mahram), the law is not permissible unless there is an intention. That is what makes the Foundation hold gender segregation.

3. Sulamun Taufiq

ويحرم نظر العورات من الآخرين مطلقاً لغير عذر شرعيّ :

- فيحرم نظر الرجل إلى شيءٍ من بدن المرأة الأجنبية غير الحليلة, [أي غير زوجته

وأمته, سوى الوجه والكفين, ويحرم على غير الحليلة نظر ما بين سرّة الرجل وركبته];

²⁵ Result of the interview with KH. Nurul Haq as one of the Lecturers and Dzuriyyah from the Founder of the Salafiyah Simbangkulon Foundation on Juny 6th, 2021 at 13:06 p.m

²⁶ Al-Zarnuji, Burhan Al-Din Ibrahim, *Ta'lim Al-Muta'allim*, (Surabaya: Maktabah Imaratullah, without year), p. 41

²⁷ Syuja', Abu, *Matan Fathul Qarib (At-Taqrib)*, (Surabaya: Al-Haramain, 2001), p. 43

- ويحرم عليها كشف شيءٍ من بدنِها [سوى الوجه والكفين] بحضرة من يحرم نظره إليها [أي إلى عوراتها, وهي ما سواهما];

- ويحرم عليه وعليها [أي على كلٍّ من الرجل والمرأة] كشف شيءٍ ممّا بين السّرة والرّكبة بحضرةٍ مطّلعٍ على العورات, ولو مع [كونه من] جنس[ه أو جنسها] ومحرميّة, غير حليل;

- ويحرم عليهما كشف السّواتين [منه, وما بين السّرة والرّكبة منها], في الخلوة لغير حاجة, إلّا لحليل.²⁸

4. Al-Mausu'ah Al-Fiqhiyyah Al-Khuwaitiyyah

يختلف حكم اختلاط الرجال بالنساء بحسب موافقته لقواعد الشريعة أو عدم موافقته, فيحرم الاختلاط اذا كان فيه:

أ- الخلوة بالأجنبية, والنظر بشهوة إليها.

ب- تبذل المرأة وعدم احتسامها.

ج- عبث ولهو وملامسة للأبدان كالاختلاط في الأفراح والموالد والأعياد, فالاختلاط الذي يكون فيه مثل هذه الأمور حرام, لمخالفته لقواعد الشريعة.

قال تعالى : ((قُلْ لِلْمُؤْمِنِينَ يَعْضُوا مِنْ أَبْصَارِهِمْ ... وَقُلْ لِلْمُؤْمِنَاتِ يَعْضُنَّ مِنْ أَبْصَارِهِنَّ)) .

²⁸ Abdullah bin Husain, *Sayyid, Sulam At-Taufiq*, (Beirut: Sibtul Jilani, 2013), p.175-176

وقال تعالى عن النساء : ((وَلَا يُبْدِينَ زِينَتَهُنَّ))

وقال : ((وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ)) . ويقول النبي صلى الله

عليه وسلم : ((لا يخلون رجل بامرأة فإن ثالثها الشيطان)) . وقال صلى الله عليه

وسلم لأسماء بنت أبي بكر ((يا أسماء إن المرأة إذا بلغت المحيض لم يصلح أن يرى

منها إلا هذا وهذا وأشار إلى وجهه وكفيه))²⁹.

c.) Living Qur'an at the Salafiyah Simbangkulon Foundation in the Interpretation of gender relations

1. QS. Al-Ahzab:33/52

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرٍ نَاظِرِينَ
إِنَاهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ
ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ
مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ
تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ
عَظِيمًا

”Oh, men of faith! Enter not the houses of the prophet unless you are allowed to eat without waiting for the cooking time, but if you are called then come in and when you are done eating, you come out without further conversation. Surely such is troubling the prophet that he is ashamed of you, and god is not ashamed of you. When you ask them for something (necessary), then ask from behind the veil. (way) that is more sacred to your hearts and their hearts. And ye must not offend the messenger of god and not (also) marry his wives forever after (the prophet dies). Truly, such a sin is enormous (his sin) in the sight of god.”(QS.Al-Ahzab/33:53)

²⁹ Al-Kuwaitiyah, Al-Auqof, *Mausu'ah Fiqhiyyah juz 2*, (Beirut: DKI (Dar al Kutub Al Ilmiyah, without year)), p.290

According to Quraish Shihab in Tafsir Al-Misbah, this verse is based on its *asbabun nuzul* describing the delay in going home after eating. The text of the verse describes arrival too soon before the time of eating of before the time of the invitation. According to him, this verse teaches Muslims to be punctual in fulfilling the invitation because if you arrive late, you will make people who have wait, and if it is too early, it can disturb the host. This principle, according to him, does not only apply to invitations but also everything.³⁰ Concerning the hijab, Quraish Shihab discusses the Apostle who put the hijab between his wife and the believers. According to history, a friend recommended it, because there were people with good and evil personalities who came to the house of the Apostle.³¹

According to Sayyid Quthb in his book called Tafsir Fi Zhilalil Qur'an, he also says the same thing with Quraish Shihab, that his verse describes etiquette regarding permission to enter people's homes even the house of the Prophet.³² In Ibn Katsir's Tafsir, it is explained that the provision of wearing the *hijab* in this case (not to see the wives of the Apostle and not to ask for anything except behind the veil) is something that is prescribed and ordered to Muslims because it is better and purrer.³³

2. QS. At-Taubah:9/71 and QS. An-Nahl:16/97

³⁰ Shihab, Quraishy, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, (Jakarta: Lenetera Hati, 2016), p.523

³¹ Shihab, Quraishy, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, (Jakarta: Lenetera Hati, 2016), p.522

³² Quthb, Sayyid, *Tafsir Fi Dzilalil Qur'an*, terj. As'ad Yasin, dkk, (Jakarta: Gema Insani, 2014), p.285

³³ Ar-Rifa'i, Muhammad Nasib, *Kemudahan dari Allah: Ringkasan Tafsir Ibnu Katsir*, terj. Syihabuddin, (Jakarta: Gema Insani Press, 2000), p.888

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ
حَكِيمٌ

”And men of faith, men and women, some of them became helpers to the others. They made (do) the powerful, and prevented from the might, performed miracles, accomplished alms, and disobeyed god and his prophet. They will be blessed by god. Really, god is omnipotent, all-wise.”(QS. At-Taubah/9:71)

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ
أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

“Whoever works at virtue, both men and women in faith, then surely we will give him a good life and will repay him with a better reward than what they have done.”(QS. An-Nahl/16:97)

In the interpretation of Al-Misbah, Quraish Shihab explains that in the QS. At-Taubah verse 71, the word *auliya* can be achieved by helping each other. And he also mentioned the differences between the believer and the hypocrite.³⁴ And he explained that the word *al mukminūn wa al mukminat* means to unite their hearts and share the same fate and share so that they become helpers for some others in all their affairs and needs.³⁵ In Surah An-Nahl verse 97, according to Quraish Shihab, it is explained about the emphasis on equality between men and women. The word *man/* whois contained in this paragraph can already refer to both genders –male and female— but with the emphasis in question, this verse deliberately mentions explicitly in the sentence both male and

