Language And Communication With A Gender Perspective At Pesantren (Boarding School) Al-Ikhsan, Purwokerto

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ABSTRACT: Various studies highlight that there is gender bias in pesantren rooted in a preserved patriarchal culture. On the other hand, the government supports gender awareness, referring to the points of goals 4 and 5 of *the Sustainable Development Goals* (SDGs). Departing from these problems, a study was conducted at Pesantren Al-Ikhsan Beji, Purwokerto, to determine how Pesantren contributes to achieving the 4th and 5th SDGs. The learning system at Pesantren Al-Ikhsan has two systems, salaf and modern, which are interesting to research. Phenomenological studies are conducted to determine the perspective and learning process in pesantren. The results showed that gender construction is closely tied to social and religious norms that create expectations for certain provisions related to the roles and behavior of students. In pesantren, there are boundaries of interaction between men and women that reflect the values of modesty and honor. The results showed different gender perspectives based on education level and gender. Most students and teachers realize gender is a social construction related to binding roles. Furthermore, the results showed that pesantren have contributed to achieving SDG 4 (quality education) and implicitly socialized SDG 5 (*gender equality*) in the learning process. Regarding the learning process, Pesantren Al-Ikhsan has been adaptive by applying methods that integrate technology and social media. However, there needs to be more involvement of students, such as in deliberative activities, which are shown only for men with considerations based on Islamic religious teachings.

KEYWORDS: phenomenology, gender perspective, pesantren, sustainable development goals

INTRODUCTION

Pesantren, the oldest Islamic educational institution in Indonesia, has shown significant adaptation and innovation in responding to the challenges of modern times. Based on data from the Ministry of Religious Affairs, in January 2022, there were 26,975 Islamic boarding schools spread throughout Indonesia (Farid, 2019). Pesantren has undergone various transformations in its approach to education. This includes implementing teaching methods that are modern and relevant to the needs of contemporary society without compromising Islamic values and principles. The distribution of the number of pesantren that *Massif* proves that pesantren is an Islamic educational institution recognized by the community to build religious and superior human resources.

On the other hand, the gender education system in pesantren raises a question mark. The existence of pesantren to form the character of superior and religious students is tarnished by negative news from irresponsible individuals. It is ironic when educational institutions that uphold the good values of Islam are hit by problems such as sexual violence (Pebriaisyah et al., 2022). According to data from Komnas Perempuan, during 2015-2020, cases of sexual violence in Islamic boarding schools occupied the second highest position after universities. In 2022, sexual violence is repeated with many instances of sexual harassment of victims, the majority of whom are female students who were harassed by teaching teachers to Kiai (tvonenews.com, 2022). The education system in Pesantren mostly applies the recitation system or madrasah, which is fully under the sovereign *leadership* of one or several Kiai people with various charismatic and independent characteristics. The system of pesantren that emphasizes male leadership, making problems that arise, such as cases of sexual violence in pesantren, cannot be separated from power relations rooted in culture (Nurhidayah & Nurhayati, 2018).

The patriarchal system perpetuates gender misalignment in the realities of social life, with women as victims (Martian, 2017). Power relations also arise from the learning received by female and male students. An example is the use of language, a communication tool. Male and female students have differences in communicating. Language constructions such as Arabic from the learning received by female and male students are different (Wekke, 2013). The stark differences that give rise to an understanding of gender bias are also explained based on the history that makes women subordinated—one study described women being oppressed not only in the domestic sphere (Harahap & Adeni, 2021). The spiritual world portrays men as superior to women. For example, stories in various religions explain that man came first while woman was created later by God from a man's rib (Kadek, 2014).

