

Gender Equality or Justice? Understanding 'Gender-Responsive' in Women's Career at PTKIS

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Abstract

This study aims to describe the role of gender-responsive PTKIS in developing the careers of female educators and education personnel in West Sumatra. The development of women's employment in PTKIS is one form of proof that gender equality between men and women is the basis of Islamic teachings. Gender equality is a condition of equal access and participation, control and benefits in development in all areas of life. Gender equality in career development here is equality in social strata, namely in terms of providing access, employment, wages and others. For this reason, the role of PTKIS in

developing women's careers is needed. This research is field research using a qualitative approach. Data collection was done with in-depth interviews, observation, and documentation. Data analysis was carried out with narrative and descriptive analysis. The results of the study show that based on the theoretical framework formulated by Henri Salahuddin regarding Indonesian local culture affiliated with 'Islamic identity' regarding women's career development, the PTKIS strategy in West Sumatra can be categorized as Islamic, and not Western, women's career development. Because in Islam more emphasis on aspects of moral awareness, spiritual values, intellectual awareness and the importance of authority are important factors to make women's glory fair and civilized according to their nature. So that the nobility of women is not measured by good and bad experiences and ratios, but by moral truth and religious law.

Keywords: *Gender Responsive, Career, Women, PTKIS.*

Abstrak

Penelitian ini bertujuan untuk menguraikan peran PTKIS yang responsif gender dalam mengembangkan karir tenaga pendidik dan kependidikan perempuan di Sumatera Barat. Pengembangan karir perempuan di PTKIS, merupakan salah satu bentuk pembuktian bahwa keserasian gender laki-laki dan perempuan merupakan dasar ajaran Islam. Keserasian gender merupakan suatu kondisi yang sama mengakses, dan berpartisipasi, mengontrol dan memperoleh manfaat dalam pembangunan di semua bidang kehidupan. Keserasian gender dalam pengembangan karir di sini ialah keserasian dan keadilan dalam strata sosial yakni dalam hal pemberian akses, pekerjaan, upah dan yang lainnya. Untuk itu diperlukan peranan PTKIS dalam mengembangkan karir perempuan. Penelitian ini merupakan penelitian lapangan dengan menggunakan pendekatan kualitatif. Pengumpulan data dilakukan dengan wawancara mendalam, observasi, dan dokumentasi. Analisis data dilakukan dengan analisis naratif dan deskriptif. Hasil penelitian menunjukkan bahwa berdasarkan kerangka teori yang dirumuskan oleh Henri Shalahuddin mengenai budaya lokal Indonesia berafiliasi dengan 'identitas Islam' tentang pengembangan karir perempuan, maka strategi PTKIS di Sumatera Barat dapat dikategorikan sebagai pengembangan karir perempuan berbasis Islam, dan bukan Barat. Karena di dalam Islam lebih menekankan pada aspek kesadaran moral, nilai spiritual, kesadaran intelektual dan pentingnya otoritas adalah faktor penting untuk menjadikan kemuliaan perempuan secara adil dan beradab sesuai fitrahnya. Sehingga kemuliaan perempuan tidak diukur dari baik dan buruk pengalaman dan rasio, tetapi dari kebenaran moral dan syari'at agama.

Kata Kunci: *Responsif Gender, Karir, Perempuan, PTKIS.*

Introduction

In an institution or organization career development is the main factor and needs to be considered for the improvement and efficiency of the institution or organization's performance. However, in its development, career development often experiences gender bias or gaps, stereotypes, or marginalization. This is influenced by the cultural constructs of society, religious understanding, public policies, etc., making it difficult to realize career development based on equity and gender harmony. Between Islam and the West, for example, the issue of career development is still a dilemmatic issue, especially women's career development. This was triggered by different interpretations of religion, culture, and political policies. In the realm of public and social interaction, Islam provides a special interpretation of provisions for men and women, even though these provisions are manifested in public policies/state constitutions. Meanwhile, the West does not put too much emphasis on this aspect, instead, it puts more secular and liberal ideas at the forefront. This certainly has an impact on the efficiency and career development of women.¹

As revealed by Vidyasagar, Girija, and David M. Rea² in their research on the study of the career development of female doctors in Saudi Arabia based on the kingdom, explaining that the constitution and legal system that supports male superiority, and the separation of sexes in all walks of life, of course, will influence a woman's choice of specialization, her employment with male colleagues, and her promotion prospects, but not all expect this aspect of Western culture to apply in their context.

Meanwhile, in the Islamic Republic of Iran, as expressed by Shahin Gerami³ in his research related to the assessment of urban middle-class women about their roles and places for careers. The rise of Islamic fundamentalism provides a unique opportunity to explore women's attitudes towards their rightful roles and places. One can expect that women will express more desire to hold and exercise power in the family and society. Like functional arrangements, spatial

¹ A. F. Yasin, *Pengembangan Sumber Daya Manusia di Lembaga Pendidikan Islam* (Malang: UIN-Maliki Press, 2011).

² Girija Vidyasagar and David M. Rea, "Saudi Women Doctors: Gender and Careers within Wahhabic Islam and a 'Westernised' Work Culture," *Women's Studies International Forum* 27, no. 3 (August 2004): 261–280, doi:10.1016/j.wsif.2004.06.008.

³ Shahin Gerami, "The Role, Place, and Power of Middle-Class Women in the Islamic Republic," in *Identity Politics and Women* (England: Routledge, 2019), 20.

systems limit and deny women equal rights to political and economic resources. The status of women has been the subject of debate not only among scholars but Republican leaders as well. The increasing number of women in tertiary education and the labour market demonstrates their support for equal employment and educational opportunities for women. Women support specialization in gender roles, but they do not support spatial segregation.

If the Middle East region is experiencing significant upheaval, then it is different from other Islamic regions as revealed by Michelle Lunn⁴ in a study of women's career development in Malaysia which is multi-cultural and relatively liberal. It is also a country shaped by the legacy of developmentalism and the education and participation of women in the workforce. In terms of academic freedom and career advancement, it reveals that the discourse of masculinity is manifested in a series of different tensions in Islamic countries. Precisely this is not a matter of Islamic doctrine which limits the potential of women to progress. If the West has the rhetoric of equality, then in Malaysia the situation is even more complex, with gender complementary rhetoric sitting alongside constitutional equality for all and social policies ensuring preferential treatment for Malays and indigenous sectors of the population. This environment limited women's academic careers in several ways, with non-Malay women finding it more difficult to get ahead and with political nepotism limiting all women's access to the higher echelons. The situation for women in the early stages of their careers may not be like that. different in western and Islamic countries as expected. Even before reaching the concrete ceiling, Malaysian women experience less gender discrimination and progressed in their careers more quickly than women in the West. Lunn asserts that understanding the context in which inequalities are experienced more fully and from multiple perspectives is part of the structure of strategic resistance and part of the means that can be used to eliminate these inequalities⁵.

Rahat Raja⁶ also put forward another study on women's career

⁴ Michelle Lunn, "Becoming an Academic Woman: Islam, Religious Identity and Career," *Asian Journal of Women's Studies* 12, no. 2 (January 4, 2006): 33–63, doi:10.1080/12259276.2006.11666008.