³⁴ Syihab, Quraisy, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, (Jakarta: Lentera Hati, 2016), p.164

³⁵ Syihab, Quraisy, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, (Jakarta: Lentera Hati, 2016), p. 163

female. This verse also shows that women are required to be involved in beneficial activities both for themselves. Their families and the community and nation, even for humanity as a whole.³⁶

In the interpretation of Fi Zhilalil Qur'an, QS. At-Taubah verse 71 explains that the character of a believer is the nature of the believer, namely the nature of being united and loyal friends, the nature of guaranteeing each other. However, mutual guarantees in realizing good and rejecting evil.³⁷ In An-Nahl verse 97 the interprets both men and women are equal in rules's time and compensation. The same concerning Allah and the reward both with Him. At the same time the lafadz *min* 'which indicates the type' when punched, includes both men and women. It's just that the context of this verse specifies "...of the male and female types", to add to this statement of the essence.³⁸

In the presentation of Ibn Katsir, QS. At-Taubah verse 71 explains the commendable nature of the believer, including the spirit of helping. That is corroborated by the existence of hadith which says that fellow believers are building, one part of strengthens the other, for QS. An-Nahl verse 97, Wahbah Zuhaili says that both men and women are in a state of faith. They will be given good life in this world and the hereafter and will be given a much better reward than practiced.³⁹

3. QS. An-Nisa:4/7

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ
وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا

³⁶ Syihab, Quraisy, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, (Jakarta: lentera Hati, 2016), p. 720

³⁷ Quthb, Sayyid, *Tafsir Fi Dzilalil Qur'an*, terj. As'ad Yasin, dkk, (Jakarta: Gema Insani, 2014), p.211-212

³⁸ Quthb, Sayyid, *Tafsir Fi Dzilalil Qur'an*, terj. As'ad Yasin, dkk, (Jakarta: Gema Insani, 2014), p.595

³⁹ Terj. Salim Bhareisy and Said Bareisy, *Terjemah Singkat Tafsir Ibnu Katsier*, (Surabaya: Bina Ilmu Offset, 1988), p.88

”For an able-bodied man there was the right of part from the estate of both his parents and his relatives, and for the woman the share (also) from the estate of both his parents and his relatives, whether little or much according to the prescribed portion.”(QS. An-Nisa/4:7)

In the interpretation of Al-Misbah, QS. An-Nisa verse 7, explains that men have a particular share regulated by Allah from their parent’s inheritance and relatives. That’s why they don’t give wealth to women because they don’t join the war. In particular, this verse emphasizes the women (both minor and adults) also get rights, in a particular part.⁴⁰ In the interpretation of Fi Dzilalil Qur’an, QS. An-Nisa verse 7 explains the era of ignorance which divides inheritance by looking at someone from the value of their work and activities in fighting and reproducing. Whereas in Islam share it by looking at its human values, which are fundamental values that cannot separate from it under any conditions. They look at the actual tasks in the family and society.⁴¹ In Ibn Katsir’s interpretation, QS. An-Nisa verse 7 explains that they are equal before Allah. Therefore, they are the same in the principle of inheritance law. However, their share varies according to Allah’s portion ordained for each heir according to his relationship with the corpse, whether it is kinship, marriage, or guardianship.⁴²

⁴⁰ Syihab, Quraisy, *Tafsir Al-Misbah: Pesan, Kesan, dan Kesejarasian Al-Qur’an*, (Jakarta: Lentera Hati, 2016), p.423

⁴¹ Quthb, Sayyid, *Tafsir Fi Dzilalil Qur’an*, terj.As’ad Yasin,dkk (Jakarta: Gema Insani, 2014), p.286

⁴² Ar-Rifa’i, Muhammad Nasib, *Kemudahan dari Allah: Ringkasan Tafsir Ibnu Katsir*, terj. Syihabuddin, (Jakarta: Gema Insani Press, 2000), p.655

CHAPTER IV

Gender Segregation as a Way to Maintaining the Traditions of the Predecessor Scholars

A. The Reason and Expectations from Gender Segregation at the Salafiyah Simbangkulon Foundation

1. The Practices of Gender Segregation at the Salafiyah Simbangkulon Foundation

Gender Segregation at the Salafiyah Simbangkulon Foundation is carried out starting from students entering the RA (Raudlatul Athfal) stage to MA (Madrasah Aliyah). Gender Segregation here is carried out by separating the buildings for learning, management, administration, organization, and other things. This is supported by the existence of several buildings scattered in different alleys or places as well as adequate facilities to carry out the teaching and learning process. However, for the RA (Raudlatul Athfal) stage, the male and female school buildings are made in one location, but the classes are still separated between boys and girls. This is done to facilitate administrative management.

The Salafiyah Simbangkulon Foundation also strengthens the provision of gender segregation with the existence of binding regulations in each agency for teachers, employees, and students themselves. Each agency has different regulations, but they are still based on the YAMASA AD-ART or the rule book made by the Foundation's management. If some students or employees violate, they will be subject to sanctions following what is written in the rule book.

For penalties for students who violate the rules themselves, depending on how severely the students broke. With the following description: 1) being alone with the opposite sex who is not a mahram. 2) holding hands with the opposite sex who is not mahram. 3) Together with the opposite sex who is not a mahram. For the form of violation mentioned above, the foreside gets 20 points, of which the penalty is memorizing QS. Yasīn verses 1-40 or recite Sholawat Nariyah 250 times for those who are *udzur* (getting period) beside the picket educator table. 4) Engaging in extramarital relations. 5) married/ married during the madrasa education. For the form of violation above, you get 80 points, of which the penalty returns to the parents/ expelled from school. If the violation has reached 80 points, the student will be removed from school.

In the rules made by the Foundation's management, there are several rules for teachers and students. One of these rules is the separation of male and female teachers/ students. Male and female teachers are assigned to the different offices, while male and female students are also set to other classes. School monthly Syahriyah/ SPP payments are made in other places and buildings for male and female students. From this information, it can be concluded that this Foundation has many facilities to accommodate teachers/ students separately at each stage of education. The rules that are made are also different at each stage of education. The following details the regulations and infrastructure at each location, which support gender segregation at the Salafiyah Simbangkulon Foundation.¹

At the Salfiyah Simbangulon Foundation, sports lessons for male students can practice in the school field and the field of the village of Simbangkulon. In contrast to female students, whose sports practice only uses

¹ Result of the interview with Drs. Misron Agus as Chairman of the Simbangkulon Foundation on March 18th, 2021 at 10.12 a.m

the classroom. That is done as a way to protect the *muruah* women. Likewise, in matters relating to activities outside of school. Men are allowed to take part in activities outside of school and are also entitled to stay overnight. For female students, it is permitted but not allowed to stay overnight, and there is a time limit because it avoids any *madhorot* that will be caused. The Salfiyah Simbangkulon Foundation, when participating in competitions, male and female students are divided into groups in the sense that they are not in one time.