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Looking at several studies, it is explained that communication between genders has a bias in society, including in the Islamic boarding school environment. Gender bias in pesantren is driven by cultural perceptions, attitudes, social construction factors, or treatment from the community that affect the environment. Communication between genders, especially in pesantren, is triggered by different perceptions about the relationship between women and men in the Quran and Hadith (Martian, 2017). This is due to varying interpretations of the text. Gender bias among pesantren, especially teachers and students, is also driven by the selection of teaching sources from community agents or orthodox institutions that contain bias and misogyny from classical Islamic scriptures (Nurhidayah & Nurhayati, 2018): wrong perspectives and source selection impact gender inequality in the influence of interpretations such as Hadith. Misinterpretation leads to a negative view of pesantren as not being gender-friendly, whereas the Quran propagates universal values, including *gender equity*. What needs to be added to understanding (Jauhari & Thowaf, 2019).

Gender discourse is a new discourse for the pesantren world that invites resistance and controversy. Gender studies in pesantren have not been evenly distributed and are seen as elements of the West that are not rooted in pesantren traditions. However, pesantren are starting to transform towards better education by building *gender awareness*. As the oldest and most influential Islamic religious education institution, Pesantren needs to be at the forefront in guarding gender-sensitive Islamic da'wah (Wiwin, 2017)—the need to instill a critical attitude in learning in Pesantren. Instilling a crucial attitude about gender awareness should be included in the learning system in pesantren. Refer to points. *Sustainable Development Goals*(SDGs) reinforce the urgency of research to know language and communication with a gender perspective in pesantren environments. Two points of SDGs supporting gender learning are needed. The first point, contained in goal four, is to ensure inclusive and equitable quality education and support lifelong learning opportunities for all. Then, the second point of the SDGs, to achieve gender equality and empower all women and children is explained in goal five.

Most studies highlight the clash of gender discourse and new discourse in gender socialization in the pesantren world. This is based on the view that pesantren are traditional institutions with long-ingrained gender constructions and often contain power hegemony (Marhumah, 2011). However, today, the development of pesantren shows a high adaptability to the external world to achieve diverse goals. Pesantren have an integrative ability to bring together unique aspects of pesantren as sub-cultures. This includes adapting to modern teaching methods, developing a more inclusive curriculum, and emphasizing character and scientific education.

The development of the curriculum in the development of activities in pesantren encourages this research to provide novelty by looking at how Islamic boarding schools become one of the social and religious institutions contributing to achieving SDG's goals. The research was conducted with phenomenological studies at Pesantren Al-Ikhsan. The theory of Social Construction developed by Berger and Luckmann in Kamelia & Nusa (2018) states that reality is the product of social interaction and continuous socialization processes. In this regard, the concept of gender is no exception. It is explained that in *Settings* Pesantren, religious and moral values have an important role in shaping social norms and the order of daily life, the social construction of gender being a complex blend of interpretations of religious values, cultural norms, and everyday social practices. For this reason, phenomenological studies were conducted at the Al-Ikhsan Islamic Boarding School in Beji, Banyumas Regency, Purwokerto. This pesantren has a location close to the city center, and applying an education system with two systems, namely salaf and modern, is interesting to know the gender perspective taught and understood by the pesantren. Currently, the leadership system of Pesantren Al-Ikhsan is held by Kiai Achmad Shodiq Muchtar Idris Al-Hafiz (*Profile Pondok Pesantren Al-Ikhsan Beji*, 2023). For this reason, the focus of the research is related to Al-Ikhsan Islamic Boarding School's role in realizing points 4 and 5 of SDG's. The purpose of this study is to answer the perspectives of female and male students in viewing the concept of gender, and how to apply learning to build gender awareness,

RESEARCH METHODS

The research was conducted using descriptive qualitative research methods. The qualitative approach is used because of the interpretive and naturalistic approach (Denzin & Lincoln, 2009). Furthermore, the inquiry process is based on different methodological traditions by investigating social or human problems. Qualitative research builds a complex holistic picture, analyzes words, reports informant details, and conducts research in a natural setting (Creswell & Baez, 2021). Phenomenological design is used in qualitative research to develop detailed descriptions of how several individuals experience a particular phenomenon. Phenomenology has strong philosophical roots and is based on the key idea that individual life experiences involve both the subjective experience of people and the objective experience of sharing something with others. Phenomenologists discuss how they put aside their personal experiences to study how individuals learn to experience interesting phenomena.