⁵ *Ibid.*

⁶ Rahat Raja, "Western Women and Islam: Embracing and Negotiating Muslim Identity," *Policy Perspectives: The Journal of the Institute of Policy Studies* 11, no. 1 (January 1, 2014): 3–31, doi:10.13169/polipers.11.1.0003.women-related questions are considered to be

development, she explained that for Muslim women in the West, their personal history and experiences shaped by the encounter between Islam and the West certainly play an important role in the process of self-identification. At the same time, Islam is the basis of their identity, promoting women's rights and equality with an approach from within the context of religion. In essence, the gender discourse in the narrative of women's conversion is related to three aspects; sexuality, gender (role) construction, and motherhood, because the conversion process involves the strength of women's agency which is reflected in their assertiveness, as well as the desire for greater empowerment in the practice and interpretation of their beliefs. This is implemented through a focus on interpreting the Koran, interpreting Islamic law, and participating in formal worship.

So this is certainly contrary to Western feminist thinking, where there is an awareness that the fact that Islam recognizes different gender roles does not necessarily translate into a discourse that women are inferior to men. The narrative developed emphasizes the practical aspects of Muslim family life. The fact is that genders are different, but promote mutual respect, in a hierarchical stratum, this is what is meant by gender harmony and harmony, both as a Muslim and as a British national. Significantly New Muslims argue that the injustice that befell women in Muslim society is the result of deviation from Islamic teachings. Therefore, Muslims as a whole need to guard against blind imitation of the West, and not look at the status of women through the eyes of Western women's aspirations. However, in this context, the Muslim world also needs to critically reflect on the situation prevailing within itself, and create a more conducive climate for debate and discussion⁷.

From this problem emerged a kind of offer of the idea of gender equality in the Islamic version. Fahman Mumtazi⁸ in his thesis assesses

one of the most controversial questions regarding Islam in Europe. The resurgent interest in Women, as well as the gender questions emanating, and spreading from the West is due to an increasing, more assertive and visible Muslim population, and the ensuing issues focusing on women such as the hijab and niqab (veil

⁷ *Ibid.* women-related questions are considered to be one of the most controversial questions regarding Islam in Europe. The resurgent interest in Women, as well as the gender questions emanating, and spreading from the West is due to an increasing, more assertive and visible Muslim population, and the ensuing issues focusing on women such as the hijab and niqab (veil

⁸ Fahman Mumtazi, "Gagasan Institute for Study of Islamic Thought and Civilizations (INSISTS) Tentang Kesetaraan Gender 2004-2017", *Tesis*, (Sekolah Pascasarjana UIN Syarif Hidayatullah Jakarta, 2020).

that the logical consequence of this idea is that it is marked by a shift in the term gender which tends to be relative, and demands a re-interpretation of the Qur'an to suit the gender perspective version of justice. Shari'a provisions and the relationship between men and women in Islam which are understood from a gender perspective will lead to misunderstanding of Islamic law itself. The relativism that later emerged from the post-modern civilization in the West would change the whole of Islamic law and contradict the concept of truth from an Islamic point of view. In suppressing this understanding, INSISTS as one of the controlling actors of an information network of Al-Attas thoughts that is widespread in Indonesia rejects the concept of gender equality which the West influences. Thus, the Islamization of knowledge requires the elimination of secular values influenced by the Western Christian experience. INSISTS also considers that Islamic studies which are required to be from a gender perspective are not relevant to be used to solve the current problem of Muslim family resilience. As for the social constructs that form structuralist-functional patterns in Indonesia, they are shaped by the different biological factors of women and men themselves.

Another indicator that is taken into consideration in women's career development is security, safety and welfare. This is because problems such as violence and sexual harassment in the public space are also not spared from problems that are increasingly emerging and making national news. It attracts many observers of gender and feminist studies in particular, including religious people and public and legal officials. To anticipate these problems, a kind of legal product is offered to strengthen legal legitimacy to protect victims and follow up on perpetrators of sexual violence and harassment. This was reinforced by the birth of the product "Rancangan Undang-Undang Penghapusan Kekerasan Seksual" (RUU PKS) which is one of the products of the Feminist Legal Theory (FLT) in striving for equality and legal justice. FLT, as a global legal discourse, philosophically has three models of perspective as a legal approach, namely: Standpoint, Empiricism and Postmodernism, which are studied epistemologically, FLT has fundamental problems in seeing legal reality and truth, namely sourced from a relativist, subjective and anthropocentric western epistemology. Whereas in Islam, moral awareness, spiritual values, intellectual awareness and the importance of authority are important factors to make women's dignity fair and civilized according to their

nature. So that the nobility of women is not measured by good and bad experiences and ratios, but by moral truth and religious law⁹.

In developing women's careers in tertiary institutions which function as educational institutions, PTKI has responsibility for three factors, namely: *First*, normal responsibilities, educational institutions by the functions and objectives of education, must carry out coaching according to applicable regulations. *Second*, scientific responsibility, educational institutions have the responsibility of transferring knowledge to students. *Third*, functional responsibilities, in addition to having to carry out coaching according to applicable regulations, college must be responsible through educators for carrying out structured programs in the curriculum.¹⁰

Islamic Religious College (PTAI), which later changed its term to become Islamic Religious College, abbreviated as PTKI (adjusting to article 30 of Law number 12 of 2012), has experienced very complex dynamics. The development of PTKI since the beginning of independence until now is faced with two important problems, namely institutional quality and scientific philosophy. One example is UIN North Sumatra which has succeeded in increasing the development of UIN-SU human resources, namely from the performance and discipline of educational staff and teaching staff, and the growing development of skill and knowledge through effective training, both for education staff and teaching staff.¹¹

There are also those from Sintuwu Maroso University, Poso who have succeeded in developing their human resources, through training and education, influenced by two factors, namely external and internal factors. External factors include, among others, the issuance of Law no. 14 of 2005 by the government so which inevitably requires the university to develop its teaching staff in this case to meet the educational qualifications of the lecturers, this is also supported by the existence of scholarships for lecturers who will continue their studies

⁹ Aisyah Chairil dan Henri Shalahuddin, "Studi Kritis Feminist Legal Theory Menurut Perspektif Islamic Worldview," *Mimbar Hukum* 33, no. 1 (2021): 188–215, doi:<https://doi.org/10.22146/mh.v33i1.1948>.

¹⁰ Febriyanti, "Kurikulum Pendidikan Tinggi di Era Globalisasi (Pergeseran dari Kurikulum Inti dan Institusional ke Kurikulum Berbasis Kompetensi)," *TA'DIB* XVIII, no. 02 (2013): 294–327, <http://jurnal.radenfatah.ac.id/index.php/tadib/article/download/51/46/>.

