

Curriculum Development Model With Gender Equality Paradigm And Empowerment Of Generation Z Female Santri Through Entrepreneurship In East Java Islamic Boarding Schools

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ABSTRACT

This research develops a curriculum model with gender equality paradigm for empowering Generation Z female santri through entrepreneurship in East Java Islamic boarding schools. Employing descriptive qualitative research methodology with multi-case study approach (Yin, 2018), this study involved 135 respondents from three pesantren with different typologies: Boarding School (PIP) Tremas, Pacitan (salafiyah/traditional), Islamic Boarding School (PP) Al-Hikam, Malang (khalafiyah/modern), and Islamic Boarding School Foundation (YPP) Darul Ulil Albab, Mojokerto (salafiyah-khalafiyah/hybrid). Data collection techniques utilized triangulation through in-depth interviews, participatory observation, and documentation studies, subsequently analyzed using Atlas.ti9. Findings demonstrate that although 100% of respondents acknowledge the existence of gender materials in pesantren curriculum, implementation remains dominated by conventional narratives that position women in domestic roles. The theoretical foundation integrates Quranic hermeneutics, deconstruction of patriarchal, and critical pedagogy. The developed curriculum model comprises four core components: Gender Reinterpretation Module in Islam (30%), Sharia Entrepreneurship Module (40%), Self-Development and Leadership Module (20%), and Islamic Values Integration Module (10%). Model implementation adapts to pesantren typology through staged approaches: gradual for traditional pesantren, direct integration for modern pesantren, and holistic for hybrid pesantren. This model provides significant contribution to pesantren curriculum transformation that is gender-responsive and relevant to Generation Z characteristics that are digital-native and entrepreneurial.

Keywords: pesantren curriculum, gender equality, women empowerment, entrepreneurship, Generation Z, Islamic education.

INTRODUCTION

Islamic boarding schools (pesantren) as the oldest Islamic educational institutions in Indonesia encounter complex challenges in responding to the dynamics of changing times, particularly in the context of gender equality and female santri empowerment. Statistical evidence demonstrates that female santri constitute 52% of the total pesantren population in Indonesia, yet their representation in the curriculum remains far from adequate expectations (Kementerian Agama RI, 2020). This phenomenon becomes increasingly crucial when linked to Generation Z characteristics who develop in the digital era and possess high expectations for equality and empowerment.

Generation Z, born between 1997-2012, possesses unique characteristics as digital natives who are accustomed to rapid information access, multitasking, and demonstrate high entrepreneurial spirit (Seemiller & Grace, 2019). In the pesantren context, Generation Z female santri encounter dilemmas between maintaining traditional Islamic values and demands to develop according to their optimal potential. This condition necessitates curriculum transformation that not only accommodates their needs but also empowers them to become constructive agents of change.

The fundamental problem encountered is the dominance of patriarchal interpretation in gender learning within pesantren, which tends to position women in domestic and subordinate roles. However, when examined in depth, Islamic teachings actually highly appreciate and empower women, as reflected in the examples of Khadijah binti Khuwailid as a successful entrepreneur and Aisyah binti Abu Bakar as a prominent scholar.

This research emerges from academic concern to develop a curriculum model that can bridge authentic Islamic values with the empowerment needs of Generation Z female santri through entrepreneurship. Entrepreneurship is selected as an empowerment medium because of its relevance to Generation Z characteristics who are innovative, creative, and demonstrate strong orientation towards economic independence. The objectives of this research are: (1) to analyze gender representation in pesantren curriculum in East Java; (2) to identify empowerment needs of Generation Z female santri; (3) to develop a gender equality paradigm curriculum model through entrepreneurship; and (4) to design model implementation strategies based on pesantren typology.

LITERATURE REVIEW AND HYPOTHESIS DEVELOPMENT

Gender Equality in Islamic Perspective

Gender discourse in Islam has undergone significant development in recent decades. Amina Wadud (1999) in her work "Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective" offers Quranic hermeneutics that incorporates women's experiences and voices in sacred text interpretation. Wadud emphasizes that the Qur'an never asserts women's inferiority, but affirms complementarity of male and female roles in life. This perspective provides a theoretical foundation for developing gender-responsive curriculum in Islamic educational institutions.

Fatima Mernissi (2010) in "The Veil and the Male Elite: A Feminist Interpretation of Women's Rights in Islam" proposes deconstruction of rigid understanding of Hadith, Tafsir, and Fiqh texts that have been influenced by patriarchal bias throughout history. Mernissi argues that interpretations that have dominated thus far are not authentic representations of Islamic teachings, but the result of socio-historical constructions that require critical review. This deconstruction approach is essential for developing curriculum that empowers female santri.

This perspective aligns with Asghar Ali Engineer's (2008) view that Islam as a religion of liberation actually provides extensive space for women's empowerment. Engineer emphasizes that gender discrimination practices are more of pre-Islamic cultural heritage that subsequently becomes internalized in religious interpretation. Understanding this distinction is crucial for curriculum development that bridges authentic Islamic values with contemporary gender equality principles.