In terms of the Separation of men and women, the implementation is assisted by the community of Simbangkulon Village. If students commit violations, the local community will report them to the Foundation for follow-up. That is done so that the separation and other Salafi traditions are staying awake and well preserved.²

Gender segregation is carried out because men and women have their respective responsibilities and positions (*both related to habluminAllah and hablum minannas*). That is also explained through the words of the founder of the Foundation, namely Kyai Bakri Hamzah, in which he said, “men and women are like cats and mice, however far they are separated, cats will look for mice in the end”. Also, there are different lessons between men and women. The lesson in *Kitab Bidayatul Hidayah* for boys from grade 1 MA- grade 3 MA. For example, the girls from grade 1 MA- 3 MA are given *risalatul mahid* lesson, and in-class 3 MA are given the lesson *kitab Uqudullijain*.

The existence of this gender segregation is due to religious and cultural factors. Where religion and culture teach that men and women in education and activities must be separated to avoid things that are not wanted. That is a caution that they do in educating children. Another factor that causes

² Result of the interview with M. Faiqul humam, as a Chair of the Ikatan Mahasiswa Alumni Simbangkulon (IKMAL EL-SIMBANY) y.2020-2021 on February 15th, 2021 at 14:05 p.m

it is security, where parents keep their children away from promiscuity, sexual harassment, and other threatening things.

Regarding their understanding of the meaning of the word “Salafiyah”, Salafiyah men follow the *Salafus Sholih* Scholars. Carrying out this gender segregation is believed to follow the tradition of the founding cleric or *Salafus Sholih*, the foundation’s name, and is also included in the name of the agency under the auspices of the Foundation. By following the Salaf tradition at the Salaf boarding school, the foundation applies the same learning system as the learning carried out at the Salaf Islamic boarding School. Such as teaching the *Kitab Kuning*, memorizing the Qur’an, planting morals, and other things.

Based on the books used as their reference literacy in carrying out this gender segregation, most of them are classified as classical books. That can be seen from the authors, who were the previous scholars born in the 10th century AD and below. Where in that century, the scholars were called Salaf scholars who still adhered to the teachings contained in the Qur’an and Sunnah.

Masculinity and femininity in humans have their own positive and negative sides, which complement each other. As representatives of God on earth (*auliya fil ardh*) humans are given the authority to carry out life. Which the purpose of human life itself, both male and female, is to be able to unite the divine side of *jamal* and *jalal* to be perfect (*kamal*). The existence of gender segregation here makes students try to become human beings who are *kamal* by understanding and respecting the nature of the opposite sex. Where they can also learn the divine side of *jamal* and *jalal*.

The thoughts of the figures at the Salafiyah Simbangkulon Foundation are included in the conservative category because when they decide something, they are waiting for a fatwa or decision from the local Scholars. That is an effort to be careful in judging something or an event. They are also very passionate about NU mass organizations and the faith *ahlussunnah waljamaah*. It is marked by the existence of the Aswaja book (*Ahlussunnah*

wal jamaah) subject, which is one of the *kitab mulok*/ mulok lesson at the Salafiyah Simbangkulon Foundation.

2. The Reason of Gender Segregation at the Salafiyah Simbangkulon Foundation

In connection with gender segregation in the Salafiyah Simbangkulon foundation, several reasons underlie this gender segregation. The main reasons for this gender segregation are:

a) Preserving the *Ahlussunnah wal jama'ah* tradition

Ahlussunnah wal jamaah or what we usually call aswaja has rooted in the Simbangkulon Community, especially in the Salafiyah Simbangkulon Foundation. This is marked by the existence of mulok subjects from the Foundation about *ahlussunnah wal jamaah*, namely the book of hujjah ahlussunnah wal jamaah by KH, Ali Maksum jigja. This gender segregation is one of the practices of the ahlussunnah wal jamaah tradition that has been carried out since the establishment of the Salafiyah Simbangkulon foundation. Therefore, the foundation tries to preserve the tradition of gender segregation on this day.

The following is the statement from the Chairman of the Salafiyah Simbangkulon Foundation:

“Gender segregation is to preserve the tradition of *ahlussunnah wal jamaah*, the manifestation is like this. In the NU’s it is explained that men and women who are not mahram are not allowed together (*kholwat*). Here the Syariah payment (SPP) is separated between men and women, and other regulations as a form of prudence by the foundation”.³

b) Preventive is better than curative (Leader of the Foundation)

³ Result of the interview with Drs. Misron Agus as a Chairman of Salafiyah Simbangkulon Foundation on March 18th, 2021 at 10:12 a.m

Gender segregation is an effort by the Foundation to avoid promiscuity. Which is currently being discussed slot by the public. That is in line with the statement from the Chairman of the Salafiyah Simbangkulon Foundation:

“Preventive is better than curative. We should be on guard first rather than cure after illness”.⁴

c) Avoiding negative excesses that are not following religious principles

Gender segregation in the Salafiyah Simbangkulob Foundation s an attempt by the Foundation to avoid negative excesses (things beyond the bounds) that are not following religious procedures. Because according to the Salafiyah Simbangkulon Foundation, the Foundation is very careful in making decisions and maintains the principles of *ahlussunnah wal jamaah*. Very influential on the scholars’s thoughts at the Salfiyah Simbangkulon Foundation.

d) Make it easy for services, both in administration and in the teaching and learning process

The head of MAS (Madrasah Aliyah Salfiyah), Drs. Muslikh Khudlori, M. S. I, said that:

“This gender segregation facilitates communication, facilitates the service of students and teachers, and facilitates the teaching and learning process”.⁵

e) Want to help the community in shaping the morals of their children, especially in maintaining relationships.

Mr. Saifudin, S. Pd. I said that:

“The Salafiyah Simbangkulon foundation wants to help the community provide religious education and help the community shape the morals of

⁴ Result of the interview with Drs. Misron Agus as a Chairman of the Salafiyah Simbangkulon Foundation, on March 18th, 2021 at 10:12 a.m

⁵ Result of interview with Drs. Muslikh Khudlori as a Chairman of the Madrasah Aliyah Salafiyah Simbangkulon on March 20th, 2021 at 09:32 a.m

their children. So those students are accustomed to doing positive things such as gender segregation, to maintain their interactions”.⁶

3. Expectations from gender segregation in the Salafiyah Simbangkulon Foundation

The hopes that wanted, both from the founders of the Foundation, the Management, and the Teachers at Salafiyah Simbangkulon Foundation are:

a) Shaping the character of students with positive things, one of which is gender segregation

This gender segregation is an effort by the Salafiyah Simbnagkulon Foundation to shape students’s character with positive things. The foundation hopes that with this gender segregation, students will protect themselves more in their relationships after leaving the Salafiyah Simbangkulon Foundation. But unfortunately, it is not easy to follow the flow of promiscuity that is now rife among teenagers.

b) Teach students that there are boundaries between men and women

The Salafiyah Simbangkulon foundation hopes that, with gender segregation, students understand the limitations that must carry out between men and women in socializing. Do not hang out with the opposite sex and apply the taught’s habits at the Salafiyah Simbangkulon Foundation.

c) Teach students not to participate in promiscuity, as is the case out there

From the habit of carrying out gender segregation while at the Salafiyah Simbangkulon foundation, the foundation hopes that students do not participate in promiscuity that does not reflect the *ahlussunnah wal jamaah* faith. As well as heeding gender segregation while studying at the Salafiyah Simbangkulon foundation.