¹¹ Topan Iskandar, "Pengembangan Sumber Daya Manusia Universitas Islam Negeri Sumatera Utara," *PENDALAS: Jurnal Penelitian Tindakan Kelas dan Pengabdian Masyarakat* 1, no. 2 (December 17, 2021): 174–197, doi:10.47006/pendalas.v1i2.80.

through BPPS DIKTI, and the internal factor is the existence support from the University to make this happen by providing initial tuition assistance for lecturers who will continue their studies.¹²

Prasetyo in his study related to the development of university human resources in the city of Semarang explained that three things need to be considered in the strategy for developing the quality of human resources in globally competitive universities. *First*, university governance; *Second*, increasing the qualifications of lecturers; and *third*, research quality.¹³

This issue has become a topic of serious discussion and continues to be discussed among Islamic education experts amid the rise of new PTKI establishments, both public and private. The responsibility of PTKI as an institution of Islamic Higher Education is quite large, making PTKI must be creative and imaginative in making programs, seeking funds, and developing the institution's human resources. One of the things that are considered is human resource management based on gender equity, which has an important role in determining the smoothness and success of tertiary institutions. Both employees and academic educators are required to have the ability, motivation, work discipline, work ethic, work culture, work ethic, and high morale so that later they can carry out their duties properly and effectively. The conception of tertiary human resource management provides an understanding that human resources (HR) have a vital position in shaping the image of the quality of graduates and the quality of tertiary institutions in general. However, the development of human resources, especially regarding women's careers in Islamic educational institutions is not an easy job, many obstacles are faced by PTKI, including PTKIS.¹⁴ One of these obstacles is the lack of funds owned by tertiary institutions in the human resource development process, the difficulty for lecturers to be able to obtain research scholarships or scientific research, and the lack of program planning and activities

¹² Sepryanus Rano Putra, "Pengembangan Sumber Daya Akademik pada Universitas Sintuwu Maroso Kabupaten Poso," 2011, <https://osf.io/search/?q=Sepryanus&filter=project&page=1>.

¹³ Raden Mas Prasetyo W, "STRATEGI PENGEMBANGAN SUMBER DAYA MANUSIA DI 5 PERGURUAN TINGGI DALAM MENGHADAPI PERSAINGAN GLOBAL (Studi pada Universitas di Kota Semarang)" (Universitas Diponegoro, 2017).

¹⁴ Miftahur Rohman, Sulthan Syahril, dan Dini Fauziyati, "Masa Depan Studi Islam di Pendidikan Tinggi Keagamaan Islam (Sebuah Tinjauan Filosofis-Yuridis)," *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 16, no. 2 (2018): 283–306, doi:10.21154/cendekia.v16i2.1200.

as well as infrastructure facilities that can support women's career development, the presence of subordinates. gender by women themselves who are still self-limiting, and stereotypes about women's leadership.

Based on the Rencana Pembangunan Jangka Panjang Nasional (RPJPN) in the field of Human Resources (HR), it is stated that the goal of the national long-term government program is to improve the quality of life of the community, by paying special attention to children, youth, youth, women, families and the community vulnerable poor in various fields of life and development,¹⁵ supported by legal and social protection that is responsive to needs, increased access and participation, acculturation, and increased sports achievements as well as principled on gender harmony and justice.¹⁶

The RPJPN objectives above were derived and elaborated in the 2015-2019 Rencana Pembangunan Jangka Menengah (RPJM) with three strategic issues: *First*, improve the quality of life of women in development. *Second*, increasing protection for women against acts of violence, including the criminal act of trafficking in persons. *Third*, increasing the capacity of Pengarusutamaan Gender (PUG) and institutions to protect women from various acts of violence. This Rencana Pembangunan Jangka Menengah Nasional (RPJMN) is the reference for the Ministry of Religion to make gender issues a Agenda Riset Nasional (ARKAN). As a reference from ARKAN, the Ministry of Religion through Religious Higher Education, especially State or Perguruan Tinggi Keagamaan Islam (PTKI), must support the RPJPN, RPJMN, and ARKAN specifically in the field of gender.¹⁷

To realize the three strategic issues above, the government encourages the involvement of all elements of society. One of them is PTKIS a home for the nation's young generation who will work

¹⁵ Presiden RI, "Lampiran Peraturan Presiden Republik Indonesia Nomor 18 Tahun 2020 Tentang Rencana Pembangunan Jangka Menengah Nasional 2020-2024" (2020), [https://perpustakaan.bappenas.go.id/e-library/file_upload/koleksi/migrasi-data-publikasi/file/RP_RKP/Dokumen/RPJMN 2020-2024/Lampiran 1. Narasi RPJMN 2020-2024.pdf](https://perpustakaan.bappenas.go.id/e-library/file_upload/koleksi/migrasi-data-publikasi/file/RP_RKP/Dokumen/RPJMN%2020-2024/Lampiran%201.Narasi/RPJMN%2020-2024.pdf).

¹⁶ Kementerian Pemberdayaan Perempuan dan Perlindungan Anak and Kementerian Perdagangan RI, "Panduan Perencanaan dan Penganggaran Responsif Gender Bidang Perdagangan" (2010), <https://kemenpppa.go.id/lib/uploads/list/d7cae-buku-pprg-perdagangan.pdf>.

¹⁷ Kementerian Pemberdayaan Perempuan dan Perlindungan Anak RI, "Rencana Strategis Deputi Bidang Kesetaraan Gender Kementerian Pemberdayaan Perempuan dan Perlindungan Anak Republik Indonesia 2020-2024" (2021), <https://kemenpppa.go.id/lib/uploads/list/1ebd0-renstra-deputi-bidang-kg-2020-2024.pdf>.

directly in the community. PTKIS through its religious approach can develop human resources and overcome community problems in the field of gender. Based on data from the Ministry of Religion, there are 630 PTKIS in Indonesia and 21 PTKIS in West Sumatra. The data shows that PTKIS is one of the potential and crucial partners for the government to achieve gender harmony. However, at present, there is one West Sumatra PTKIS that has a PSGA, namely the Ahlusunnah Islamic College (STAI) in Bukittinggi¹⁸.

The word gender comes from the English gender which means “gender”.¹⁹ Gender itself is a labelling of men and women. In general, the notion of gender is the visible difference between men and women when viewed from values and behaviour. It can be understood that gender is a difference that is not biological and also not God’s nature. The concept of gender itself must be distinguished between the word gender and the word sex (gender).²⁰ Meanwhile, Henry Salahuddin equates the term gender with feminism, because there are so many stereotypes negative towards feminism. Thus, motivating feminists to invent new strategies in fighting for women’s rights by creating more sympathetic terms such as the notion of gender harmony.²¹ Henri Salahuddin explained that being compatible does not mean being equal. Because harmony does not demand equality, equality, let alone equality. Harmony produces complete integration and good relations that give birth to inner and outer peace. So, gender harmony is the fruit of diversity and difference. Each places himself and plays a role according to his capacity.²² About the Islamic perspective on gender harmony, the Qur’an emphasizes that (1) men and women are equal servants, (2) men and women are both caliphs, (3) men and women accept the primordial agreement, (4) Adam and Eve are actively involved in the cosmic drama, and (5) men and women have

¹⁸ Rosi, “Wawancara Tentang PTKIS Berbasis Responsif Gender dan Ramah Anak di Sumatera Barat” (Padang, 2022); Nurhidayati, “Wawancara Tentang PTKIS Berbasis Responsif Gender dan Ramah Anak di Sumatera Barat” (Padang, 2022).

¹⁹ John M. Echols dan Hassan Shadily, *Kamus Inggris-Indonesia: An English-Indonesian Dictionary* (Jakarta: Gramedia, 2019).

²⁰ Mufidah Cholil, *Bingkai Sosial Gender: Islam, Strukturasi, dan Konstruksi Sosial* (Malang: UIN-Maliki Press, 2010).

