

Implementation of Gender Equality and Social Inclusion (GESI) in Islamic University in Indonesia

Nikmatullah Nikmatullah¹, Riska Mutiah², Guruh Sugiharto³

^{1,2,3}Universitas Islam Negeri Mataram, Indonesia

Correspondence: nikmah@uinmataram.ac.id

Article History

Submitted:

May 20, 2024

Reviewed:

May 30, 2024

Approved:

June 22, 2024

Abstract

This article aims to determine the policy and practice of gender equality and social inclusion (GESI) in Islamic universities in Indonesia, with a particular focus on the State Islamic University (UIN) Mataram. This qualitative research was carried out for 5 months in 2023, using indicators of gender-responsive higher education through observation, interviews, and documentation. Meanwhile, the analysis is carried out through three stages, namely restatement, description, and interpretation. Studies show that UIN Mataram has moved towards gender-responsive higher education. Some gender-responsive policies have been implemented to create an inclusive campus. The application of GESI can be observed through four dimensions: institutional, three pillars of higher education, institutional governance, and culture of non-violence. Although the university leadership is dominated by men, gender-responsive men can serve as role models to encourage inclusive cultural transformation. UIN Mataram has had a Center for Gender and Child Studies since 2002, which conducts gender programs, activities, and advocacy; gender textbooks to guide teaching and learning in the classroom; the involvement of female lecturers in research; the provision of support for women-friendly villages; the availability of facilities to address practical gender needs; the establishment of UIN Care, which focuses on preventing and responding to sexual violence; and the Center for Literacy and Social Disability Studies and Services (PUSKA LDS), which fosters social inclusion. Factors such as patriarchal culture, religious understanding, and leadership commitment have an impact on the implementation of GESI in the Islamic university.

Keywords: *Gender Equality and Social Inclusion, Gender Responsive University, UIN Care, Center for Gender and Child Studies.*

INTRODUCTION

Implementing equal opportunities for men and women and social inclusion remains challenging in Indonesian institutions. The gender gap in higher education can be observed through four key aspects: first, human resources. University leadership is dominated by men, which influences biased and gender-neutral policies (Murniati & Zayzda, 2022). Second, the

gender-biased curriculum causes gender-based violence. Third, campus facilities do not meet the practical needs of gender. Fourth, the campus environment is not gender friendly, making it vulnerable to sexual violence (Indriyany, Hikmawan, & Utami, 2021). The study conducted by Hunga et al. (2020) reveals that universities in Indonesia have not completely incorporated the Gender Equality and Social Inclusion concept into their campus governance (Hunga & Mahatma, 2020).

Gender inequality occurs since basic education, especially in developing countries (Psaki, McCarthy, & Mensch, 2018). Research reveals forms of gender inequality in universities including gender imbalance and wage gaps; gender segregation across academic disciplines and activities; lack of integration of gender perspectives in teaching and research; and the occurrence of sexual harassment and assault on campus (Rosa & Clavero, 2022). Another study found that discrimination based on gender still thrives in the classroom through the hidden curriculum (Aragones-Gonzalez, Rosser-Liminana, & Gil-Gonzalez, 2020). Thus, the implementation of GESI in higher education still faces serious challenges and requires a long time to realize it.

Gender Equality and Social Inclusion is one of the cross-cutting issues in every sector (Leal Filho et al., 2023; Lovell, 2021). The GESI framework prioritizes gender equality and the inclusion of marginalized groups, such as women and people with disabilities (Prasetyo et al., 2019). Gender refers to the characteristics and actions associated with males and females, which are shaped by societal and cultural influences. In a patriarchal society, gender inequality is influenced by factors such as race, ethnicity, age, sex, economic status, and disability (McKerl, 2007). Social inclusion is a process that enhances the capacity of individuals or groups who are vulnerable, disadvantaged, marginalized, or socially backward (Bagale, 2016) such as people with disabilities to actively engage in social activities (Sidiq & Jalil, 2021) and enjoy equal rights as other people.

