



## Gender - Based Segregation Class in *Madrasah Tsanawiyah*

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### Abstract

Recently, the intercourse among students is considered to have grown more freely, even it is prevented with various efforts. On the other hand, some experts claim that *pesantren* (Islamic boarding school) is the best educational system to be applied on with students' sex-based separation as one of its main characteristic. The system is better known as gender-based segregation. Mostly, it is still implemented in *pesantren* or private school. Meanwhile, MTs Negeri 1 (State Islamic Junior High School) Kota Blitar, a reputable school in the city, is a state education institution (tied by the government rules) which implements the gender-based class segregation system. The school explains that the system has shown positive impacts in monitoring and reducing the possibilities of the intercourse bad effects among their students. This study applies qualitative approach with case study as its research design. It is aimed to investigate the history, the form and the implications of gender-based class segregation in MTs Negeri 1 (State Islamic Junior High School) Kota Blitar. The result shows that (1) The history background of the gender-based class segregation in MTs Negeri 1 (State Islamic Junior High School) Kota Blitar is to adopt the Islamic rules. (2) It implements by separating the classes between male and female students but still around in one single area. (3) The school has received some positive feedbacks of the system, one of them is the well-maintained of intercourse between their students.

## INTRODUCTION

Intercourse among students that has occurred in the last period is considered to have grown more freely. This promiscuity refers to adolescent behavior that is not in accordance with religion or norms in society. Various prevention efforts have actually been and need to be carried out in order to minimize this problem so that it does not become more prevalent (AR & Subaidi, 2019: 31). On the other hand, *pesantren*, which is one of the many educational models in Indonesia, is considered to be the institution with the best education system. One of the reasons for this is the existence of *pesantren* institutions that are free from negative influences in society. One of the main characteristics in the *pesantren* model education is the separation between male students and female students.

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This system of separation became known as gender-based segregation. The definition of gender-based segregation, when associated with traditions in Islamic boarding schools, is a form of separation between male students (male students) and female students (female students) in daily learning, both inside and outside the classroom, as well as the separation of residence (Muafiah, 2018: 1067). The gender-based segregation system also invites two different opinions. Those who support argued that every student, both male, and female, has a different way of learning according to their natural conditions. Meanwhile, those who refuse argued that the system has the potential to cause the relationship between men and women to abuse me and not experience it (Thoriquttyas & Rohmawati, 2018: 289).

The system has subsequently been widely adopted into formal educational institutions. However, of the many institutions that have implemented this system, most of them are still dominated by educational institutions affiliated with *pesantren* (Islamic boarding school) and foundations (private school). Meanwhile, state educational institutions under the government are still very rare. One of the public educational institutions that are known to have successfully implemented this system is MTsNegeri 1 Kota Blitar. The madrasah is also the favorite madrasa in the city. The madrasah said that the existence of a gender-based class segregation system had brought many positive impacts, one of which was the maintenance of relationships between male and female students.

### **METHOD**

This research was conducted through a qualitative approach with the type of case study research. Meanwhile, the research location took the MTs Negeri (State Islamic Junior High School) 1 Blitar. The data collection technique is done by interview and documentation. The data sources in this study include primary sources which include madrasah principals, waka, teachers, students, and parents of students as well as secondary sources which include various relevant documentation results related to history, forms of application, and implications of the application of gender-based class segregation in MTs Negeri (State Islamic Junior High School) 1 Blitar.

## RESULTS AND DISCUSSION

### The History of Gender-Based Class Segregation

Based on the findings in the field, it can be seen that the implementation of gender-based class segregation in MTs Negeri (State Islamic Junior High School) 1 Kota Blitar is closely related to the history of this *madrasah* (Islamic school) at the time. Before changing its function to become a Islamic school (*madrasah*), this *madrasah* was known as a 4-year State Religious Teacher Education (PGAN) institution which was founded on the initiative of Islamic religious leaders in society at that time. Since the *madrasah* was still established as a 4-year State Religious Teacher Education (PGAN) institution, there have indeed been rules regarding the separation of men and women during classroom learning. So that when it experienced a change in function to become a *madrasah* (Islamic school), the system more or less continued than what had been there before.