²¹ Henri Shalahuddin, *Ideologi Gender dalam Studi Islam: Klarifikasi & Solusi* (Jakarta: UNIDA Gontor Press & INSISTS, 2022), 11.

²² Henri Shalahuddin, *Indahnya Kekeragaman Gender dalam Islam*, Edisi ke-2. (Jakarta: Insists, 2020), 184.

the potential to achieve achievements.²³

So far, people's interpretation of gender has been wrong from the original understanding of gender. Most men think that being a man is not easy, showing that he is strong in any condition. Likewise, women that being a woman is also not easy and easy. This situation makes women weak and dependent on men.²⁴ Judging from gender and nature, there is a discrepancy between women and men. Because nature has been determined by Allah SWT since birth. Islam, which has its views, gives special treatment to women. Women also have freedom over their lives. Sometimes society limits the freedom of women because society thinks that women will always be below the level of men. Even in the era before Rasulullah SAW, women were only considered productive beings. The position of women in several religions and beliefs is placed as the second sex.²⁵ If religion perceives something, it is usually regarded as the actual situation, not what it is. This concern arises when seeing the phenomenon of the rise of women in social life.

Women in the Qur'an interpreted by a *mufassir* along with their experience and social background are considered to have cornered women in their role in modern life, it is felt that there is no paradigm justice, more so in fiqh or sharia products. The position and role of women in the Islamic religion within the religious sciences are solid, clear and firm in their defence because in harmony women and men are the same.²⁶

In the world of formal education, gender bias can be seen in the formulation of the curriculum. The implementation of the education curriculum itself is contained in the textbooks used in schools. The reality is that in the education curriculum, there are still many things that feature men in the public sector, while women are in the domestic sector. In other words, the curriculum that contains teaching materials

²³ Sarifa Suhra, "Kesetaraan Gender dalam Perspektif al-Qur'an dan Implikasinya terhadap Hukum Islam," *Jurnal Al-Ulum* 13, no. 2 (2013): 373-394, <https://journal.iaingorontalo.ac.id/index.php/au/article/view/193>.

²⁴ Lilis Fauziah Balgis, "Kepemimpinan Perempuan dalam al-Qur'an Perspektif Adil Gender," *Mumtaz: Jurnal Studi Al-Qur'an dan Keislaman* 6, no. 1 (2022): 131-139, doi:<https://doi.org/10.36671/mumtaz.v6i01.279>.

²⁵ Putri Alya Nurhaliza et al., "Peran Sosial Perempuan dalam Perspektif al-Qur'an," *Al Furqan: Jurnal Ilmu Al Quran dan Tafsir* 4, no. 2 (2021): 127-143, <https://ejournal.iai-tabah.ac.id/index.php/Alfurqon/article/view/747>.

²⁶ Indar, "Iddah dalam Keadilan Gender," *Jurnal Studi Gender & Anak* 5, no. 1 (2010): 103-127, <https://ejournal.uinsaizu.ac.id/index.php/yinyang/article/view/262>.

for students does not have a gender perspective either in the pictures or in the sentence illustrations used in explaining the material. This reality will lead to an image of a woman who is physically and psychologically weak compared to men. Finally, the image of women with its various negative aspects is ingrained along with human history and humanity itself. As a result, in the world of education, data shows that there is an inequality of opportunities to obtain education for women, which is still below men's. The higher the level of education, the smaller the number of women.²⁷

The absence of gender institutions in PTKIS has resulted in PTKIS' reluctance to take an active role in addressing societal ills related to women, including the issue of legal protection. Because, legal protection is a protection given to legal subjects by the rule of law, both preventive (prevention) and repressive (coercion), written or unwritten in the context of enforcing legal regulations.²⁸ As explained by Rosi, this reluctance is not due to lack of will, but because they feel awkward because they do not have knowledge and skills in dealing with gender issues. Another opinion stated that not having an institution with the authority to deal with gender issues was also another reason for PTKIS' reluctance, even though the P2PAKB Office had several times invited PTKIS to get involved, but because it did not have a gender-specific agency, PTKIS did not respond to this.²⁹

In addition, there are no human resources who are considered capable of dealing with gender issues in PTKIS, making them not confident to play an active role in dealing with gender issues in society. Nurhidayati admitted that while she was a lecturer at PTKIS, they had never received any training or educational workshops on gender.³⁰ Even though higher education PTKIS are expected to work together with the government and other community institutions to be able to overcome community problems in the field of gender, children and women. Even though from the data obtained from KPAI for West

²⁷ Amos Neolaka, *Isu-isu Kritis Pendidikan: Utama dan Tetap Penting Namun Terabaikan* (Jakarta: Rajawali Press, 2019).

²⁸ Salma, Elfia, dan Afifah Djalal, "Perlindungan Hukum bagi Perempuan dan Anak (Analisis Putusan Hakim Tentang Nafkah Madhiyah pada Pengadilan Agama di Sumatera Barat)," *Istinbâth* 16, no. 1 (2017): 168–208, doi:<https://doi.org/10.20414/ijhi.v16i1.77>.

²⁹ Rosi, "Wawancara Tentang PTKIS Berbasis Responsif Gender dan Ramah Anak di Sumatera Barat" (Padang, 2022).

³⁰ Nurhidayati, "Wawancara Tentang PTKIS Berbasis Responsif Gender dan Ramah Anak di Sumatera Barat" (Padang, 2022).

Sumatra there were reports of 1218 cases of children (2018) and from DP2PA there were 768 cases of domestic violence, harassment and sexual violence (2017-2018).³¹

Gender injustice in the form of stereotypes is also still found in PTKIS campus organization management where it is assumed that a leader is prioritized by a man because he is more assertive and strong than women.³² Meanwhile, according to Henri, the obligation to combat social inequality and improve human resources in Islam is not focused on a particular gender.³³

Based on the facts and data above, it is the reason for gender-responsive PTKIS in developing women's careers. This is because gender responsiveness implies education based on gender values which provide opportunities for more equitable access, participation and mastery of various matters.³⁴ The phenomenon that is happening at the moment, where almost all higher education institutions and institutions including public service institutions in the field of education, experience weaknesses in the institutional and organizational strengthening process, so that the weak institutional strengthening has an impact on the service process being carried out, one example strengthening and institutional processes that occur in Higher Education. Higher education institutions are institutions that are always required to maximize their roles and functions in providing educational services to the community. Educational services are not only the provision of learning and services to the community or stakeholder but services for the development of human resources for education and education personnel in all fields, such as the gender field which specializes in career development services for women. This is because educators or educational staff are human resources in educational institutions. These human resources have the main strategic role in shaping the character of the nation through the development of the personality and scientific values of graduates of

³¹ Muhammad Jailani, "Tinjauan Socio Legal Kebijakan Pencegahan dan Penanganan Kekerasan Seksual (PPKS) di Perguruan Tinggi Keagamaan Islam (PTKI) – SK Dirjend Pendis Kemenag RI – Draft Peraturan Rektor Tentang PPKS," *Journal of Gender and Social Inclusion in Muslim Societies* 1, no. 2 (2020): 119–178, doi:<http://dx.doi.org/10.30829/jgsims.v1i2.8724>.