Studies indicate that educational institutions that adopt policies promoting GESI experience progress, change, and opportunity (Bagale, 2016). Gender equality among students is influenced by teaching and learning activities processes and curriculum materials in creating equal opportunities in education (Ashraf & Waqar, 2012). Integrating GESI into the curriculum at the higher education level can effectively mitigate disaster risk by taking into account the socio-cultural and ecological factors (Narain, 2022). On the other hand,

failing to consider GESI signifies the presence of gender disparities and the marginalization of some groups in educational institutions (Chauraya, 2014). Hence, it is imperative to formulate policies that consider gender, age, and economic position to establish an all-encompassing education system for marginalized groups (Galindo & Rodriguez, 2015). Furthermore, the concept of "gender" has become overshadowed within a crowded portfolio focused on equality, diversity, and inclusion, resulting in the invisibility of gender inequality (Bonisch-Brednich & White, 2021). Thus, this study is different from previous research in terms of scope, focus, and research locus.

This article aims to track the execution of policies promoting gender equality and social inclusion in Islamic religious universities by answering two questions: What are the policies and practices concerning gender equality in public Islamic colleges in Indonesia? What are the prospects and obstacles in achieving gender equality and social inclusion? These questions serve as the basis for writing this article. This article argues that the Indonesian government has enacted legislation about gender equality and social inclusion to fulfill its obligations under international accords. These policies have been applied at the tertiary level. However, gender difference persists in higher education's institutional and cultural aspects. The presence of a patriarchal culture further contributes to gender inequality, hence impeding women's opportunities to enter and assume leadership roles inside Islamic universities.

This study employs a qualitative research approach, focusing on the GESI perspective and utilizing indicators of Gender-Responsive Higher Education (GRHE). The GESI perspective means seeing problems from unequal social treatment or limited access to fundamental rights experienced by vulnerable groups, notably women and people with disabilities. The GRHE program aims to implement GESI in Indonesian higher education, with a focus on four key indicators: institutional development, three pillars of higher education, governance, and zero tolerance of violence against women and children (Aida, 2022). The scope of this study is limited to the State Islamic University of Mataram, also known as UIN Mataram, an Islamic university in Indonesia.

This research data was acquired from observations, interviews, and documentation. Observations were undertaken to acquire data on facilities that support fulfilling the practical needs of women and people with disabilities and a non-violence culture. Interviews with

stakeholders and leaders of UIN Mataram to acquire data on policies, implementation, and factors that influence the implementation of the GESI policy on campus. This research was conducted for 5 months, from May to October 2023. Three analysis phases were applied to the data: restatement, description, and interpretation. The information gathered from the resource people was compared with the information gathered through observation and documentation, which is the main body of this study. In addition, the acquired data was afterward characterized by a thematic classification according to the GRHE indicators. Ultimately, the context is used to interpret the data. These three analysis phases serve as a guide for concluding the entire study.

RESULTS AND DISCUSSION

Commitment of Islamic Universities in implementing GESI

Indonesia adopted the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) in Law No. 7 of 1984 and has committed to adopting GESI in higher education. In 2000, the government created a Gender Mainstreaming policy based on Presidential Instruction 9 of 2000, which is followed by policies from ministries and state institutions, including in the education sector. The Ministry of National Education is committed to promoting gender justice in education through Minister of National Education Regulation Number 84 of 2008 and reinforced with Law No. 12/2012 on Higher Education Article 6 with the principles of democracy, justice, and non-discrimination (Aida, 2022). Furthermore, The Ministry of Religious Affairs made regulations regarding gender mainstreaming based on policy Number 11 of 2006 which is continued with Minister of Religious Affairs Decree No. 571 of 2020 concerning the Gender Mainstreaming Working Group. Along with the increasing cases of sexual violence in Islamic Education Institutions, The Ministry of Religious Affairs published a Decree of the Director General of Islamic Education Number 5494 of 2019 then strengthened by the Ministry of Religious Affairs Regulation (PMA) No. 73 of 2022 about the Prevention and Handling of Sexual Violence in Ministry of Religious Affairs Education Units.