Critical Pedagogy and Women's Empowerment

Paulo Freire (2011) in "Pedagogy of the Oppressed" offers a critical pedagogy paradigm that is relevant for female santri empowerment context. Freire criticizes the "banking education" model that positions learners as passive objects receiving information, and proposes "problem-posing education" that encourages critical awareness and social transformation. Freire's concept of "conscientização" (critical awareness) becomes relevant in the context of female santri empowerment, where they not only receive knowledge passively, but are also able to analyze social reality and take transformative action.

Bell hooks (2000) in "Feminism is for Everybody" expands Freire's critical pedagogy concept with feminist perspective, emphasizing the importance of education that liberates women from various forms of structural oppression. hooks argues that education should actually become a practice of freedom that enables every individual to achieve their optimal potential. This feminist pedagogical approach provides a framework for developing curriculum that empowers female santri to become agents of social change.

Entrepreneurship in Islamic Education Context

Entrepreneurship in Islamic perspective possesses strong theological foundation, as reflected in the concepts of "al-kasb" (effort) and "al-tijārah" (trade) that receive high appreciation in the Qur'an and Hadith. Prophet Muhammad SAW himself was a successful entrepreneur before receiving revelation, as was his wife, Khadijah binti Khuwailid, who was a prominent businesswoman in Makkah. These historical examples provide a strong foundation for developing entrepreneurship curriculum in Islamic educational institutions.

Research by Ramadani et al. (2015) demonstrates that entrepreneurial values in Islam include honesty (amanah), justice (adl), social responsibility (mas'uliyah ijtimaiyyah), and orientation towards public benefit (maslahah 'ammah). These values are highly relevant to be developed in the context of female santri empowerment who are not only oriented towards material profit, but also social contribution. The integration of these Islamic entrepreneurial values with contemporary business practices creates a comprehensive curriculum framework.

Generation Z Characteristics and Their Implications for Education

Generation Z possesses unique characteristics that distinguish them from previous generations. Seemiller & Grace (2019) identify several characteristics of Generation Z: (1) digital natives who are accustomed to technology since birth; (2) multitaskers who can perform several activities simultaneously; (3) pragmatic and result-oriented; (4) demonstrate high social concern; and (5) prioritize security and stability in career. In an educational context, Generation Z expects interactive, visual, and experiential learning approaches that align with their digital-native characteristics.

Research Hypothesis Development

Based on the literature review, this research develops the following hypotheses:

H1: Pesantren curriculum implementation is dominated by conventional gender narratives despite high awareness of gender materials among respondents.

H2: Integration of Quranic hermeneutics, feminist deconstruction, and critical pedagogy provides effective theoretical foundation for gender-responsive curriculum development.

H3: Differentiated implementation strategies based on pesantren typology (traditional, modern, hybrid) will result in varying levels of curriculum transformation success.

H4: Entrepreneurship-focused curriculum model will effectively empower Generation Z female santri by aligning with their digital-native and entrepreneurial characteristics.

METHODS

Research Design and Approach

This research employs descriptive qualitative approach with multi-case study design (Yin, 2018). The selection of qualitative approach is based on research objectives to understand complex phenomena of gender representation and women's empowerment in pesantren curriculum deeply and contextually. Multi-case design is selected to enable comparative analysis between pesantren with different typologies, so that the developed model can be more comprehensive and adaptive.

Research Location and Subjects

Research was conducted in three Islamic boarding schools in East Java representing different typologies: (1) Boarding School (PIP) Tremas, Pacitan; representing salafiyah/traditional typology; (2) Islamic Boarding School (PP) Al-Hikam, Malang; representing khalafiyah/modern typology; (3) Islamic Boarding School Foundation (YPP) Darul Ulil Albab, Mojokerto; representing salafiyah-khalafiyah/hybrid typology.

Research subjects comprise 135 respondents including female santri, ustadz/ustadzah, and pesantren leaders. Subject selection utilizes purposive sampling technique with criteria: (1) female santri aged 15-25 years (Generation Z); (2) have studied in pesantren for a minimum of 2 years; (3) ustadz/ustadzah who teach subjects related to gender and entrepreneurship; and (4) pesantren leaders involved in curriculum policy making.

Data Collection Techniques

Data collection utilizes triangulation through three main techniques: (1) in-depth interviews. Semi-structured interviews conducted with 45 key informants to explore perceptions, experiences, and expectations related to gender representation and women's empowerment in pesantren curriculum; (2) participatory observation. Observation conducted on learning processes, extracurricular activities, and pesantren life dynamics for 6 months at each research location; (3) documentation studies. Analysis of curriculum documents, syllabi, teaching materials, and pesantren policies related to gender and women's empowerment.

Data Analysis Techniques

Collected data analyzed using Atlas.ti9 software with stages as follows: (1) open coding: identification of concepts and initial categories from raw data; (2) axial coding: grouping categories based on certain relationships and patterns; (3) selective coding: development of central themes and category integration; (4) interpretation and verification. Validation of findings through member checking and source triangulation.