³² Ibnu Hadjar, *Ketimpangan Gender dalam Seleksi Calon Mahasiswa di Perguruan Tinggi* (Semarang: PT. Pustaka Rizki Putra, 2019).

³³ Shalahuddin, *Indahnya Keserasian Gender dalam Islam*.

³⁴ Dwi Ratnasari, "Menggagas Pendidikan Islam Responsif Gender," *Jurnal Humanika* XVII, no. 1 (2017): 12–23, doi:<https://doi.org/10.21831/hum.v17i1.23120>.

an educational institution.³⁵

In providing career development services, especially for women in tertiary institutions, one aspect that also needs to be considered is the awareness and application of character education. Character education is different from moral education. If moral education tends to teach ethical dimensions, good and bad at the cognitive level, then character education requires a holistic approach. Character education as confirmed³⁶ must include three aspects of knowing, feeling and acting from goodness.³⁷ Therefore, it is hoped that career development will be realized which is equipped with character education, to support the improvement of human resources.

As research conducted by Indriyani, Hikmawan and Utami stated that the dynamics and articulation of gender harmony in the higher education sector, with a phenomenological approach, this research seeks to interpret and see the actualization of campus policies in encouraging a gender perspective to become an agenda in developing campuses with a gender perspective.³⁸ The same thing was expressed by Andriani and Maisarah that gender harmony and how tertiary institutions have responsiveness to gender issues as a form of implementation in responding to gender harmony. Interestingly, this research also opens an epistemic discourse on gender inequality in tertiary institutions.³⁹ Jabar, Djamas and Latisma also stated that universities need to develop a gender profile for equal access and quality of education and must formulate gender inequality issues in each faculty and then look for the factors that cause this inequality and then formulate solutions to overcome gender gaps.⁴⁰

³⁵ Nuraeni, "Manajemen Sumber Daya Manusia Lembaga Pendidikan," *Jurnal Idaarah* 3, no. 1 (2019): 124–137, doi:<https://doi.org/10.24252/idaarah.v3i1.9792>.

³⁶ Thomas Lickona, *Educating for Character, Mendidik untuk Membentuk Karakter* (Jakarta: Bumi Aksara, 1991).

³⁷ Sofiyani Hadi, "Menggagas Pendidikan Islam Responsif Gender," *PALASTREN: Jurnal Studi Gender* 8, no. 2 (2015): 243–270, doi:<http://dx.doi.org/10.21043/palastren.v8i2.966>.

³⁸ Ika Arinia Indriyani, M. Dian Hikmawan, dan Wahyu Kartiko Utami, "Gender dan Pendidikan Tinggi: Studi Tentang Urgensitas Kampus Berperspektif Gender," *JIIP: Jurnal Ilmiah Ilmu Pemerintahan* 6, no. 1 (2021): 55–72, doi:<https://doi.org/10.14710/jiip.v6i1.9376>.

³⁹ Euis Andriani dan Masayu Mashita Maisarah, "WANITA DAN PENDIDIKAN: Elaborasi Makna Kesetaraan Gender di Perguruan Tinggi," *Jurnal Al-Huda* 10 (2018): 53–72, https://www.academia.edu/39232443/Wanita_dan_Pendidikan_Elaborasi_Makna_Kesetaraan_Gender_di_Perguruan_Tinggi.

⁴⁰ Maryati Jabar, Djusmaini Djamas, dan Latisma Dj, "Analisis Kebijakan Pendidikan Berwawasan Gender di Universitas Negeri Padang," *Humanus* 12, no. 2 (December 1, 2012):

Chairil and Saladin explain that seeking harmony, justice and equal rights in the eyes of the Islamic worldview must be based on morality that prioritizes the consideration of good and bad human life. If the making of legal theory is only based on a particular gender, it will never reach the essence of justice itself.⁴¹ Roziqin, Suwitri, Apriyanto and Sihidi revealed that education must be based on gender compatibility, which is reflected through curriculum development, educators who are pro-gender compatibility and teaching materials that are sensitive to gender issues.⁴²

According to Saladin, the principles of justice and harmony in Islam are not only limited to empirical and material meanings. But it also contains spiritual elements, benefits, guarantees of rights and obligations, aspects of mutual help, mutual support, and responsibility. Islam does not interpret men and women as separate, rival and competing entities. The differences in rights, obligations, and the provisions of *rukhsah* (leniency) in the Sharia cannot be interpreted as a form of prioritization or discrimination. This means that Islam upholds harmony between men and women, without stereotypes or various kinds of gender discrimination.⁴³ Gender language from a feminist perspective is understood as a way to align discrimination against women and signify hierarchical gender relations. The deconstruction of gender language in Islamic studies aims to highlight a woman-friendly understanding of Islam.⁴⁴

The research conducted by Kusmanto stated that the concept of gender mainstreaming was applied at UIN Walisongo. The implementation of this concept is still not fully implemented because UIN Walisongo leaders still understand gender mainstreaming as a concept that originates from outside the institution so their

97–102, doi:10.24036/jh.v11i2.2153.

⁴¹ Aisyah Chairil dan Henri Shalahuddin, "Studi Kritis Feminist Legal Theory Menurut Perspektif Islamic Worldview," *Mimbar Hukum* 33, no. 1 (2021): 188–215, doi:<https://doi.org/10.22146/mh.v33i1.1948>.

⁴² Ali Roziqin et al., "Pendidikan Berbasis Kesetaraan Gender di Provinsi Jawa Tengah," *SOCIA: Jurnal Ilmu-Ilmu Sosial* 16, no. 2 (February 25, 2019): 202–10, doi:10.21831/socia.v16i2.30213.

⁴³ Henri Shalahuddin, "Konsep Kesetaraan dalam Kesaksian Perempuan: Antara Perspektif Wahyu dan Perspektif Gender," *TSAQAFAH* 12, no. 2 (November 30, 2016): 369–386, doi:10.21111/tsaqafah.v12i2.761.

⁴⁴ Henri Shalahuddin dan Mohd. Fauzi bin Hamat, "Telaah Kritis terhadap Dekonstruksi Bahasa Gender dalam Studi Islam," *Jurnal At-Ta'dib* 10, no. 1 (2015): 47–96, doi:<https://doi.org/10.21111/at-tadib.v10i1.331>.

understanding becomes partial and limited. Even so, UIN Walisongo is still trying to implement this concept with various policies in the field of Higher Education Tri Darma as well as in terms of HR management where there are equal opportunities for women to occupy structural positions.⁴⁵

In improving education services in the community, one of the efforts that must be made by higher education institutions is to strengthen the existing institutional system by preparing and developing human resources based on gender harmony and justice, because a stronger institutional system in preparing and developing human resources, higher education can maximize its role as an educational incubator centre for the community. In addition, it also minimizes all the problems surrounding higher education and the surrounding community.⁴⁶

In line with the problems above, a strategic institution is needed to realize human resource development based on gender harmony and justice in PTKI, one of which is the Center for Gender and Child Studies (PSGA) and the Center for Women's Studies (PSW) which are needed to balance the incessant promotion of PTKIS which offers many scientific programs and services to enter tertiary institutions, because the presence of PSGA and PSW will at least be able to provide very meaningful input to solving community problems, especially in the field of gender. PSGA and PSW will also facilitate the cooperation of PTKIS with related agencies and community organizations.⁴⁷

Thus, in this study based on the theoretical framework formulated by Henri Salahuddin regarding local Indonesian culture affiliated with 'Islamic identity' regarding women's career development, the PTKIS strategy in West Sumatra can be categorized as Islamic, and not Western, women's career development. Because in Islam more emphasis on aspects of moral awareness, spiritual values, intellectual

⁴⁵ Nurhamdah, "Analisis Kebijakan dan Program Kegiatan di PTAI Responsif Gender," *Jurnal Al-Maiyyah* 9, no. 2 (2016): 205–227, <https://ejurnal.iainpare.ac.id/index.php/almaiyyah/article/view/348>.