In addition, to strengthen gender mainstreaming in higher education, the government created a Gender Responsive Higher Education program initiated by the Ministry of Women's Empowerment and Child Protection in collaboration with the Ministry of

Education and the Ministry of Religious Affairs. This rule guides universities as they implement policies, programs, activities, and budgets that consider the varying requirements, experiences, and goals of the academic community, both male and female. The Gender Responsive Higher Education Policy takes into account the equality of people with disabilities in addition to the principles and values that apply to men and women. Therefore, men, women, and individuals with disabilities are all covered by the gender-responsive higher education policy.

Gender mainstreaming policies are already in place at UIN Mataram. The regulations of the Rector of UIN Mataram number 2355 of 2020 concerning the prevention and response to sexual violence; the Decree of the Rector number 1953 of 2021 concerning the composition of the management of UIN Care; and the Decree of the Rector concerning the Gender Focal Point in 2022. Furthermore, the Declaration of UIN Mataram Responsive Gender strengthens the Rector's commitment as the senior authority of UIN Mataram to implement GRHE. The complete contents of the declaration are as follows: (1) *Ensure that all policies, programs, Three Pillars activities, and governance exhibits are just and fair between men and women;* (2) *Ensure the enduring, conservation, and enhancement of the quality of gender mainstreaming at UIN Mataram;* (3) *Ensure that the UIN Mataram personnel comprehend the concepts, principles, and techniques of gender mainstreaming when carrying out the Three pillars and governance;* (4) *Ensuring the incorporation of gender perspectives in all stages of planning, budgeting, implementation, and monitoring and evaluation processes of policies, programs, and activities of UIN Mataram;* (5) *Promoting the incorporation of gender perspectives into the culture of UIN Mataram to cultivate an institutional culture sensitive to gender-related matters.*

Various policies made by the government and followed by universities show that GESI is a top-down policy that aims to overcome gender discrimination, encourage diversity, and ensure justice in the academic world (S. Powell, 2018) through access, participation, control, and the same benefits for men and women. Gender equality regulations can promote social justice and equality between men and women, increase the comfort of the university environment (Ramzan, Khan, Hussain, & Shah, 2015) and improve academic quality in higher education (Baer, 2017).

GESI Implementation in Higher Education

As mentioned above, the policy serves as a guideline for universities to establish a friendly, comfortable, and non-violent campus environment for the entire academic community. The application of gender equality and social inclusion principles at UIN Mataram can be demonstrated by the GRHE indicators, which encompass institutional, three pillars of higher education, governance, and non-violence against both men and women. The four aspects will be described as follows:

Institutional

According to the Decree of the Minister of Religion (KMA) No. 571 of 2020, institutionally gender-responsive universities are required to maintain a Center of Gender and Child Studies (PSGA), which also serves as a Gender Mainstreaming Focal Point at PTKI. The establishment of PSGA in Islamic universities is inseparably connected to the phenomena of women's studies, a global issue concerning gender inequity and injustice in many parts of life, including educational institutions.

PSGA was founded in the 1980s as the Center for Women's Studies (PSW) to advocate for justice and gender equality through teaching, research, and community services (Aida, 2022). The oldest university in Indonesia, PSW of Gajah Mada University, was founded in 1991 (PSW, 2022). In Islamic universities, PSW was born in several universities, such as UIN Sunan Ampel Surabaya in 1990, PSW UIN Sunan Kalijaga in 1995 (psw, n.d.), and UIN Sunan Gunung Djati in 1997. Religious missions are an important part of PSGA, such as the goal of PSW UIN Sunan Kalijaga to promote gender equality and support the mainstreaming of progressive and moderate Islam in Indonesia. PSW works with the academic community in Islamic universities and stakeholders in Muslim society (psw, n.d.).