Based on the type and source of data required, the data collection techniques used include *focus group discussion* (FGD), in-depth interview (*in-depth interview*), and documentation analysis. Data analysis in phenomenological research is carried out interactively. It takes place continuously through the data analysis model introduced by Spradley as follows: Domain analysis (*domain analysis*), taxonomic analysis *(taxonomy analysis),* Componential analysis *(componential analysis),* Cultural theme analysis *(discovering cultural themes)* (Jensen & Jankowski, 2002). In this context, sampling techniques are *purposive sampling*. Participants with in-depth experience and knowledge of the phenomenon under study by the phenomenological approach are

selected. This study involved female and male students from the ulya (aliyah) level and not staying in Pesantren (boarding school students) who are currently studying at university, administrators, and teachers at Al-Ikhsan Islamic Boarding School, Beji, Purwokerto.

LITERATURE REVIEW
Pesantren and Gender
Social interaction in pesantren emerged that appeared in regular research related to the activities of some pesantren in a culturally conservative manner. Issues related to gender issues in pesantren reproduce the structure of patriarchal traditions. Although a small part of the research will look at the development of studies on justice and gender equality to change culture and society, especially pesantren. This leads to the feminist construction of pesantren implicitly as well as explicitly. Pesantren was originally an exclusively male institution. Before entering independence, independence education opportunities for girls were limited. Girls from elite families receive some education from male teachers who visit their parents' homes. However, there is a strong bias towards access to education for women that is believed to have a bad impact, with the misogyny that women will use their skills to flirt and write love letters to men (Smith & Woodward, 2014).

Gender bias in pesantren has long existed; it is also rooted in a preserved patriarchal culture. Understanding religious values on gender has always been a polemic. Different perceptions that arise in gender studies ultimately lead to differences in views by scholars. The opinions of these scholars certainly still result in an argument that is adapted to the existing scientific conditions in gender studies, where each has its own basis. This different view is at least carried out by traditionalists with modernists (Jauhari &; Thowaf, 2019).

According to normative/conservative interpretations of the Qur'an, Hadith, and fiqh (especially Shafi'i law), men are female leaders. This was a decision that caused debate among Muslims, who interpreted it as women could not be leaders. This perspective explains that there are Muslims who oppose women's leadership in the provisions of the Qur'an, along with the Hadith which tells about the destruction of a nation if led by a woman, and also jurisprudence combined has strengthened gender bias. Power relations cannot be separated from gender issues either in the Islamic perspective or the perspective of the Western feminist wave (Hafid, 2014). The discussion of gender bias in power relations discusses women's rights in both Western and non-Western contexts. Fundamentally, gender studies in Islamic feminists will question related to western feminist perspectives on liberal concepts. The freedom of women who want to be emphasized is certainly a good one in terms of religion and responsibility. However, later debates about Western and Islamic gender concepts in related micro-cases around women's leadership and authority in pesantren and Sufi orders show that unambiguous female leadership remains problematic, for example, questioning the role of Nyai who are not subordinate to pesantren but remain submissive to Kiai (Smith & Woodward, 2014).

On the other hand, there is a gender perspective in Islam that the Qur'an provides guidelines that refer to the spirit and universal values. That is, that Islam supports equal rights between women and men. The message of gender equality in this perspective emphasizes the realization of harmonious cooperation between men and women in family and community life. Discussion in the discourse of the relationship between women and men in the context of Islam, requires understanding In the view of religious groups, and influential are educational and religious institutions, namely, pesantren. The role of pesantren as religious educational institutions is not only attached to religious studies, but has developed to enter the area of social awareness related to universal contemporary issues. The issue of women's and men's relations is one of the issues that has become a study among pesantren (Abidin, 2017). In the Western view and the study of gender in Islam, there is still a hierarchical and gender-biased pattern of relations and communication. Men in power still subdue the weak, often women and resulting in forms of injustice, such as: marginalization, subordination, stereotypes, violence, double workload, and domination (Blevins, 2018).