⁴⁶ Ahmad Syamsul Arifin, "Kecenderungan Global Pendidikan Tinggi Dan Pergeseran Paradigma Reformasi Pendidikan Tinggi Pada/Institusi Pendidikan Tinggi Keagamaan Islam," *LITERASI (Jurnal Ilmu Pendidikan)* 6, no. 2 (2015): 135–154, doi:10.21927/literasi.2015.6(2).

⁴⁷ Kementerian Pemberdayaan Perempuan dan Perlindungan Anak RI, "Peran Strategis Perguruan Tinggi (PT) dan Pusat Studi Wanita (PSW) dalam Pembangunan PPPA" (Jakarta, 2017), <https://www.kemennppa.go.id/index.php/page/read/29/1364/peran-strategis-perguruan-tinggi-pt-dan-pusat-studi-wanita-psw-dalam-pembangunan-pppa>.

awareness and the importance of authority are important factors to make women's glory fair and civilized according to their nature. So that the nobility of women is not measured by good and bad experiences and ratios, but by moral truth and religious law.

The theme of gender is not foreign, gender is often an interesting scientific study. Especially in line with the increasing level of progress or modernization of women, which ends up triggering a struggle against injustice with men.⁴⁸ With the development of the modern century, positivist thoughts uphold gender harmony which has quite a complex problem in society. Gender in various socio-cultural perspectives is an interesting topic to study. In Islamic education, there is still a gap between men and women in terms of equality in developing creativity and exploring self-potential.

The positive value of this study is the role of gender-responsive PTKIS in women's career development which can be implemented nationally so that all Indonesian PTKIS have gender institutions. Later, PTKIS is expected to be confident and play an active role in partnering with other institutions in dealing with gender issues in society.

Content/Discussion

Women's Career in Islam and Gender

Career development is a continuous process in human resources through individual procedures to achieve the career planning of the educational staff by the conditions of an institution or organization.⁴⁹ According to Sutoro career development is an activity to help maximal progress every individual, both men and women to be better.⁵⁰ In this way, career development is an effort to increase human resources, which is carried out by someone, both male and female, to achieve a career plan that has been determined by an institution or organization concerned.

In connection with this research, to realize career development goals, especially on the aspect of women in an Islamic perspective

⁴⁸ Azam Syukur Rahmatulla, "Internalisasi Nilai Gender melalui Dolanan Anak Tradisional," *Jurnal Pendidikan Islam* 3, no. 2 (2014): 365–388, doi:10.14421/jpi.2014.32.365-388.

⁴⁹ M. Busro, *Teori-teori Manajemen Sumber Daya Manusia* (Jakarta: Prenadamedia Group, 2018).

⁵⁰ Moh. Sutoro, "Pengaruh Pengembangan Karir terhadap Kinerja Karyawan pada PT. BCA Finance Jakarta," *Jurnal Ekonomi Efektif* 2, no. 1 (October 29, 2019): 131–144, doi:10.32493/JEE.v2i1.3510.

in the future, work must be directed and focused, and there must be gender harmony so that women get the same opportunities as men in developing their careers and do not marginalize them. As was done by Rasulullah SAW, in his work he always takes into account the future so that all his work is truly directed and focused. As in the word of Allah Q.S. Al-Hashr verse 18:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

It means: "O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow - and fear Allah. Indeed, Allah is Acquainted with what you do."⁵¹

In addition, an institution, company, or organization must also provide reciprocity for what has been done by its employees for the company by fulfilling what is needed by its employees proportionally and professionally, especially for women, namely career development without discrimination or marginalization. As in a hadith below.

هُمْ إِخْوَانُكُمْ جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِكُمْ فَاطْعِمُوهُمْ مِمَّا تَأْكُلُونَ وَأَلْبَسُوهُمْ مِمَّا تَلْبَسُونَ وَلَا تَكْلِفُوهُمْ مَا يَغْلِبُهُمْ فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ

It means: "hey (your slaves and servants) are your brothers. Allah placed them under your care, so whoever has a relative under his care should feed them what he eats (himself) and not burden them with a very heavy duty, and if you burden him with such a duty then you should help them do it". (HR. Muslim)⁵²

The above hadith contains a related element that every worker has the same and equal rights to receive their rights as employees, namely welfare for what they have done for the company. Therefore, the company is obliged to meet the needs of its employees who have served the company by providing services and facilities in career development, especially for women. If these needs are met, it will certainly have a positive impact on the progress and quality of the

⁵¹ Kementerian Agama RI, *Al-Qur'an dan Terjemahnya* (Jakarta: Kementerian Agama RI Direktorat Jenderal Bimbingan Masyarakat Islam, 2017).

⁵² CD-Room, *Mausu'ah Al Hadits Asy Syarif Kutubus Sittah Shahih Muslim Kitab Al Aiman Bab 10 Hadits Ke 4403*, 2014.

resources of the institution; company; the organization.⁵³

So, it can be understood that Islam does not discriminate between genders in obtaining equal opportunities, especially in the area of career development. This is because harmony is an equal condition for getting the opportunity to access, participate, control and gain benefits in development in all areas of life. Thus, the aspects of justice and gender compatibility in social strata become fundamental and substantial in the career development of women on a gender-responsive basis, namely with the first indicator in terms of providing second access, third employment, compatibility in career development and fourth, services and facilities provided. based on gender responsiveness.⁵⁴

The principles of justice and harmony in Islam are not only limited to empirical and material meanings. But it also contains spiritual elements, benefits, guarantees of rights and obligations, there are aspects of mutual help, mutual support, and responsibility. Islamic Sharia does not exist based on gender, moreover, it aims to prioritize men and oppress women. Islam does not interpret men and women as separate, separate and competing entities. There are differences in rights, obligations, and provisionsrukḥah (waiver) in the Shari'a, which cannot be interpreted as a form of priority or discrimination.⁵⁵ Applying the principles of justice and harmony in career development from an Islamic perspective, allows women to express themselves in creative and productive ways to produce something that brings pride to themselves, especially if the achievement gets appreciation and positive feedback. In addition, it provides an opportunity for women to try to find meaning and identity for themselves, this achievement brings self-confidence and happiness.⁵⁶

Description of Women's Careers in PTKIS and Their Problems

Women's career development in improving human resources (HR) is seen as a source of value in an effective organization so it can be said that there is a significant relationship between the theory of human

⁵³ Tasmin Tangngareng, "Hak-hak Buruh dalam Perspektif Hadis Nabi SAW.," *Jurnal Ushuluddin* 23, no. 1 (2021): 121-147, <https://journal.uin-alauddin.ac.id/index.php/alfikr/article/view/19260>.