The PSGA at UIN Mataram was established in 2002, and its initiatives and programs are linked to the three pillars of higher learning. This unit has carried out various seminars, workshops training programs, and activities not only for the UIN Mataram academic community but also for stakeholders from various institutions, women's activists, and lecturers at other universities. Several studies on gender and women's issues have been carried out and published in the form of books and articles. Meanwhile, community service is carried out in various forms, including women's economic empowerment and gender

awareness through training and mentoring in PSGA-assisted communities (Nikmatullah et al, 2023).

Higher education's gender studies centers are crucial for advancing feminist activism, gender equality, and female empowerment on campuses across the country and beyond (Marine, Helfrich, & Randhawa, 2017; Qibtiyah, 2016). These study centers offer a secure setting for addressing women's challenges, advancing gender inclusion, and doing research that promotes constructive change in the academic environment (de Carvalho, Montane-Lopez, Rabay, de Morais, & Freitas, 2017; Wright-Mair & Marine, 2018). In general, gender studies institutes play a significant role in promoting an inclusive and equitable academic community by acting as hubs for advocacy, education, and support for underrepresented genders.

Three Pillars of Higher Education

The three pillars of higher education have three components: education and teaching, research, and community service. The three are implemented as follows. First is Gender Responsive Education and Teaching, strategies that ensure an education service system by allowing for open access, participation opportunities, control rights, and benefits that can be enjoyed by all parties while taking into account the principles of equality, gender justice, and social inclusion (Aida, 2022). This education paradigm provides equal access and services to men, women, and persons with disabilities to learn and work, regardless of ethnicity, gender, religion, or socioeconomic standing (Muafiah, Puspita, & Damayanti, 2020).

In its practice, education in Indonesia is moving toward inclusive and gender-responsive. Gender responsiveness has been achieved in the areas of facilities, educator treatment, administrative services, and workgroup division even though gender bias persists (Atmiasih, 2020). On the other hand, learning tends to grant complete rights in learning and fair consideration to the particular requirements of men and women (Damayanti & Rismaningtyas, 2021).

GESI is introduced to students at UIN Mataram from the beginning of the lecture through gender textbooks. There are three types of GESI courses: affirmation, integration, and insertion (Aida, 2022). Gender and social inclusion affirmation courses are combined into one course. For example, Introductory gender classes and Islamic Law in Gender

Perspective. While integration courses are being taught, gender-responsive viewpoints and social inclusion are included. For instance Gender in Hadith courses, Family Law in the Islamic World, Islamic Inheritance Law, Introduction to Family Law, Islamic Political Thought, Sociology of Religion, and Islamic Religious Education. Finally, insertion is done by incorporating gender-responsive perspectives and social inclusion by identifying relevant courses for incorporating gender and social inclusion materials and perspectives. For the insertion course group, lecturers can incorporate gender into learning methods or present case study examples while focusing on the topic of gender justice.

As a result of their promotion of equality, prevention of gender bias, debunking of stereotypes, empowerment of students (Yuden, Chuki, & Dorji, 2021), establishment of gender responsiveness (Agha & Shaikh, 2023), and analysis of gender bias and sensitivity to elements that are important for gender equality, gender textbooks are extremely important (Sharma, 2016). The quality of education is influenced by gender-responsive textbooks because they promote equitable treatment of all students and raise knowledge of gender issues in the classroom (Archer, Lawler, Cebrick, & Boyle, 2019).

UIN Mataram has a Center for Literacy and Social Disability Studies and Assistance (PUSKA LDS) that provides educational assistance to students with disabilities. The research function is the first of several activities and functions performed by this center. PUSKA LDS has a library containing literature/references on social humanities studies for students to use. This service was created using self-access mechanisms, allowing students to take and return books they read individually. Second, consider the service's function. For students with functional learning difficulties, drafting student articles, advice on improving student literacy, and guidance in taking courses and theses interested in specific types of advanced studies. PUSKA LDS management lecturers directly handle these cases.