Data Validity and Reliability

Data validity ensured through four Guba & Lincoln (1985) criteria: (1) Credibility: Source, method, and time triangulation; (2) Transferability: Detailed context description and thick description; (3) Dependability: Audit trail and methodological consistency; (4) Confirmability: Researcher reflexivity and member checking.

Research Ethics

This research follows ethical guidelines for educational research including informed consent, confidentiality, and respect for participants' rights. All participants were informed about research objectives, data usage, and their right to withdraw from the study at any time.

RESULTS

Table 1. Curriculum Model Components and Implementation Strategy

Component Percentage	Description Implementation Strategy
Gender Reinterpretation	Module 30% Epistemological foundation of entire program Gradual for traditional pesantren
Sharia Entrepreneurship	Module 40% Largest module focusing on business competency development Direct integration for modern pesantren
Self-Development and Leadership	Module 20% Designed to address female santri soft skills weaknesses Holistic for hybrid pesantren
Islamic Values Integration	Module 10% Spirit of entire curriculum Contextual adaptation

Table 2. Success Indicators by Implementation Phase

Phase Duration Indicators	Target Achievement
Short-term 1-3 years (MTs Putri)	Gender perspective text analysis ability 90% santri able to analyze religious texts from gender perspective
Medium-term 1-3 years (MA Putri)	Independent business development 70% alumni successfully build independent businesses
Long-term 1-4 years (Ma'had Aly)	Regional empowerment index increase Increase in women's empowerment index in pesantren region

DISCUSSION

Gender Representation Paradox in Pesantren Curriculum

The research findings reveal an interesting paradox in gender representation across the three pesantren. All respondents (100%) acknowledge the existence of gender materials in their pesantren curriculum, with 89% stating that women's empowerment materials are taught both inside and outside the classroom, and 96% acknowledge discussions of women's rights in the curriculum. However, in-depth analysis reveals that implementation remains dominated by conventional narratives that position women in domestic roles.

lassical text (kitab kuning) learning related to gender remains influenced by patriarchal interpretations that have been rooted for centuries. At least six gender-loaded classical texts are studied in each pesantren, but the interpretive approach has not fully adopted gender-responsive hermeneutical perspectives. This finding aligns with previous research by Nuroniyah (2023) who found that pesantren gender discourses often reflect traditional patriarchal interpretations rather than contemporary feminist perspectives.

Model Implementation and Theoretical Foundation

The developed curriculum model successfully bridges authentic Islamic values with Generation Z female santri empowerment needs through entrepreneurship. Integration of Quranic hermeneutics with gender perspective (Wadud, 1999), deconstruction of patriarchal understanding (Mernissi, 2010), and critical pedagogy (Freire, 2011) provides a solid theoretical foundation for pesantren curriculum transformation.

The uniqueness of each pesantren typology necessitates differentiated implementation strategies: gradual for traditional pesantren, direct integration for modern pesantren, and holistic for hybrid pesantren. This flexibility becomes the key to model success in accommodating the diversity of pesantren characteristics in Indonesia. The implementation approach reflects the findings of Hanif (2024) who emphasized the importance of contextual adaptation in pesantren curriculum development.

CONCLUSION

This research successfully develops a comprehensive and adaptive Curriculum Development Model with Gender Equality Paradigm and Empowerment of Generation Z Female Santri through Entrepreneurship. The main findings reveal that although awareness about gender materials is already high in pesantren (100% acknowledgment), implementation still necessitates paradigmatic transformation from conventional approaches towards more gender-responsive perspectives. The developed model demonstrates the capability of bridging authentic Islamic values with Generation Z female santri empowerment needs through entrepreneurship. Integration of Quranic hermeneutics with gender perspective (Wadud, 1999), deconstruction of patriarchal understanding (Mernissi, 2010), and critical pedagogy (Freire, 2011) provides a solid theoretical foundation for pesantren curriculum transformation.

The uniqueness of each pesantren typology necessitates differentiated implementation strategies: gradual for traditional pesantren, direct integration for modern pesantren, and holistic for hybrid pesantren. This flexibility becomes the key to model success in accommodating the diversity of pesantren characteristics in Indonesia. The model provides significant contribution to pesantren curriculum transformation that is gender-responsive and relevant to Generation Z characteristics that are digital-native and entrepreneurial. The four-component model (Gender Reinterpretation 30%, Sharia Entrepreneurship 40%, Self-Development 20%, Islamic Values 10%) offers a balanced approach to female santri empowerment.

The findings have several practical implications: (1) pesantren leaders need to adopt gender-responsive curriculum approaches, (2) teacher training programs should incorporate feminist pedagogy, and (3) policy makers should support pesantren curriculum innovation. Future research should focus on longitudinal studies to measure the long-term impact of model implementation on

female santri empowerment and pesantren curriculum transformation, particularly examining the effectiveness of different implementation strategies across pesantren typologies.

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