2. Gender: Social Construction
Studying communication studies the structure of human experience, how meaning and experience are produced interactively, not how they are expressed. Although opportunities for expression are protected in society, communication processes produce experiences that are often unbalanced and favor specific and relatively narrow interests. Communication systems thus display many systematic distortions. These distortions create greater opportunities for diverse interests to influence the formation of one's personal identity, knowledge, values and decisions. It is thus built on gendered (and usually masculine) principles (Littlejohn et al., 2017).

Ontologically, gender studies is rooted in historical realism to see how reality unfolds in a critical point of view. The critical paradigm helps provide a framework for looking at phenomena that occur and how power is formed, just like gender. Gender refers to the social construct inherent with the roles identities of women and men. Historically, the term gender has been used to define traits inherent with sex, such as male being defined with masculine terms and women being attached to feminine. This social construction creates acceptance of, and different treatment between women and men. For example, masculinity is tied to men, explaining the tough, strong, and powerful nature. Meanwhile, femininity places women with traits that are contrary to masculinity, such as obedient, gentle, and weak (Lippa, 2008:3). The inequality of social constructs in favor of men brings the term gender to be the most highlighted study from a feminist perspective. The idea of feminism was born through awareness of the oppression of

women by patriarchy (male culture). The term feminism is further explained by Kent (2022:6) as a movement that seeks equality and upholds women's rights.

Critical theory has had an enormous impact on feminist wave thinking, and language is becoming one of the strong reasons for gender bias. Fishman (1975) explains that *who speaks what language to whom and when* (Kadek, 2014). Linguistic problems are inherent in social construction and linguists say that sociolinguistics stems from the assumption of language's relationship with factors from an inhomogeneous society's social environment. Ferdinand de Saussure's study, considering language as a stand-alone sign system and distinguishes between abstract systems of language, *language*, and actual language use, *Parole*. In addition, he understands *Langue* as conventional and relational. Language use is fundamental, and studies of gender communication found that women are defined in male language (Kr, Krøllke & Sørensen, 2006).

RESULTS OF RESEARCH AND DISCUSSION
A. Gender Perspective among Santri Pesantren

The majority of gender studies, especially the western view of gender in Islam, still highlight hierarchical patterns of relations and communication and gender bias. Men in power still subdue the weak, often women and, resulting in forms of injustice, such as marginalization, subordination, stereotypes, violence, double workload, and domination (Blevins, 2018). However, studying communication studies the makeup of human experience how meaning and experience are produced interactionally (Sidharta et al., 2021). In this regard, to understand the perspectives of female and male students in viewing the concept of gender, especially at Pesantren Al-Ikhsan Beji, Purwokerto, 10 informants were involved.

Table 1. Description of Research Informants Table

No.	Name (Initials)	Gender (P/L)	Age	Role in Pesantren Al-Ikhsan
1	SR	L	24	Santri or students with university level
2	LM	L	25	Santri or students with university level
3	AGO	P	21	Santri or students with university level
4	HF	P	22	Santri or students with university level
5	HW	L	17	Student/santri in high school level
6	FK	L	16	Student/santri in high school level
7	NN	P	16	Student/santri in high school level
8	TO	P	17	Student/santri in high school level
9	AN	P	33	Organizer and Teachers
10	AF	P	31	Organizer and Teachers

Source: **Processed by Researchers**

The study of gender ontologically rooted in historical realism to see how reality unfolds from a critical point of view. Gender refers to the social construct inherent in the roles, identities of women and men. Historically, the term gender has been used to define traits inherent with sex, such as male being defined with masculine terms, and women being attached to feminine. This social construction creates acceptance of, and different treatment between women and men. For example, masculinity is tied to men, explaining the tough, strong, and powerful nature.