Second is social inclusion and gender-responsive research which takes into account the values of justice, gender equality, and social inclusion to guarantee a research service system that allows for open access, participation opportunities, control rights, and benefits that are attainable by all parties (Aida, 2022). Some research at UIN Mataram has also featured a particular cluster of gender issues integrated with other themes such as education, economy, politics, society, and culture. Female researchers now account for 25% of all

researchers. The proportion of women participating in research is already high and has risen annually. However, scholars are still unconcerned about the issue of disabilities.

The involvement of female lecturers in research is not only beneficial for career and academic development but is also important for the development of knowledge that considers women's experiences as a research topic. Female researchers can increase diversity, creativity, and innovation in research and can provide different perspectives and solutions to men in research (A. Powell, Hassan, Dainty, & Carter, 2007). For example, gender differences in caregiving roles require tailored interventions for women (Rexhaj, Nguyen, Favrod, Coloni-Terrapon, & Martinez, 2023). Besides that, male and female lecturers have different research collaboration patterns and strategies (Bozeman & Gaughan, 2011) so that they can enrich the types and forms of research.

Third, gender-responsive community service and social inclusion are all types of community service that reasonably accommodate the needs of the community (men and women) in terms of access, participation, control, and benefits by focusing on the abolition of subordination, negative labeling, double burden, marginalization, and violence (Aida, 2022). PSGA UIN Mataram has a program The Women Friendly and Child Care Village (DRPPA). DRPPA is defined as a village that, in a planned, all-encompassing, and sustainable manner, incorporates a gender perspective and children's rights into village government, village development, and the guiding and empowerment of village communities. This program aims to close the gender gap and increase the leading role of women, particularly in politics, decision-making, and the economy. This program's five initiatives are designed to: 1) increase women's empowerment in the field of gender-based entrepreneurship; 2) increase the role of mothers/families in child care/education; 3) reduce violence against women and children; 4) reduce child labor; and 5) prevent child marriage (Farida, 2023).

The DRPPA program at UIN Mataram is based in Sesaot Village, West Lombok Regency, designated as a Women Friendly and Child Care Village, as well as a tourism village with a variety of natural resources. The village is headed by a woman who has been successful in bringing about social change. According to research, women's leadership may build more equal, productive, and healthful businesses and make inclusive and thorough decisions since it considers all facets of the business (Gupta, 2019). Volunteers of SAPA (Friends of Women and Children) from the village, including officials, teachers, youth, and the community carry

out the program. This team has to spread the DRPPA program by supporting women's economic organizations based on local knowledge and by increasing gender awareness through training and capacity building. The topics covered in socialization materials include drug use, drug-free living, women's economic empowerment, children's education, and child marriage. Material is provided in a way that is specific to the target population; for instance, youth groups receive advice on the risks associated with drug use, the consequences of dropping out of school, and child marriage. Meanwhile, students are counseled on the need to finish their studies. Economic groups were formed to manufacture traditional meals based on local resources in their neighborhood for women's economic empowerment. For example, banana fruit is processed into banana chips, palm sugar is produced, and several other types of food are produced. This village also has A *Bale Mediasi*, comprised of village stakeholders, which was formed to settle disputes and disagreements in the community.

Empowerment is regarded as a tool for fostering social change and an atmosphere in society (Jaysawal & Saha, 2023). Women see empowerment as a means of identifying and overcoming barriers to enhance their capacity for independence, develop their talents and gain access to useful resources, and raise the standard, honor, and dignity of labor in society (Dandona, 2015). In addition, empowerment seeks to improve human rights, democracy, governance, peace, and security (Sen, Karmakar, & Adhikari, 2023). Because women have a significant impact on social norms and values, empowering them can benefit them personally as well as their families, communities, and society at large.

Gender Responsive Governance and Social Inclusion

Gender-responsive governance and social inclusion refer to the effective and efficient use of all educational resources to assist the establishment of gender-responsive universities (Aida, 2022). It relates to two aspects of this governance, notably leadership and facilities management.