⁵⁴ Shalahuddin, *Indahnya Kekeragaman Gender dalam Islam*.

⁵⁵ Shalahuddin, "Konsep Kesetaraan dalam Kesaksian Perempuan: Antara Perspektif Wahyu dan Perspektif Gender."

⁵⁶ Sjafriz Mangkuprawira, *Manajemen Sumber Daya Manusia Strategik* (Bogor: Ghalia Indonesia, 2004).

capital and the field of human resource development.⁵⁷ In addition, human resources involve training and career development related to other fields. In the development of human resources including women, it can be seen from compensation and benefits, recruitment, job analysis, job rotation, participatory management, labour relations and welfare management as well as performance as variables that need to be considered.⁵⁸

The variables above also show the form of problems that occur and are inseparable from the environmental life of PTKIS in West Sumatra as an organization.⁵⁹ Issues for women's career development originating from PTKIS policies cover several aspects, such as formulating a vision, defining goals, determining policies, developing programs and efficiency, providing educational facilities or infrastructure, career development, achieving results and coordinating separate activities. separate.⁶⁰

Solving the above problems must involve people with different scientific backgrounds and abilities.⁶¹ Efforts to bring reliable human resources to work professionally in a higher education environment require planned efforts through career development.⁶² The practice of women's career development has been defined as a series of different but interrelated activities, functions and processes directed at developing and maintaining human resources in a higher education institution, especially in PTKIS in West Sumatra.⁶³

⁵⁷ Alžbeta Kucharčíková and Martin Miciak, "The Application of Human Capital Efficiency Management towards the Increase of Performance and Competitiveness in an Enterprise Operating in the Field of Distribution Logistics," *Nase More* 65, no. 4 (2018): 276–383, doi:<https://doi.org/10.17818/NM/2018/4SL.21>.

⁵⁸ Marwa Gaber Ahmed Fahim, "Strategic Human Resource Management and Public Employee Retention," *Review of Economics and Political Science* 3, no. 2 (2018): 20–39, doi:<https://doi.org/10.1108/REPS-07-2018-002>.

⁵⁹ Petar Jandrić et al., "Philosophy of Education in a New Key: Who Remembers Greta Thunberg? Education and Environment after the Coronavirus," *Educational Philosophy and Theory* 53, no. 14 (December 6, 2021): 1421–1441, doi:10.1080/00131857.2020.1811678.

⁶⁰ Ahmad, School-Based Management In Developing Graduate Quality (Indonesia, issued 2020), <http://digitallibrary.ump.ac.id/id/eprint/849%0A>.

⁶¹ A. F. Yasin, *Pengembangan Sumber Daya Manusia di Lembaga Pendidikan Islam* (Malang: UIN-Maliki Press, 2011).

⁶² Michael Armstrong and Stephen Taylor, *Armstrong's Handbook of Human Resource Management Practice*, 13th ed. (London: British Library Cataloguing-in-Publication Data, 2014).

⁶³ Günter K. Stahl et al., "Enhancing the Role of Human Resource Management in Corporate Sustainability and Social Responsibility: A Multi-Stakeholder, Multidimensional Approach to HRM," *Human Resource Management Review* 30, no. 3 (September 2020): 100708,

Resource practices in many Islamic religious higher education institutions are largely involved in operations, systems and issues of compensation arrangements, individual development and recruitment. When human resource practice adopts a strategic role, it will produce high performance in a relatively short time.⁶⁴ Investment in career development adopted by a private Islamic religious higher education institution (PTKIS) will contribute to creating human resources and will contribute to increasing knowledge, skills and abilities/skill, reduce the number of those who leave the institution, and increase their motivation to work.⁶⁵ In addition, career development which aims to develop women's abilities, opportunities, motivation and career balance between life and work is considered effective and accepted by the PTKIS.⁶⁶

The form of women's career development in the form of developing the quality and quality of human resources (HR) in private Islamic religious tertiary institutions (PTKIS) based on gender responsiveness is one of the strategies that can be carried out systematically and rationally in achieving and realizing gender harmony in West Sumatra PTKIS. However, in practice, there are still several inhibiting and supporting factors in developing gender-responsive PTKIS institutions in West Sumatra. This is marked by the decline in women's empowerment in holding strategic structural positions that are policymakers (only technical-administrative matters) in several PTKIS in West Sumatra in the last two years, namely 2021-2022 as stated in the following table.

doi:10.1016/j.hrmmr.2019.100708.

⁶⁴ Kerstin Alfes, Monique Veld, and Nils Fürstenberg, "The Relationship between Perceived High-Performance Work Systems, Combinations of Human Resource Well-Being and Human Resource Performance Attributions and Engagement," *Human Resource Management Journal* 31, no. 3 (July 4, 2021): 729-752, doi:10.1111/1748-8583.12310.

⁶⁵ Olawole Fawehinmi et al., "Exploring the Interplay of Green Human Resource Management, Employee Green Behavior, and Personal Moral Norms," *SAGE Open* 10, no. 4 (October 21, 2020): 1-18, doi:10.1177/2158244020982292. and organizations have drawn on these policies to implement environmentally friendly workplace practices. The success of these practices is very much dependent on the employees and the extent of their green behavior. As such, there is a need to determine whether green behavior can be positively influenced by other variables. One of the suggested influencing variables is green human resource management (HRM)

⁶⁶ Xingguai Zhang et al., "How Do Human Resource Management Practices Affect Employee Well-Being? A Mediated Moderation Model," *Employee Relations: The International Journal* 42, no. 4 (April 4, 2020): 903-919, doi:10.1108/ER-08-2019-0320.

Table 1.0 : Women's Leadership Elements of PTKIS West Sumatra

No	Position	Year				Quantity
		2021		2022		
		M	F	M	F	
1	Rektor/Ketua	14	7	17	4	21
2	Wr 1 / Wk 1	13	8	18	3	21
3	Wr 2 / Wk 2	5	4	6	3	9
4	Wr 3 / Wk 3	3	6	7	2	9
5	KTU	8	13	13	7	21
6	Ketua LPM	12	9	13	8	21
7	Ketua LPPM	1	1	1	1	2

Based on the table above, it can be seen that there has been a decline in the careers of women in PTKIS. In 2021 there were 48 positions held by 104 positions, while in 2022 it decreased to 28 positions from 104 positions. This decrease was due to several reasons: First, 2021 is the end of the leadership period at PTKIS West Sumatra, previously that year was the year of study program accreditation. Therefore leadership is left to women because they are more thorough, painstaking and diligent in working to prepare for campus and study program accreditation. Second, several women who served, resigned due to family matters, continuing their education, busy lectures such as writing dissertations, and so on. Third, women's leadership was previously perceived as lacking in assertiveness and limited their mobility. Other problems that are contributing factors to the decline in women's career development at PTKIS West Sumatra, such as the existence of forms of gender bias which can be the cause of gender inequality, such as minimal infrastructure; marginalization, subordination, stereotypes, violence and workload, including gender subordination by women themselves/women who still limit themselves; and there is a stereotype of male leaders that women are unable to be given responsibility as one of the leaders of the institution.