Meanwhile, femininity places women with traits that are contrary to masculinity, such as obedient, gentle, and weak (Lippa, 2008:3). Gender studies in pesantren explain that gender constructions are often closely tied to social and religious norms. There are certain provisions and expectations regarding the roles and behaviors that should be carried out by male and female students. For example, there are limits on interaction between men and women, reflecting the values of modesty and respect in pesantren culture. In this context, social and religious norms become instruments in constructing gender meaning, regulating gender relations and interactions, and establishing the rights and obligations of each gender. The results showed different gender perspectives based on education level, and gender.

The perspective of informants on gender-related matters is one of the important discussions. The majority of students and teachers know that gender is not a matter of sex differences, but a social construction. Informant LM (male, 25 years old), who is a male student who is currently a student studying Islamic Family Law, understands the importance of understanding the roles between men and women, and does not deny gender inequality. In fact, she said that the role of women as the first madrasah in the family will be role models for children, and need to have higher education. She also supports women earning a living, but does not forget their role in the family. While SR (male, 24 years old) understands the context of gender, but also has the view that the main role of earning a living is men, and women should focus on the family. Meanwhile, female informants HF (female, 22 years old), and FK (female, 21 years old) who are also in college are aware of the restrictions on the role of women, but not because of negative Islamic teachings. HF recognizes that the anatomy of the female body is different, and justifies gender stereotypes that women are feminine

and men are masculine. However, HF does not agree that women are a subordinate part, for him there are many ways for women to be productive but can take care of the family as well as teaching activities in pesantren carried out by married ustazahs. Meanwhile, FK who studied in the field of Islamic Community Development, said that gender linkage in pesantren borrowed a term from Mark related to religion as opium or *opium of the people*. Further narration of FK as follows:

"Yes, if I learn about gender and stereotypes such as domestic roles inherent in women, like the concept of religion is opium. But this is not a negative Islam, because Islam defends women's rights. I think the concept of gender that is emphasized is a right, and if there is restraint from men i.e. women must be at home, as long as the female side does not object, then there is no problem. So, that right is all the same, including what I feel in the life of this Al-Ikhsan pesantren. I personally certainly want to make a career."

Meanwhile, for four informants who are students at the Aliyah level or equivalent to Senior High School (SMA) have various meanings. For female students such as AD (female, 17 years old) views that female gender stereotypes are true. He thinks that "differences exist, for example, men have to be stronger, for example lifting heavy things, and women welcoming guests or preparing in the kitchen," he explained. As for HW (male, 17 years old) does not understand what gender is, and only found out after attending the FGD session. Various perspectives from student informants involved in gender definition, gender relations, are summarized through the table below:

Table 2. Description of Research Informants Table

Informant Information	Understanding of Gender	Perceptions of Power Relations	Gender Relations in Pesantren
SR (L, 24 years old)	Gender is defined as the difference in social roles between women and men, not just gender	Women should have the awareness to take care of the house, and prefer if married wives do not work. Women must also have higher education	Differences in treatment in pesantren exist (Sons are freer than daughters regarding access to outside the pesantren, for example: men are free to leave around Beji without permission, while daughters are limited to the cottage/school environment, or the surrounding environment)
LM (L, 25 years old)	Gender is a set of habits and norms that determine the way women and men behave	Women have the right to higher education and can help earn a living within their means	Pesantren learning is the same. Lessons between men and women are conducted in different rooms, but there is no difference in terms of acceptance.
FA (P, 21 years old)	Gender is a social construct with regard to roles	Gender equality speaks of rights, and is illustrated through access to education. Stereotypes about gender are growing, seen like the term "religion is opium."	Pesantren learning does not clearly have a curriculum or gender subjects, but this is learned in the interaction of students with teachers, or in the learning process.
HF (P, 22 Years)	Gender is broader than sex, relating to duties and responsibilities between the sexes	The stereotypes that burden women on domestic affairs are true, and support that education is important, and support women for careers	Differences exist but emphasize more to protect women, in terms of anatomy of women's bodies men are different. Women have privileges, for that the guard to women in pesantren is tighter. However, in terms of learning there is no difference
HW (L, 17 years old)	Don't understand gender yet	The main role of men is to earn a living and others according to the construction or usual view of society towards men. Meanwhile, the role of women is to take care of the household	There is no difference in treatment between male and female students in pesantren. All have equal rights in the reception of learning. Although men and women are separated, there is no difference in treatment
FK (L, 16 Years)	Gender is the difference between men and women seen from their social life.	The role is the same. For example, a wife can help her husband join work to improve economic conditions	Men and women are equal. For example, in the hut there are learning activities about Arabic and English, in that learning classes are not separated between men and women are not differentiated
NN (P, 16 Years)	Gender is an understanding of women and men is how	Making a living is a task that men must do, women are just sidelines not obliged to work	The woman has many restrictions, and is restricted access around the cottage, in contrast to men who are freer

| AD (P, 16 Tahun) | Gender is a habit, a difference, how a male woman should behave and how she should be. | Have the view that men's thinking ability exceeds women's, and physically stronger. It is not a problem for women to take care of the house, if the needs are met | The difference in treatment in terms of access in and out of pesantren is easier for male students. Then, female students are more often raided, for example in terms of luggage |

Source: Processed by Researchers

The application of Social Construction Theory in analyzing the views of students emphasizes that reality, including gender norms and values, is the result of the process of social interaction. In the context of pesantren, these norms and values are often shaped by deep-rooted local religious and cultural doctrines. The focus on students' experiences and perspectives in this context reveals how gender construction affects gender identity, roles, and relations among students, as explained in table 2. Informants who study at universities have more free access without having to stay overnight at pesantren, the views given are also diverse, and are open to differences that exist outside the pesantren. Furthermore, although some informants at the MA level did not understand comprehensively about gender, they were able to recognize the existence of inequalities and differences in perceptions between women and men. In this case, the learning process of pesantren for Aliyah level students has a significant influence. This shows that communication is a major part in critical awareness education in which appropriate communication strategies are needed to realize the goals of the message conveyed. Although, the gender curriculum is not inherent in learning at the Al-Ikhsan Beji boarding school, but this learning is explicitly conveyed in activities and activities at the pesantren. Zarkasyi (2020) explained that pesantren as Islamic educational institutions have a significant influence in shaping the views and attitudes of students towards gender, through curriculum, teaching methods, and daily interactions.

B. Learning in Pesantren Al-Ikhsan: Language, and Salafi-Modern Curriculum
Critical theory has had an enormous impact on feminist wave thinking, and language is becoming one of the strong reasons for gender bias. Fishman explains that *who speaks what language to whom and when* (Kadek, 2014). Linguistic problems are inherent in social construction and linguists say that sociolinguistics stems from the assumption of the relationship of language with factors from the social environment of an inhomogeneous society. Ferdinand de Saussure's study, considering language as a stand-alone sign system and distinguishing between abstract systems of language, *language*, and actual language use, *Parole*. In addition, he understands *Langue* as conventional and relational. Language use is fundamental, and studies of gender communication found that women are defined in male language (Krɵløkke & Sørensen, 2006). Pesantren, in this case, has challenges in implementing gender equality, especially in terms of language and communication. Hamruni (2016) emphasizing that pesantren face challenges to remain relevant in the modern era. Pesantren must be able to answer the changing needs of society while maintaining Islamic traditions and values. This requires innovation and adaptation, both in teaching methods, curriculum, and organizational structure of pesantren. Although assessed by two informants as managers and teachers, namely AN (female, 33 years old), and AF (female, 31 years old) explained that there are efforts and initiatives to promote gender awareness and overcome gender bias in the pesantren environment. Furthermore, AN continued to explain that if you look at the historical structure of the language in Arabic, there are indeed things that specifically bind certain genders. AN said that:
"In Islamic boarding schools, for example Gontor, there are Nisaiyah lessons specifically for women because one of the things taught is cooking. Meanwhile, here both women and men have cooking activities, so they can cook all. Now cooking is also not attached to women's work. Although in some activities such as football, specifically for male students."