The enactment of the rules for the separation of men and women in these institutions is certainly not surprising given the history of *madrasah* (Islamic school) from their inception. Because of the pioneers of the 4 Years PGAN school, many of them came from Islamic religious leaders and *Pondok Salaf* (tradistional islamic boarding school) alumni. So when they intend to establish an institution that is based on Islam, they certainly want to apply the values of Islamic teachings. It should also be underlined that these institutions have absolutely no connection with Islamic boarding schools. They revealed that all of this was purely done in order to apply the values of Islamic teachings.

This is clearly in line with what has been stated in the teachings of Islam. Islam does prohibit non-Muslim men and women from mixing in the same place or assembly. Because the assembly allows for a relationship between the two, for example through eye gaze, gestures, and conversations. Looking at women as not a mahram without any barrier or vice versa is a form of immorality, namely immoral eyes. An explanation of this can be found in QS. An-Nur: 30-31 the following:

قُلْ لِلْمُؤْمِنِينَ يَعْضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكُمْ أَزْكَوَاتٌ لَّهُمْ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ  
(٣٠) وَقُلْ لِلْمُؤْمِنَاتِ يَعْضُنَّ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ  
مِنْهَا ۚ وَلَا يَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۚ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَائِهِنَّ  
أَوْ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ  
أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ ۚ

وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ ۗ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

[30] 'O Prophet!' Tell the believing men to lower their gaze and guard their chastity. That is purer for them. Surely Allah is All-Aware of what they do. [31] And tell the believing women to lower their gaze and guard their chastity, and not to reveal their adornments except what normally appears. Let them draw their veils over their chests, and not reveal their 'hidden' adornments except to their husbands, their fathers, their fathers-in-law, their sons, their stepsons, their brothers, their brothers' sons or sisters' sons, their fellow women, those 'bondwomen' in their possession, male attendants with no desire, or children who are still unaware of women's nakedness. Let them not stomp their feet, drawing attention to their hidden adornments. Turn to Allah in repentance all together, O believers, so that you may be successful (Surah An-Nur [24]: 30-31)

Apart from that, it is also mentioned in a hadith narrated by Muslims which states that (Al-Albani, 2005: 138):

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: لََّ أَلَّهُ رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ: خَيْرَ صَفُوفِ الرِّجَالِ أَوْلَاهَا, وَشَرَّهَا آخِرُهَا, وَخَيْرَ صَفُوفِ النِّسَاءِ آخِرُهَا, وَشَرَّهَا أَوْلَاهَا (رواه مسلم)

From Abu Hurairah *radhiyallahu 'anhu*, the Prophet *sallallahu 'alaihi wasallam* said, At best rows of sholat (*saf*) of men were the first, and the worst is the last. Meanwhile, the best of *shaf* for woman is the last and the worst is the first.

(HR. Muslim)

Imam an-Nawawi said that the meaning behind the separation *shaf* (row of prayer) of male and female in prayer is to prevent the mixing of the two which has the potential to cause reprehensible things. This also applies to contexts outside of prayer. So it can be understood that even mixing between men and women during the learning process also does not rule out unwanted things. For examples, such as the emergence of heart movements or other things that can cause both of them to no longer be able to maintain the views as stated in Islam. So that the separation between men and women is appropriate if it is also applied in the learning process.

Apart from the above reasons, the *madrasah* also stated that the reason for the imposition of gender-based class segregation in MTs Negeri (State Islamic Junior High School) 1 Kota Blitar was a form of 'prioritizing to avoid adversity rather than achieving benefit'. They certainly realize that along with the times that exist today, the association among students has also developed in an increasingly alarming direction. Responding to this, *madrasah* certainly prefer to take preventive measures, one of which they do by implementing gender-based class segregation.

This is in accordance with one of the rules in *ushul fiqh* as often used in *fiqh siyasah* which reads (Djazuli, 2009: 37):

دَفْعُ الْمَفَاسِدِ مُقَدَّمٌ عَلَى جَلْبِ الْمَصَالِحِ

Rejecting the damages come first rather than the benefits.

Based on these principles, the steps taken by *madrasahs* by separating the class between male and female students during learning are appropriate. Even though there is no single system that can be said to be perfect, through this segregation, at least *madrasahs* have taken preventive steps so that their students' interactions remain in the right corridor. In the end, the implementation of segregation in the *madrasah* also yielded satisfying results, especially in relationships between male and female students that can take place in a sustainable manner.