⁶ Result of the interview with Mr. Saifudin as a Chairman of Madrasah Ibtidaiyah Salafiyah Simbangkulon, on March 20th, 2021 at 09:00 a.m

d) Educate the nation by providing religious knowledge in the form of morals because morals are the key to the character of society

Gender segregation carried out by the Salafiyah Simbangkulon foundation is the foundation's effort to educate the nation through teaching morals to students. The foundation hopes that the students will heed the morals taught while studying the Salafiyah Simbangkulon, especially regarding the relationship between men and women.

e) Teaching students to preserve the culture of *Ahlussunnah wal jama'ah*

Gender segregation carried out by the Salafiyah Simbangkulon foundation is an effort to preserve the *ahlussunnah wal jamaah* tradition. The foundation hopes that students get used to preserving the tradition of *ahlussunnah wal jamaah*, be it gender segregation or other *alusuunnah wal jamaah* traditions that the Salafiyah Simbangkulon foundation have taught.

B. The meaning of gender segregation at Salafiyah Simbangkulon Foundation

The researcher clarified the application of gender segregation at the Salafiyah Simbangkulon Foundation into two types, namely as follows:

1. External type

The implementation of gender segregation caused encouragement from outside the foundation. Implementation from outside the foundation is in the form of the habit of separating between men and women in daily life, whether in religious, social, or other activities. For example, the activities of youth boys and girl organizations that have different members (if men from men and if women from women's organizations), meeting places and activities, gathering times, and other matters related to the opposite sex are strongly discouraged, simultaneously. Even the community has made gender segregation (separation between men and women) a village culture that must preserve. A taboo if some men and women are not mahram, go together or play together.

2. Internal type

The implementation of gender segregation is caused by encouragement from within the Salafiyah Simbangkulon Foundation. This implementation was held because it has become a stipulation from the beginning of establishing the Salafiyah Simbangkulon Foundation. The activities of the Salafiyah Simbangkulon Foundation that are related to the opposite sex must be segregated. That is included in the cultural preservation or the habits of the previous scholars who founded this foundation. These activities include the teaching and learning process held in a different building and a considerable distance from the building. Organizational activities in the foundation are also carried out at different times and places. As well as other activities related to the opposite sex will be held at different places and times.

Gender segregation in the Salafiyah Simbangkulon Foundation is segregation that has an integrated function, where the groupings are based on the similarities that exist in students. In this case, segregation at the Salafiyah Simbangkulon Foundation uses gender equality. Gender segregation carried out by the Salafiyah Simbangkulon Foundation is a type of Single-Sex Education (SEE), in which education is divided between men and women, both in different institutions and in the same institution. This separation is carried out by separating the school building between the male building and the female building. In addition to being included in the Single-Sex Education (SEE) type, gender segregation at the Salafiyah Simbangkulon Foundation is included in the full gender segregation model. Schools separate students from the school organizational structure, learning classes to the scope and place.

According to KH. Nurul Haq, gender segregation is an effort to implement the prohibition of *ikhtilat baina nisa wa rijal* (meeting men and women in a place mingling with each other). It has been prohibited in classical fiqh books, for example as in the *Sulamun Taufiq* book. The book *Sulam At-Taufiq* explained the

existence of an order to guard oneself against immoral acts from the smallest thing in the form of maintaining one's view.

The segregation of male and female classes or commonly referred to as gender segregation is carried out based on the implication of the QS. Al-Ahzab verse 53, QS. At-Taubah verse 71, QS. An-Nahl verse 97, and also QS. An-Nisa verse 7. In the QS. Al-Ahzab verse 53 discusses how the people's manners are to the Prophet, in which the wives of the Prophet are holy people and the wives of the Apostle can't be bad people. Apart from the story of the Prophet Luth, that a noble Apostle, his wives became *Ummatul Mukminin*. In his statement, that does not ever enter the Prophet's house, if we have not asked permission for him if you require them (the Prophet's wives), then ask through the back of the veil (*hijab*). From this, KH. Nurul haq, explained between men and women, must be a *hijab* (barrier), and the interactions between men and women must be limited.⁷

KH. Nurul Haq explains that there is the mention of two words separately. In QS. At-Taubah, verse 71 contains the words *dzakar* and *untsā*. Also in the QS. An-Nahl verse 97 contains the words *al-mukminūn* and *al-mukmināt*. Because the words separated, KH. Nurul Haq interpreted that there were differences between men and women so that they had to be separated. However, if seen from the implied meanings, there is indeed a side of gender equality, but it is not the same where men and women both share, but different in measure.⁸

According to KH. Nurul Haq, in the chapter An-Nisa verse 7, when viewed from the *asbabun nuzul* this verse talks more about the lineage. However, when viewed from the implied meanings, there is indeed a side of gender equality, but it

⁷ Result of the interview with KH. Nurul Haq as one of the Lecturers and Dzuriyyah from the Founder of the Salafiyah Simbangkulon Foundation on March 18th, 2021 at 20:27 p.m

⁸ Result of the interview with KH. Nurul Haq as one of the Lecturers and Dzuriyyah from the Founder of the Salafiyah Simbangkulon Foundation, on March 18th, 2021 at 20:27 p.m

is not the same, where men and women both have a share, but different in measure.⁹

Judging from interpreting these verses, KH. Nurul Haq is more inclined to the classical gender of interpretation, with an understanding or opinion developed by himself through his knowledge. That is also because Kyai Nurul Haq is one of the graduates from the Qur'anic interpretation department. So, it is not surprising that he has his way of interpreting the verse, even though it is still guided by the classical interpretation.

KH. Nurul Haq himself is a graduate of Al-Azhar University Cairo, Egypt. According to information from Faris Maulana, as a student of Al-AZHAR University in Cairo, stated that at Al-Azhar University, classes and even faculties are different between men and women. And there is also a very long distance between the *banin* and *banat* buildings. So even for the exam schedule, there is a difference between *banin* and *banat*. For thinking there, they are taught to think *tawassuth* (moderate), but some still maintain the thoughts taught since they were children and in previous Islamic boarding schools.¹⁰ And he (KH. Nurul Haq) is one of those people who keeps the teachings taught from his old boarding school and opens up new ideas that can be taken well to be put into practice where he lives now.