Then, AF (31 years old) explained that gender awareness is also emphasized with pesantren learning activities, although implicit. He explained that Al-Ikhsan Islamic boarding school is open with cooperation, alumni and even the presence of student students makes Aliyah students understand what context is important in this era. Of course, Islamic religious science is the focus of teaching and character-building. Modern curriculum that is adaptive to the demands of the times of the Al-Ikhsan Pesantren for example program*Arabic and English Development Skills (AEDS)*. Pesantren Al-Ikhsan wants to convey to the outside world that the world of pesantren is no longer conventional. *Website* Al-Iksan can be accessed easily which is complete with information ranging from the registration flow to providing information on the list of lessons, extracurriculars for students on the https://psbppal-ikhsanbeji.blogspot.com/ channel. Presence *website* has become a visual communication medium that is utilized to create identity and image (Hatmanti & Irwansyah, 2023).

Social media use is also not spared in learning activities at the Al-Iksan boarding school. The teacher explained that Al-Ikhsan Islamic Boarding School realizes the need for students to be familiar with the use of social media. Social media literacy is part of learning, and this openness is shown through social media channels that report the learning process, the curriculum taught, and the activities carried out by students. Social media has an important role in gender-related learning and can be a way for women to represent themselves outside the shadow of masculinity (Sudarmanti, 2019). However in this case the Al-Ikhsan pesantren directs

to be able to search and create content related to subjects. However, during the learning process and when students use the internet even though time is limited, they can see women's representation. They can be a way to introduce awareness, of gender relations.

On the other hand, the research findings also show that in terms of curriculum development, there is greater inequality in terms of male involvement than female involvement. This is demonstrated through the activities of Aliyah-level male students in deliberations with alums and students every Friday night. Meanwhile, the activity was not found in Aliyah Putri students which confirmed that there was limited access in terms of hours and location for female students developed by several research informants.

CONCLUSION

Pesantren Al-Ikhsan Beji Purwokerto contributes to achieving SDGs 4 (quality education), and implicitly socializes SDG 5 *(gender equality)* points in the learning process. Then, the perception of students of Al-Ikhsan Beji Islamic Boarding School explained that gender understanding is related to social construction. The gender-related learning process is tied to social and religious norms. Certain expectations and provisions regarding behavior and roles explain the responsibilities that male and female students must carry out. This reflects the values of politeness and honor that exist in pesantren culture. The perspective of students on gender studies shows an understanding that gender is not just about biological differences. However, it is a social construction that includes roles, identities, and expectations inherent in men and women. Meanwhile, the social construction of Islamic religious rules for male students cannot be fully equated with gender studies that developed in the West. The understanding that women are the first madrassas for children according to Islamic teachings, binds the knowledge of the majority of men that women have obligations in the domestic sphere. Meanwhile, according to women's informants, gender equality is freedom of choice and equal rights in fields such as education.

Meanwhile, in the learning process Pesantren Al-Ikhsan develops learning methods that have integrated the use of technology and social media to create a positive identity and image in terms of socializing gender awareness. Social media literacy becomes an integral part of the learning process and is directed at finding and creating content relevant to learning materials, allowing students to see and understand diverse gender representations. However, there needs to be more involvement and access between male and female students. Santri Perempuan experiences limited access in terms of time and location, which underscores the need for further efforts to address gender inequality and ensure that male and female students have equal access and participation in all aspects of pesantren life.

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