### **Forms of Gender-Based Class Segregation**

The word segregation comes from English, namely to segregate which means to separate or segregation which means separation (Echols & Shadily, 1995: 511). While gender is defined as a cultural concept that tries to differentiate between men and women in terms of their roles, behavior, mentality, and emotional characteristics that develop in society (Umar, 2010: 29). So if interpreted in the context of education, gender-based class segregation can be understood as a form of separation between male and female students during classroom learning (Muafiah, 2018: 1067). Based on the theory above, it can be concluded that at MT's Negeri (State Islamic Junior High School) 1 Kota Blitar, gender-based class segregation has indeed been implemented. This can be seen from the results of interviews and documentation which shows that they enforce a separation between male and female students during classroom learning. However, they still do the separation in the same location.

The theory that also discusses the class management of students like this is the theory of learning management models based on gender. The model is divided into two forms, namely *Single-Sex Education* (SSE) and *Co-Education* (CE). SSE or a single gender school is a school model in which the learning process is carried out separately between male and female students both in separate institutions and in the same institution (Muafiah, 2013b: 94). Meanwhile, CE or mixed gender school is a school model in which they do not separate male and female students during the learning process in the classroom (Muafiah, 2013b: 94).

Based on the theory above, it can be concluded that MT's Negeri (State Islamic Junior High School) 1 Kota Blitar is a *madrasah* that applies the learning model *Single-Sex Education* (SSE). This can be seen through the results of interviews and documentation in the form of photos and student attendance lists which show that the learning process at the *madrasah* is

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indeed carried out separately between male and female students. Another theory that also highlights this is the theory regarding the types of classes that are homogeneous and heterogeneous. Homogeneous class is known as a class where students consist of similar elements, including the same gender (Ramanda & Khairat, 2017: 149). While heterogeneous class is a class consisting of various elements of different types, including different genders (Ramanda & Khairat, 2017: 149). So if it is based on this theory, it can be concluded that MTs Negeri 1 Kota Blitar belongs to the first type, namely the homogeneous class. This is because the class division in madrasah is carried out on the basis of gender equality, namely the male class or the female class.

Even though there are still several classes where male and female students are combined, this is purely due to the limitations of the existing buildings. In addition, the *madrasah* has also prepared various plans and preparations for the construction of new buildings. So that through this development, it is hoped that the system of separation between the classes can run more optimally. The next theory is about the kinds of schools that impose a gender-based segregation system. This theory divides educational institutions with a gender-based segregation system into two forms, namely full gender segregation and partial gender segregation. Full gender segregation is carried out thoroughly, including the separation of formal (madrasah, school), non-formal (boarding) and informal (sports, recreation and socialization facilities) activities between male and female students. This is marked by a clear separation between zones, regions and the boundaries of their activities in various aspects of life (Sudrajat & Triyoga, 2016: 97). Meanwhile, partial gender segregation is not carried out thoroughly, only includes the separation of formal activities, but not entirely for informal and informal activities (Sudrajat & Triyoga, 2016: 97).

Referring to this theory, the form of segregation applied in MTs Negeri 1 Kota Blitar is partial gender segregation. This is because the separation they do only includes separation for curricular activities in class. However, for non-curricular activities such as extracurricular activities and organizations, the implementation is still generally combined between male and female students. However, the madrasah said that even though the extracurricular implementation was still combined, in practice they still separated the positions or seats between male and female students even though they were both in the same room with the same teacher.

The next theory is to discuss the management of educational institutions based on a gender perspective which includes three models, namely gender neutral policies, gender bias

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policies, and gender responsive policies (Fakih, 1999: 7-8). Gender neutral policies are policies that are made without considering the differences in situations and needs between men and women. Meanwhile, gender bias policies are policies that contain prejudice or negative considerations against both men and women. The last one is gender responsive policy which is a form of policy which is made by considering the different situations and needs between men and women.

If it is based on this theory, the gender-based management implemented at MTs Negeri Blitar in general can be said to be a gender neutral policy. This can be seen from the results of interviews delivered by both madrasah and students where they stated that there was no difference in the treatment given to male and female students. This treatment includes all facilities, facilities and infrastructure, participation in extracurricular activities, organizations and competitions, distribution of subject teachers, and so on.