In connection with the researcher's approach, namely the sociology of knowledge, has three steps when expressing the meaning of a social situation. The following is the meaning of gender segregation using the sociology of knowledge Karl Mannheim approach. The objective meaning of gender segregation is that gender segregation itself is an obligation or routine that students and employees of the Foundation must carry out. The existence of gender segregation is habituation that is used to foster good morals in students.

⁹ Result of the interview with KH. Nurul Haq as one of the Lecturers and Dzuriyyah from the Founder of the Salafiyah Simbangkulon Foundation, on March 18th, 2021 at 20:27

¹⁰ Result of the interview with Farid Maulana as one of a student at University Cairo, Egypt, on May 29th, 2021 at 10:05 a.m

The expressive meaning of gender segregation at the Salafiyah Simbangkulon Foundation, among others:

1. Improving the morals of students

Drs. Misron Agus as Chairman of the Foundation said:

“The Foundation tries to instill good morals in students. Because morality is the most important thing that must be prioritized, as in *maqolah “al adabu fauqol ‘ilmi.”*¹¹

2. Understand the character (*tabiat*) as a man or women

Regarding this, Rizkiyatul Laela as one of the alumni of the Salafiyah Simbangkulon Foundation from RA to MA said that:

“The students understand the character of a man and woman following the *ahlussunnah wal jamaah*. They understand the boundaries between men and women so that when they leave the Foundation, they can protect themselves and limit themselves from the opposite sex. They feel that from this gender segregation they can respect for the opposite sex”.¹²

3. Avoiding unwanted negative things

According to KH. Nurul Haq:

“This gender segregation is carried out so that male and female students can maintain their respective honor. Because at this age they are still unstable so they are easy to be provoked.”¹³

4. How to minimize the relationship between the opposite sex

According to one of the students who are still in the twelfth grade is Batsnah Nuwaifillah said that:

“ gender segregation is a way to minimize opposite-sex relationships and promiscuity that is currently happening a lot among young people.”¹⁴

¹¹ Result of the interview with Drs.Misron Agus as Chairman of the Salafiyah Simbangkulon Foundation on March 18th, 2021 at 10:12 a.m.

¹² Result of the interview with Rizkiyatul Laela as one of the alumni in Salafiyah Simbangkulon Foundation, on April 27th, 2021 at 13:52 p.m

¹³ Result of the interview with KH. Nurul Haq as one Lecturers and *Dzuriyyah* from the Founder of the Salfiyah Simbangkulon Foundation, on Juny 18th, 2021, at 21:08 p.m:

That was also stated by one of the Salafiyah Simbangkulon Foundation alumni, named Rizkiyatul Laela:

“ the existence of this gender segregation makes it difficult for us to do things or activities related to the opposite sex without any barriers.”¹⁵

5. Professional in organization

According to Rizkiyatul Laela:

“ From gender segregation, we are better able to take care of ourselves in front of men and also to be more careful about uploading and having a Foundation, so we don’t get along as we like (there are limits). And also we become more professional in the organization because there are some members of the organization who are not professional with their relationships with fellow members of the organization.”¹⁶

6. Not daring to have a relationship with the opposite-sex (dating)

In line with the words of Rizkiyatul Laela:

“ Because the majority and even all of the Kyai have ordered this gender segregation to be held, we must obey it. If we violate it, we will not get the blessing (*barokah*) of the Kyai. And the rules and upbringing of parents are also like that, so we feel that it is an obligation that must be done as a way of *birrul walidain* and take care of ourselves.”¹⁷

The documentary meaning of gender segregation at the Salafiyah Simbangkulon Foundation itself is a form of preservation of the tradition of previous scholars, wherein Simbangkulon there used to be a very famous Islamic boarding school and was founded by Kyai Amir Idris. That makes the tradition of

¹⁴ Result of the interview with Batsnah Nuwaifillah as one of the students in Madrasah Aliyah Salafiyah Simbangkulon, on April 28th, 2021 at 09:40 a.m

¹⁵ Result of the interview with Rizkiyatul Laela as one of the alumni in Salafiyah Simbangkulon Foundation, on April 27th, 2021 at 13:52 p.m

¹⁶ Result of the interview with Rizkiyatul Laela as one of the alumni in Salafiyah Simbangkulon Foundation, on April 27th, 2021 at 13:52 p.m

¹⁷ Result of the interview with Rizkiyatul Laela as one of the alumni in Salafiyah Simbangkulon Foundation, on April 27th, 2021 at 13:52 p.m

Islamic boarding schools, such as gender segregation, applied in everyday life and informal schools, and makes people have personalities like *santri*. That is also done to minimize negative excesses that are not following *Syara'* law. More than that, there is an atmosphere like in an Islamic boarding school within a Foundation or in Simbangkulon Village because the environment is very supportive.

CHAPTER V CLOSING

A. Conclusion

1. The gender segregation carried out by the Salafiyah Simbangkulon Foundation is not only applied to students but also to the teachers who teach. However, male teachers continue to teach in the female class, for female teachers do not teach in the male class. As well as for the office itself, between male and female teachers, the room and building are distinguished.

The facilities owned by the Salafiyah Simbangkulon Foundation, both buildings for teaching and learning, offices for male and female teachers, and other facilities are sufficient to meet the needs of students, which between male and female students have separate classes and buildings. There is an AD-ART owned by the Foundation regulating gender segregation. Which AD-ART covers the institutions of the Salafiyah Simbangkulon Foundation, be it RAMS, MIS, MTsS, and MAS. Each agency has its regulations while still referring to the AD-ART made by the Salafiyah Simbangkulon Foundation.

For penalties for students who violate the rules themselves, depending on how severely the students broke. With the following description: 1) being alone with the opposite sex who is not a mahram. 2) holding hands with the opposite sex who is not mahram. 3) Together with the opposite sex who is not a mahram. For the form of violation mentioned above, the foreside gets 20 points, of which the penalty is memorizing QS. Yasīn verses 1-40 or recite Sholawat Nariyah 250 times for those who are *udzur* (getting period) beside the picket educator table. 4) Engaging in extramarital relations. 5) married/ married during the madrasa education. For the form of violation above, you get 80 points, of which the penalty

returns to the parents/ expelled from school. If the violation has reached 80 points, the student will be removed from school.

2. Based on their understanding of the QS. Al-Ahzab verse 53, gender segregation is the same as the word hijab mentioned in verse. The word hijab for them is the existence of boundaries between men and women that must maintain, so from that understanding, and they apply it with gender segregation. That is also supported by reference books that they use as guidelines in carrying out gender segregation. These books explain that neither men nor women are allowed to see or have intercourse with the opposite sex, not their mahram.