First, consider leadership management. The involvement of men and women in structural positions on campus demonstrates leadership management in higher education. The university leaders at UIN Mataram are dominated by men, with no women among the Rector, Vice Rector, and faculty deans. In the vice dean's office, women comprise just about 20% of the total number of officials. The gender difference is considerably wider at the

highest academic level, especially for professors. There are only three women among the 46 professors at UIN Mataram. This situation is similar to the findings of Aruan's research on the male-female lecturer ratio, which is as high as 56% male and 44% female, although professors are only 20% female (Aruan, n.d.). This research affirms previous findings that the higher education profession is masculine (O'Connor & Irvine, 2020), so women are not equal to men in academic history (Morley, 2005). However, Women university graduates have numerous chances to assume leadership roles in universities, yet they frequently face a range of challenges in this area (Mustakim, 2021)

The presence of male domination at various levels of higher education will impact the policies that are developed, both gender-biased and gender-neutral, that do not consider the diverse requirements of men and women (Indriyany et al., 2021). According to studies, the more gender equality concerns are addressed in policies, the more these policies will contribute to increased productivity, enhancing the beneficial impact on the next generation and making the institution or organization more representative (World Bank, 2012). However, in the context of UIN Mataram, although the leadership of the university and faculty is dominated by men, at the policy level, it has moved towards gender responsiveness. This can be seen from the Rector of UIN Mataram's policy and commitment which was mentioned previously.

Gender inequality affects both men and women (Erturk, 2004), hence it is important that men who enjoy patriarchal privilege get involved in the fight to eradicate discrimination against women (Pease, 2008). Men who are sensitive to gender issues are important in advancing gender parity, dispelling harmful misconceptions about women, and forming wholesome relationships that facilitate the development of a welcoming, secure, and safe environment for both sexes. Also, they serve as models for fostering inclusive cultural transformation (Prasad et al., 2021).

Second, gender-responsive and social inclusion facilities. Providing facilities that serve the practical demands of gender and social inclusion contributes significantly to the safety, comfort, and productivity of men, women, and individuals with disabilities in higher education. UIN Mataram has offered facilities such as *Mushalla* and separate bathrooms for men and women, daycare, and room lighting that is characterized by open and transparent

rooms to meet the practical requirements of gender. Sloped flooring, special bathrooms, and elevators provide access to the upper floors for those with disabilities.

To establish an inclusive, secure, and welcoming atmosphere for people of all genders, gender-responsive facilities are crucial for meeting individual needs and gender identities. According to Al-Rashid et al. (2020), the presence of gender-responsive facilities can lessen the discomfort and discrimination that people face due to their gender differences (Al-Rashid, Nahiduzzaman, Ahmed, Campisi, & AkgUn, 2020). This increases accessibility to crucial services that are frequently disregarded. For instance, gender-inclusive bathrooms not only assist transgender persons but also improve the lives of caregivers for people with disabilities, parents of small children, and other marginalized groups (McGuire, Okrey Anderson, & Michaels, 2022).

Non-violent university culture

A culture of nonviolence aims to establish a safe, healthy, and comfortable environment for the academic community (Aida, 2022). A culture of nonviolence can be carried out by promoting an environment and culture of nonviolence against men and women in terms of protection and aid including fulfilling victims' rights, keeping confidentiality, informed concern, non-judgmental, justice and equality, and social inclusion.

UIN Mataram established UIN Care, an integrated service unit, to prevent and respond to sexual harassment on campus. UIN Care's responsibilities include receiving complaints and reports, assisting and supervising victims, and providing action and treatment to victims. UIN Care engages with numerous parties involved in victim support to protect victims in religious, psychological, legal, and medical aspects. In addition to UIN Care, each faculty developed a Gender Focal Point with the mission to provide and distribute gender-related information, knowledge, ideas, and activities to others. This institution also organizes or coordinates the implementation of gender action plans and provides assistance with issues of gender inclusion in programs or activities. This is corroborated by the research of Syakur and Huriyah (2023) which reveals that UIN Mataram realizes a campus of Zero sexual violence through policy regulations and the fulfillment of gender-responsive infrastructure, which is marked by a gender-responsive Rector, a female head of LP2M who is sensitive and gender-responsive and a gender-responsive campus integrity pact (Syakur & Huriyah, 2023)