However, in terms of the comparison of the number of classes between male and female students, there are indications of gender bias. This happens because the number of classes for women is still more than the number of classes for men. However, this also purely happened because of the technical division of classes based on the results of the selection at the time of selecting new students. If there are more female students who pass, then the number of female classes will certainly be more than the number of male classes, and vice versa. Apart from that, there are also extracurricular activities that seem to indicate gender bias. The extracurricular activities are soccer and robotics, where all the devotees come from male students.

The next discussion is related to whether there are differences in the methods given by the teacher during the implementation of learning in both male and female classes. Based on the results of the interviews conducted with the three teachers at the madrasah, it was found that the methods they applied were more or less the same for all classes. They did not specify a method that would only be applied to the male class or the female class. Responding to this, there is a theory which states that the learning methods of men and women cannot be equated. Both have different learning methods according to their respective natural conditions (Muafiah, 2018: 1067). Female students need to be given a sense of confidence and safety during the process of growing motivation to learn, because without being afraid they already have their own anxieties and fears. On the other hand, male students need to be scourged in order to rise from failure.

They need to be made aware of their backwardness, especially in the academic field (Pawitasari, 2015: 258).

Meanwhile, if you look back at the theory related to the background of the grouping of students, it can be seen that it aims to help students in order to increase their potential more optimally (Prihatin, 2011: 70). So if it is based on this description, it is advisable that the methods applied to the male and female classes are differentiated. It is aimed at none other than so that the learning process of both can take place more optimally.

### **Implications of the Implementation of Gender-Based Class Segregation**

It is already well known that the implementation of a policy must have implications or impacts, including the gender-based class segregation system. Referring to the information in the journal Evi Muafiah entitled "Empirical Investigation of the Learning Achievement of Single-Sex Education and Co-Education Model of Madrasah Aliyah Students in Ponorogo Regency", the gender-based segregation system has several positive and negative impacts. However, this section will first discuss the positive impact of implementing the system in MTs Negeri 1 Kota Blitar.

The first implication that is felt is in terms of religion and culture. Both teach that girls should be separated from boys in any way, including education (Muafiah, 2013a: 123). According to the results of data mining that has been carried out, it can be concluded that its existence has been felt in MTs Negeri 1 Blitar City. The implementation of gender-based class segregation in madrasah has had a positive impact on the morals of their students, which are admittedly increasingly maintained. They said that there had never been a case that tarnished the reputation of a madrasa. In addition, through the implementation of a gender-based class segregation system, it means that madrasahs have implemented Islamic religious law.

The next implication that can be felt is security. Women can avoid various disorders caused by men (Muafiah, 2013a: 123). Based on the narrative conveyed by one of the students, it is known that with this kind of segregation system, they feel no need to worry about interference from boys. This means that these students feel the existence of security through the implementation of a gender-based class segregation system in their *madrasah* (Islamic School).

The next implication is related to distance. Living far from school can be a threat to women. Therefore, parents tend to choose schools that are located close to homes or schools that are far away but have special dormitories based on gender (Muafiah, 2013a: 123). This impact may not be directly found in MTs Negeri 1 Kota Blitar. However, in a context that is not

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much different, based on the narrative of the madrasah and the parents of students, it is known that the existence of a gender-based segregation system in the madrasah also indirectly increases people's interest in sending their children to school there. This is certainly one of the considerations for parents considering the association among adolescents who currently feel increasingly free.

The next implication is related to performance or achievement. It is said that women's achievement tends to increase, for example in mathematics, natural sciences, or others (Muafiah, 2013a: 123). It seems that this is the case at MTs Negeri 1 Kota Blitar. But not only in the achievements of female students, the achievements of male students are also not inferior. One way of doing this can be seen through the parallel ranking conducted by madrasahs. In addition, the achievements of both of them can also be seen from the many achievements they have contributed to the madrasah through various competitions or competitions that they have participated in.

The next implication is related to the dynamics of learning. The *madrasah* also students admit that with this system, the learning process is deemed able to run more optimally. This is because in certain subject matter, such as in the Jurisprudence chapter of Menstruation, giving the material can create an awkward feeling if it is done in a class where there are parties of the opposite sex. So that with this kind of separation, students admit that they feel more comfortable asking questions or expressing opinions when they are in class. This clearly has an impact on the dynamics of learning that is progressing better (Muafiah, 2013a: 123). Besides that, with the existence of this kind of system, the independence and self-confidence in students also increased. Because they do not need to feel ashamed of the opposite sex (Muafiah, 2013a: 123).