Gender segregation has three meanings when analyzed using a knowledge sociology approach. First, the objective meaning of gender segregation is as a Foundation regulation that must be obeyed by every member of the Salafiyah Simbangkulon Foundation. Second, its expressive meanings include: minimizing relationships between the opposite sex, not daring to date, and being professional in organizations, and the last is documentary meaning. That is stored from the existence of gender segregation is a form of preserving the customs or traditions of previous scholars, both the founders of the foundation and the local village clerics. The existence of gender segregation here makes students try to become human beings who are *kamal* by understanding and respecting the nature of the opposite sex. Where they can also learn the divine side of *jamal* and *jalal*.

B. Recommendation

Based on observations and research on the segregation of gender in the Salafiyah Simbangkulon Foundation, researchers certainly get a lot of lessons and experiences about related objects as well as a deeper understanding of

learning the study of the Living Qur'an. Therefore, researchers have some suggestions to be a push and stepping stone towards something better, both for the researchers, Foundation, and the community, which will be elaborated as follows:

1. For the Foundation

The implementation of gender segregation by the Salafiyah Simbangkulon Foundation is a way to overcome the promiscuity that is currently happening. That is very supportive to be implemented in the modern era for most adolescents lacking understanding of religious knowledge. According to the author, it would be even better if the Foundation provided dormitory facilities for all of its students so that gender segregation could be carried out even better.

2. For the community

Society must be able to take moral messages from this gender segregation. Especially to maintain this tradition of gender segregation for years to come because this is a good tradition and a legacy from previous scholars.

3. For the researchers

Figures have widely researched research Living Qur'an itself, but there are still many social approaches that may not be too specific in the discussion. That can be followed up by conducting research Living Qur'an with other social approaches and discussed explicitly. For the theme of gender segregation itself, there are still many things that can research, which researchers have not explored. This theme can be used as material for conducting new, more helpful research.

C. Closing

By giving thanks for the presence of Allah SWT, Who has bestowed His blessings and guidance, until finally, I was able to complete the

preparation of this thesis. Thank you to all those who have helped in the process of preparing this thesis. I hope the kindness of all friends will be rewarded with even better things.

The researcher realizes that this thesis is still far from perfect. It all cannot be separated from the limitations and shortcomings of the author. Therefore, we accept constructive criticism and suggestions for all parties for the completeness of this thesis. The author hopes that this thesis can be helpful for the writers in particular and dear readers in general.

BIBLIOGRAPHY

Books

The team of completing the thesis, *Pedoman Penulisan Skripsi Fakultas Ushuluddin dan Humaniora*, (Fakultas Ushuluddin dan Humaniora UIN Walisongo, 2020)

Sachiko Murata, *The Tao of Islam: Kitab Rujukan tentang Relasi Gender dalam Kosmologi dan Teologi Islam*, terj. Rahmani astuti and M.S Nasrullah, (Bandung: Mizan, 2004)

Ibnu Katsir, *Tafseer Ibnu Katsir Vol.03*, (Beirut: DKI, whitout year)

Karl Mannheim, *Ideologi dan Utopia: Menyingkap Kaitan Pikiran dan Politik*, terj. A. Budiman, (Yogyakarta: Kanisius, 1991)

Gregory Baum, *Agama dalam Bayang-Bayang Relativisme: Sebuah Analisis Sosiologi Pengetahuan Karl Mannheim tentang Sintesa Kebenaran Historis-Normatif*, terj. Achmad Murtajib dan Masyhuri Arrow, (Yogyakarta: Tiara Wacana, 1999)

Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*, (Bandung: ALFABETA CV, 2016)

M. Mansur, (ed), *Metode Penelitian Living Qur'an dan Hadis*, (Yogyakarta: Teras, 2007)

Tim Dosen Administrasi Pendidikan Universitas Pendidikan Indonesia, *Manajemen Pendidikan*, (Bandung: ALFABETA, 2013)

Burhan Al-Din Ibrahim Al-Zarnuji, *Ta'lim Muta'allim*, (Surabaya: Maktabah Imaratullah, whitout year)

Abu Syuja', *Matan Fathul Qarib (At-Taqrib)*, (Surabaya: Al-Haramain, 2001)

Sayyid Abdullah bin Husain, *Sulam At-Taufiq*, (Beirut: Sibtul Jilani, 2013)

Al-Auqof Al-Kuwaitiyah, *Mausu'ah Fiqhiyyah juz 2*, (Beirut: DKI, without year)

Quraisy Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, (Jakarta: Lentera Hati, 2016)

Sayyid Quthb, *Tafsir Fi Dzilalial Qur'an*, terj. As'ad Yasin, dkk, (Jakarta: Gema Insani, 2014)

Muhammad Nasib Ar-Rifa'i, *Kemudahan dari Allah: Ringkasan Tafsir Ibnu Katsir*, terj. Syihabuddin, (Jakarta: Gema Insani, 2000)

Terj. Salim Bhareisy and Said Bhareisy, *Terjemah Singkat Tafsir Ibnu Katsir*, (Surabaya: Bina Ilmu Offset, 1988)

Journal

Imas Sunaria, dkk. *Sistem Informasi Wisata Religi Islam Kabupaten Pekalongan Berbasis Android*, Jurnal Surya Informatika, Vol.9, No.1, November 2020

Nadzifatul Mu'tamiroh, *Implementasi Kebijakan Kelas Berbasis Segregasi Gender di SMPI Al-Ma'arif 01 Singosari*, TESIS Pascasarjana Universitas Muhammadiyah Malang, 2018

Dini Damayanti, Fitria Rismaningtyas, *Pendidikan Berbasis Responsif Gender Sebagai Upaya Meruntuhkan Segregasi Gender*, Jurnal Analisa Sosiologi, Januari 2021, No.10

Novi Sumaeya, *Nilai-Nilai Pendidikan Akhlak dalam Al-Qur'an Surat An-Nur ayat 30-31*, Skripsi Program Studi Pendidikan Agama Islam Fakultas Tarbiyah dan Ilmu Keguruan IAIN Salatiga,

Muhammad Toriq, *Pemisahan Rombongan Belajar Berbasis Gender: Studi Komparatif Hasil Belajar kelas Laki-laki dan Perempuan di Madrasah Aliyah Yajri*

Payaman Magelang, Skripsi dari Fakultas Ilmu Pendidikan Universitas Negeri Semarang, 2017

Barotut Taqiyah, *Pengaruh Pemisahan Kelas Peserta Didik Laki-Laki dan Perempuan terhadap Motivasi Belajar Siswa Kelas X pada Mata Pelajaran Akidah Akhlak di MA Sunan Pandanaran Yogyakarta*, Skripsi dari Fakultas Ilmu Tarbiyah dan Keguruan, UIN Sunan Kalijaga Yogyakarta, 2016

Septia Mawarni, *Pengelolaan Kelas Berbasis Pengelompokan Jenis Kelamin (Gender) di SMAN 11 Banda Aceh*, Skripsi dari Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry, 2018

Siti Ida Yanti, *Hubungan Persepsi Pemisahan Kelas Laki-Laki dan Perempuan dengan Motivasi Belajar PAI pada peserta didik SMK Darut Taqwa Purwosari Pasuruan*, *Al-Manar: Jurnal Pendidikan Islam*, Volume 1 Nomor 1, (Juni: 2019)