So from the explanation above, this indicates that with the reasons for the decline in women's careers at PTKIS, it is necessary to develop careers and empower women's human resources, especially in the structural/strategic positions that are policy (leadership) of PTKIS that are gender-responsive based in West Sumatra.

Efforts Made by PTKIS West Sumatra in Developing Women's Careers

Based on the results of observations and interviews in this study, there are several efforts made by PTKIS West Sumatra in developing women's careers as follows.⁶⁷

First, providing opportunities for self-development and continuing education, because the characteristics of PTKIS in West Sumatra were mostly established by a group or family foundation. Therefore, the pattern of leadership and management is still conventional, managed in a family manner. In addition, it is also supported by factors of relationships, kinship, and individual interests.

Second, flexible in carrying out work obligations by the conditions of women in determining teaching schedules and entering the office, as well as providing opportunities for women to have careers/work outside the institution.

In general, the objectives of the PTKIS women's empowerment and career development program in West Sumatra First is the increase in the quality of women's resources in various sector and sub-sector activities as well as institutions and non-institutions that prioritize increasing the ability and professionalism or expertise of women. Second, realizing gender sensitivity and concern for the whole community, policymakers, decision-makers, planners and law enforcers as well as updating legal products that contain sociocultural values and gender-oriented justice. Then the target third namely optimizing coordination and integration in managing the empowerment and career development of women in West Sumatra which includes aspects of planning, implementation, control, monitoring, evaluation and reporting.⁶⁸

With aim of this dynamic and flexible PTKIS women's career development and empowerment program in West Sumatra, it will certainly have an impact on the quality and quality of human resources at PTKIS West Sumatra. In addition, to form a PTKIS in West Sumatra that is based on gender harmony and justice to the fullest, it is strictly

⁶⁷ Rosi, "Wawancara Tentang PTKIS Berbasis Responsif Gender dan Ramah Anak di Sumatera Barat"; Nurhidayati, "Wawancara Tentang PTKIS Berbasis Responsif Gender dan Ramah Anak di Sumatera Barat."

⁶⁸ Herita Dewi, "Optimalisasi Peran Sumber Daya Manusia melalui Upaya Pemberdayaan Perempuan," *Sumbarprov.Go.Id*, 2017, <https://sumbarprov.go.id/home/news/12725-optimalisasi-peran-sumber-daya-manusia-melalui-upaya-pemberdayaan-perempuan-.html>.

necessary to form a PSGA and PSW in each of their PTKIS and work together and synergize together with the provincial government (pemprov) and the local government. regional government (pemda) in optimizing the empowerment and career development of women. So that there are no more forms of marginalization or stereotypes or subordinates to women, both in terms of improvement of soft skills or position in a structure; position or leadership.

Supporting Factors and Constraints for Women's Career Development in Gender Responsive-Based PTKIS in West Sumatra

As far as the search for researchers in several literature references, there are no scientific publications related to women's career development at PTKIS West Sumatra. However, several results of scientific research show the same problem related to this which can be a basis for conceptual researchers, namely research conducted by Sepryanus on human resource development at Sintuwu Maroso University, Poso Regency. He explained that in his findings, two factors influenced human resource development in tertiary institutions, namely inhibiting factors and supporting factors. One of the inhibiting factors is the lack of funds owned by the university in the human resource development process and the difficulty for lecturers to be able to get BPPS DIKTI scholarship assistance. Then, for the supporting factors, namely by continuing to coordinate with the local regional government so that they can pay more attention to universities specifically in supporting the existing human resource development process. In addition, the university continues to strive to obtain other funding sources which will be carried out through business units that are planned to be developed by the university, for lecturers the university continues to provide specific direction and motivation in managing administrative matters for lecturers such as managing rank. academic and so on.⁶⁹

In the personal context in West Sumatra, the inhibiting factors for women's career development in private Islamic religious higher education institutions (PTKIS) based on gender responsiveness in West Sumatra are as follows: *First*, not yet capability building. Gender-responsive-based PTKIS women's career development is strongly influenced by several factors in capability building. Based on the

⁶⁹ Putra, "Pengembangan Sumber Daya Akademik pada Universitas Sintuwu Maroso Kabupaten Poso."

results of observations and interviews conducted at 20 PTKIS in West Sumatra regarding institutional women's career development based on gender responsiveness, it shows that there is no appropriate capability building. As the findings show that out of 20 PTKIS in West Sumatra there is only 1 PTKIS namely STIT Ahlussunnah Bukittinggi which has a PSGA institution but does not run optimally in its implementation, because no programs are being implemented and no policies related to career development based on gender responsiveness on the campus.

Second, based on the results of interviews conducted with leaders and lecturers at PTKIS West Sumatra it turns out that many of them do not understand the concept of gender. Many of the leaders and lecturers have never received gender-based socialization or HR development so in general PTKIS West Sumatra does not have gender-related institutions and has never integrated gender harmony into educational programs and activities. This is due to institutional strengthening activities that should be carried out through training, workshop and socialization has never been done. Institutional strengthening that has been carried out so far has only been in learning services, organizational management, and curriculum. So that problems regarding the design, implementation and development of programs and careers based on gender responsiveness seem to have never been carried out.

Third, there are no policies and regulations related to the implementation of gender-responsive based West Sumatra PTKIS institutional development from Kopertais Region VI. From the interviews conducted, it is known that Kopertais Region VI does not yet have policies and make rules regarding gender-responsive institutional and human resource development activities at each PTKIS in West Sumatra. Thus, understanding related to gender in PTKIS West Sumatra is still low.

Another problem in developing women's careers at PTKIS West Sumatra is the existence of forms of gender bias which can be the cause of gender inequality, such as minimal infrastructure; marginalization, subordination, stereotypes, violence and workload, including gender subordination by women themselves/women who still limit themselves; and there is a stereotype of male leaders that women are unable to be given responsibility as one of the leaders of the institution.

In addition to these inhibiting factors, there are also supporting factors, including the development of organizational culture in PTKIS

in West Sumatra. Based on interviews and observations conducted at 20 PTKIS in West Sumatra, it has started to shift the paradigm of thinking related to leadership under the leadership of women and providing opportunities for women to compete in filling structural positions.

Conclusion

Based on this explanation, it can be concluded that out of 20 PTKIS, only 1 PTKIS already has a gender-responsive-based institution, namely PSGA. This is partly due to the leadership's lack of knowledge about gender, campus budgets that do not allow the addition of new structural officials, never being involved in gender activities from any agencies and institutions, and the absence of human resources in the gender field. In addition, the form of women's career development in the form of developing the quality and quality of human resources (HR) in gender-responsive private Islamic religious tertiary institutions (PTKIS) in its implementation still contains several inhibiting and supporting factors in developing gender-responsive PTKIS institutions in Indonesia. West Sumatra. This is marked by the last 2 years has decreased. Program planning and activities as well as infrastructure that can support women's career development are still minimal, gender is subordinated by women themselves/still self-limiting, and stereotypes about women's leadership. Nevertheless, there are still efforts being made by PTKIS in developing women's careers based on gender responsiveness, one of which is by providing opportunities to attend training and continue their education to a higher level, providing flexible time by the conditions of women in determining teaching schedules and entering the office. as well as providing opportunities for women to have a career/work outside the institution.

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