Meanwhile, based on the results of extracting data that have been conducted by the research, an implication was found that was not present in the previous theory, namely in relation to the ease of class in reaching an agreement. One of the teachers revealed that he had been the homeroom teacher for the male, female, and mixed classes. When there is a class meeting, for example, in determining the color of the class, the homogeneous class reaches an agreement faster than the mixed class. This is of course influenced by the tastes of men and women who tend to be different.

The next discussion deals with the negative implications that arise from the implementation of a gender-based class segregation system. Still in the same journal, it was also

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stated that the system also has several negative implications. The first implication is related to the low quality of teachers. This kind of separation can result in limited choice of good teachers, especially teachers of the opposite sex (Muafiah, 2013a: 124). However, this is certainly not the case at MTsNegeri 1 Kota Blitar. Because even though they enforced class separation between male and female students, in terms of teacher distribution, they did not do it based on gender. All classes are entitled to a qualified teacher, whether of the same or different sex.

The next implication is related to the underdeveloped social skills of students (Muafiah, 2013a: 124). Regarding this, the madrasah said that their students were also able to socialize well, even with the opposite sex. One of the ways to know this is through madrasah events which involve male and female students. For example, in the student council election event. The madrasah said that both of them were equally capable of showing themselves confidently when in public, including in front of the opposite sex. This is in accordance with the results of research conducted by Tama & Hendriyani, where both proved that there is no difference in interpersonal intelligence between students *co-educational school* and *single sex school* (Tama & Hendriyani, 2017: 256).

The next implication is the occurrence of systemic gender bias, limited networks, stronger masculinity for men and tenderness for women, and a lack of knowledge regarding what they can and cannot do from a gender perspective (Muafiah, 2013a: 124). Based on interviews that have been conducted with several parties, both madrasah and students, it is admitted that they are more or less true. This is because students are accustomed to undergoing the learning process and daily life in madrasas without knowing the perspective of the opposite sex. Their association is also limited to friends of the same gender.

Apart from this, several teachers also said that learning seemed to be more crowded. Because they feel freer when in class without feeling ashamed of the opposite sex. However, if you look back at the narrative of the previous madrasa, they did this separation as a first step to avoid congestion. So that the things that are negative implications of the implementation of the system are certainly not more important when compared to their worries about the association of students who have the potential to be increasingly free without separation.

The last one is the dating case that occurs among students, considering that madrasas have implemented a separation between male and female students. Based on the narrative conveyed from both the madrasah and students, they admit that these cases still exist, but the numbers are certainly not as many as schools in general which do not impose gender-based class

segregation. So that according to the opinion of researchers, the implementation of gender-based class segregation in MTs Negeri 1 Kota Blitar has more or less had a significant impact.

### CONCLUSION

Based on the results of the previous discussion, the following conclusions can be drawn: *First*, the history of the implementation of gender-based class segregation in MTs Negeri (State Islamic Junior High School)1 Kota Blitar is to implement Islamic religious law which prohibits Muslim men and women from gathering in one class or group. *Second*, the form of gender-based class segregation in MTs Negeri (State Islamic Junior High School) 1 Kota Blitar is carried out by separating classes between male and female students during learning but still in the same location. Meanwhile, for non-curricular activities, the implementation is generally still combined. In addition, *madrasah* also give the same treatment to both of them even though their classes are separated. This treatment includes equal opportunities to obtain facilities, infrastructure, distribution of teachers, participation in various activities such as extracurricular activities, organizations, and competitions, and so on.

*Third*, the implications of the implementation of gender-based class segregation in the school are broadly divided into two types. Positive implications include: (1) The social morals of students are increasingly maintained, (2) Students, especially women, feel safe and do not have to worry about interference from the opposite sex, (3) Increase community interest in sending their children to school in these institutions, (4) There is competition in the academic field between male and female students, (5) The learning dynamics are better, (6) Students are more independent and confident in expressing themselves, especially when in class, and (7) Agreement can be reached more quickly through the existence of a homogeneous class system. While the negative implications of the implementation of gender-based class segregation include: (1) Limited socialization of students, (2) Students are less able to understand the mindset of the opposite sex, and (3) Students often make noise.

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