Ridho Aditya, (ed). *Implementasi Pembelajaran Berdasarkan Gender (Studi di Sekolah Menengah Pertama Negeri 1 Kediri Kecamatan Kediri Kabupaten Lombok Barat)*, *Jurnal Pendidikan Sosial Keberagaman*, Vol.6, No.1, Maret 2019

M. Aan Prabowo, Heriyanto, *Analisis Pemanfaatan Buku Elektronik (E-Book) oleh Pemustaka di Perpustakaan SMA Negeri 1 Semarang*, *Jurnal Ilmu Perpustakaan*, 2.2, (2013)

Iksan Kamil, Lailatul Hidayah, *Kesetaraan Gender di Pesantren NU: Sebuah Telaah atas Gender Singel Sex Classroom di Pendidikan Diniyah Formal Ulya Pondok Pesantren Al-Fitrah Surabaya*, *JNUS: Journal of Nahdlotul Ulama Studies*, Vol.1, No.1, Januari 2020

Zaini Tamin AR, Subaidi, *Implementasi Segregasi Kelas Berbasis Gender Dalam Menanggukangi Interaksi Negatif Siswa di SMP Al-Falah Ketintang Surabaya*, *Jurnal Studi Keislaman Al-Hikmah*, Vol.9, No.1, (Maret:2019)

Internet

<https://kbbi.web.id/segregasi> accessed on April 13th, 2021 at 09.40 a.m

Interview

Interview with Drs. Misron Agus (Chairman of the Salafiyah Simbangkulon Foundation) on September 27th, 2020 at 08:49 a.m

Interview with M. Faiqul Humam (Chair of the Ikatan Mahasiswa Alumni Simbangkulon (IKMAL EL-SIMBANY)) y.2020-2021 on February 15th, 2021 at 14:05 p.m

Interview with KH. Nurul Haq, LC, M. Pd.I (one of the Lecture and Dzuriyyah from the Founder of the Salafiyah Simbangkulon Foundation) on September 26th, 2020 at 21:00 p.m

Interview with Drs. Misron Agus (Chairman of the Salafiyah Simbangkulon Foundation), on March 18th, 2021, at 10:12 a.m

Interview with Mr. Masykur (Scholar expert in history) on March 20th, 2021, at 17:02 p.m

Interview with Ardhi Tama (citizen of Simbangkulon Village) on March 20th, 2021 at 14:10 p.m

Interview with Mrs. Maimanah, S. Pd. I (Chairman of RA (Raudlatul Athfal Muslimat Salafiyah)) on March 21st, 2021 at 17:34 p.m

Interview with KH. Nurul Haq, Lc, M. Pd. I (one of the Lecturers and Dzuriyyah from the Founder of the Salafiyah Simbangkulon Foundation) on March 18th, 2021 at 20:27 p.m

Interview with Mr. Saifudin, S. Pd. I (Chairman of MIS (Madrasah Ibtidaiyah Salafiyah)) on March 19th, 2021 at 09:00 a.m

Interview with Mr. Muhyiddin, S. Pd. I (Chairman of MTsS (Madrasah Tsanawiyah Salafiyah)) on March 18th, 2021 at 10:41 a.m

Interview with Izzatul Laili (one of the alumni from MTsS and MAS Simbangkulon) on May 31st, 2021 at 20:38 p.m

Interview with Nailul Afda (one of the alumni from MTsS and MAS Simbangkulon) on Juny 1st, 2021 at 08:56 a.m

Interview with Izza Ulinuha (one of the alumni from MAS (Madrasah Aliyah Salafiyah)) on June 1st, 2021 at 16:44 p.m

Interview with KH. Nurul Haq, Lc, M. Pd. I (one of the Lectures and Dzuriyyah from the Founder of the Salafiyah Simbangkulon Foundation) on June 6th, 2021 at 13:06 p.m

Interview with Drs. Muslikh Khudlori (Chairman of the MAS (Madrasah Aliyah Salafiyah)) on March 20th, 2021 at 09:32

Interview with Rizkiyatul Laela (one of the alumni in Salafiyah Simbangkulon Foundation) on April 27th, 2021 at 13:52 p.m

Interview with Farid Maulana (one of the students at University Cairo, Egypt) on May 29th, 2021 at 10:05 a.m

Interview with Batsnah Nuwaifillah (one of the alumni in Salafiyah Simbangkulon Foundation) on April 28th, 2021 09:40 a.m

Document

Quoted from historical data on March 20th, 2021, at 17:27 p.m

Quoted from ground plan data on March 18th, 2021, at 10:12 a.m

Quoted from the data regulation Foundation in MIS (Madrasah Ibtidaiyah Salafiyah) on March 19th, 2021, at 14:10 p.m

Quoted from the data regulation Foundation in MTsS (Madrasah Tsanawiyah Salafiyah) on March 18th, 2021, at 14:10 p.m

Quoted from the data regulation Foundation in MA (Madrasah Aliyah Salafiyah) on March 19th, 2021, at 16:10 p.m

INTERVIEW GUIDELINES

A. Background and History of Segregation Gender

1. How did gender segregation in the Salafiyah Simbangkulon Foundation begin?
2. Who triggered gender segregation?

B. The Practice of Gender Segregation at the Salafiyah Simbangkulon Foundation

1. How is the practice of gender segregation at the Salafiyah Simbangkulon Foundation from RA (Raudlatul Athfal) to MA (Madrasah Aliyah)?
2. What infrastructure supports gender segregation?
3. When is gender segregation practice?
4. Are there any calculated subjects regarding gender segregation?

C. The Meaning of Gender Segregation

1. Why does the Salafiyah Simbangkulon Foundation implement gender segregation?
2. What is the purpose of gender segregation?
3. What are the expectations of gender segregation?
4. How do teachers, students, and alumni feel about gender segregation?

INTERVIEW GUIDELINES (CHAIRMAN OF THE SALAFIYAH SIMBANGKULON FOUNDATION)

1. What is the history of gender segregation in Salafiyah Simbangkulon Foundation?
2. Who is the founder of Salafiyah Simbangkulon Foundation?
3. What is Salafiyah Simbangkulon Foundation's vision and mission?
4. What is the purpose of gender segregation at Salafiyah Simbangkulon Foundation?
5. Expectations of gender segregation in Salafiyah Simbangkulon?

6. Why did the Foundation not establish a boarding school to support gender segregation further?
7. Are there any written regulations related to gender segregation?
8. How is the socio-cultural situation around the Salafiyah Simbangkulon Foundation?
9. How do residents and their parents react to the gender segregation in Salafiyah Simbangkulon Foundation?

**INTERVIEW GUIDELINES (HEAD OF INSTITUTIONS IN
SALAFIYAH SIMBNAGKULON FOUNDATION)**

1. What regulations exist in the institutions related to gender segregation?
2. What facilities and infrastructure are available in the institutions to support gender segregation?
3. What expectations do institutions have with gender segregation?
4. Are there special lessons for boys and girls?
5. What programs are held by institutions to support gender segregation?
6. Are you a graduate from Salafiyah Simbangkulon Foundation from RA to MA?
7. What experiences and *hikmah* can be learned while studying at Salafiyah Simbangkulon Foundation, especially regarding gender segregation?

INTERVIEW GUIDELINES (KH. NURUL HAQ)

1. Did Kyai graduated from Salafiyah Simbangkulon Foundation from RA to MA?
2. The reason for holding gender segregation in Salafiyah Simbangkulon Foundation?
3. What is the history of gender segregation in Salafiyah Simbangkulon Foundation?

4. What are the expectations of gender segregation in Salafiyah Simbangkulon Foundation?
5. Is gender segregation held as a form of implementation of the Qur'an?
6. What verses are used as the basis for gender segregation?
7. What is the interpretation of these verses according to the opinion of the Kyai?
8. Is there any other basis, apart from the Qur'an, regarding the existence of gender segregation in Salafiyah Simbangkulon Foundation?
9. What are the experiences and *hikmah* learned during Kyai's study at Salafiyah Simbangkulon Foundation, especially regarding gender segregation?
10. What is the socio-cultural situation in the Salafiyah Simbangkulon village itself? What is the characteristic of the village?
11. What is the educational history of Kyai, and the experiences that Kyai have gained from studying in these different places?
12. Are there differences in teaching and learning methods in every education that Kyai takes, both formal and non-formal?
13. From Kyai's experience studying at Cairo University Egypt, is there anything that makes the Kyai change, both in terms of thought and attitude?
14. What is the meaning of the word "*salafiyah*" according to the Kyai?
15. How do parents educate the Kyai from childhood until now?

**INTERVIEW GUIDELINES (MR. MASYKUR AS AN EXPERT IN
THE FIELD OF HISTORY)**

1. What is the early history of the Madrasa, which later became Salafiyah Simbangkulon Foundation?
2. Does the tradition of Islamic boarding school in Simbangkulon village have anything to do with the Islamic Boarding school founded by Kyai

Amir Idris or because many residents graduated from Islamic boarding schools?

3. What are the social characteristics of the residents of Simbangkulon themselves?

**INTERVIEW GUIDELINES (ALUMNI AND STUDENTS AT
SALAFIYAH SIMBANGKULON FOUNDATION)**

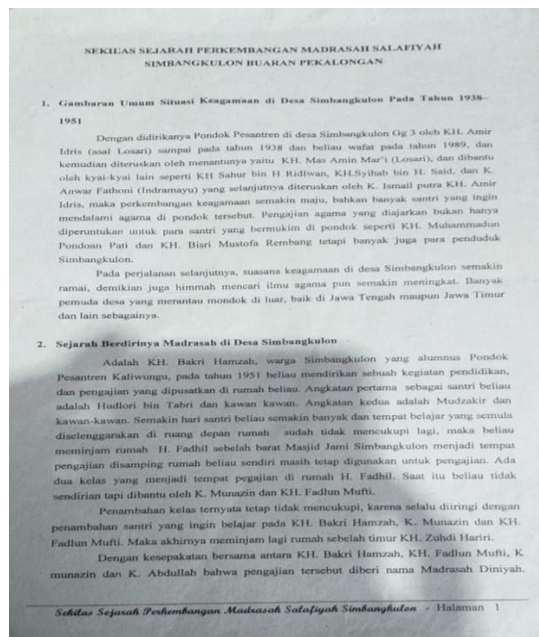
1. How were your experiences while studying at Salafiyah Simbangkulon Foundation?
2. Regarding gender segregation, how did you feel and the impacts of studying at Salafiyah Simbangkulon Foundation and after graduating?
3. How effective is the teaching and learning process with gender segregation in Salafiyah Simbangkulon Foundation?

DOCUMENTATION

A. Ground Plan of the Salafiyah Simbangkulon Foundation



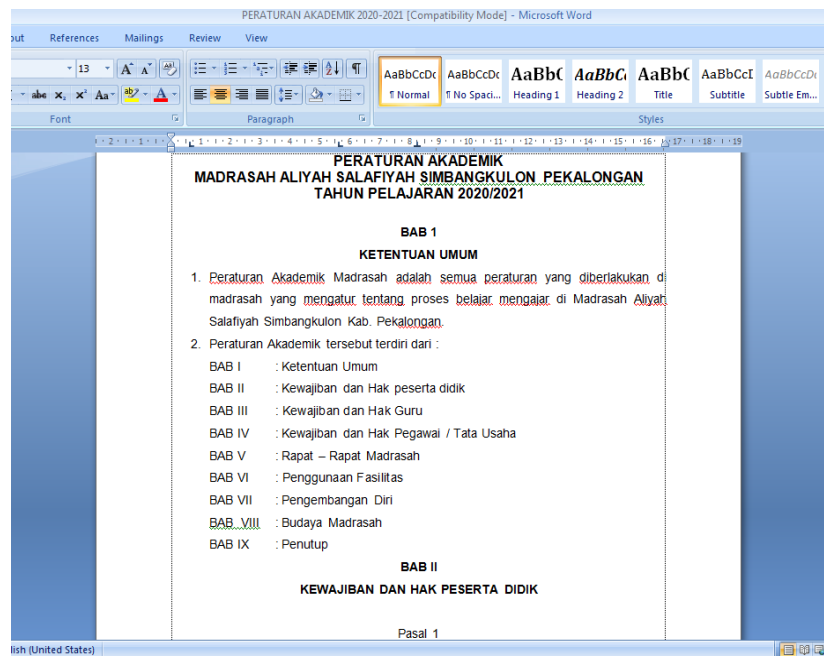
B. File history



3) MTsS (Madrasah Tsanawiyah Salafiyah)



4) MAS (Madrasah Aliyah Salafiyah)



INTERVIEW PICTURE

A. Photo Together After Interview with a *Dzuriyyah* of One of the Founders



B. Citizen Interview Photos with an Expert in History



CURRICULUM VITAE

BIOGRAPHY:

Name : Dessy Muallifah Amir
Student ID Number : 1704026081
Department : Science Al-Qur'an and Interpretation
Place, Date of Birth : Brebes, December 10th, 1999
Adress : Lemahabang RT 01/02, Tanjung, Brebes
Contact Person : 087884237222
Email : dessy.muallifah@gmail.com

EDUCATION:

Elementary School : SDN Tanjung 02, Tanjung, Brebes (2011)
Junior High School : SMP N 1 Tanjung. Tanjung, Brebes (2014)
Senior High School : MAS Simbangkulon, Buaran, Pekalongan (2017)

ORGANIZATION:

Member of Ikmal el-Simbany (Simbangkulon Alumni Student Association)
Semarang
Member of KPMDB (Keluarga Pelajar Mahasiswa Daerah Brebes) Walisongo State
Islamic University Semarang