A nonviolent environment is a prerequisite for creating a safe and comfortable space for each individual. “Safe space” refers to an area where a person shows up and expresses themselves without fear of being made uncomfortable because of gender, cultural background, or other status (Deeb-Sossa, Caporale, Louie, & Mendez, 2024) such a safe environment has a positive impact on everyone. First, mentally and emotionally, a person will avoid the threat of sexual violence and reduce trauma, stress, and anxiety related to experiences of sexual violence. Second, it can create a culture of mutual support and respect, fairness, and gender equality (Kennedy et al., 2024). Third, someone who feels safe in their surrounding environment will be able to actively participate in various activities and pursuits on campus. Universities that are healthy, comfortable, safe, and free of sexual violence will guarantee the continuity of educational activities (Zahro, Dalimunthe, Elbaar, & Rapita, 2023).

Factors Affecting GESI Implementation in Islamic Universities

Three factors influence the implementation of GESI in Islamic universities, namely patriarchal culture, understanding of religion, and the commitment of university leaders.

Patriarchal culture and rape culture

The patriarchal culture that is prevalent in Muslim societies is also dominant in higher education culture. Gender imbalance in higher education stems from cultural, religious, and traditional issues that have an impact on women's production. Various studies show that academic women are burdened by domestic duties such as caring for the household, husband, and children (Utarini, 2017). Furthermore, the belief system and socio-culture that views lecturing as a masculine profession reduces women's representation in higher education, particularly in senior positions where this role is synonymous with male leadership (Aruan, n.d.). This culture is strengthened by the existence rape culture, a culture in which sexual violence is normalized, justified, and not sufficiently resisted by society (Field, 2004), the use of misogynistic language promotes rape culture, the objectification of women's bodies, and the celebration of sexual assault, resulting in a society that disregards women's rights and safety (Amadea, 2022).

Patriarchal culture has a significant impact on gender roles in society. First, patriarchal culture is also the cause of violence against women both in the domestic space

(Mshweshwe, 2020) and the online space (Kopytowska, 2021) based on the assumption that women are objects of men. Second, this culture subordinates women which creates inequality in access and participation in education, work, and resources for men and women. Third, this culture impacts disparities in income, opportunity, and other injustices. Fourth, patriarchal culture also harms men, where men suffer and are unable to express their emotions appropriately (Krishnan, English, Campus, & Arjun, 2020). To reduce the negative impact of patriarchal culture, cooperation between various parties is needed to promote gender equality and inclusive education (Kebingin & Riyanto, 2022) such as rape culture education in universities (Orth, Van Wyk, & Andipatin, 2020).

Religious Understanding

Patriarchal culture also influences religious understanding, especially gender and women's issues. Several studies have found that gender bias in religious interpretation has rendered women subordinated to men. Understanding that men become leaders for women has an impact on access and opportunities for women to become rectors in Islamic universities in Indonesia (Nurmila, 2015). Gender-biased religious understanding obstructs women's educational advancement. This is consistent with Lovell's assertion that damaging socio-cultural ideas and practices, as well as discriminatory social norms, remain fundamental barriers to advancement in women's equality and social inclusion (Lovell, 2021).

A gender-biased understanding of religion has a significant impact on both individuals and society (Firmizi, Rauf, Sultana, & Saeed, 2021). It can impede inclusive and equal social change for women and limit men's and women's access to and participation in various aspects of life. It can also result in physical and psychological violence against women. Therefore, it's critical to promote a gender-neutral and inclusive interpretation of religion that is grounded in the principles of justice and equality (Nikmatullah, 2024).

Leaders' commitment to GESI

The leader's commitment to GESI implementation depends on university leaders' awareness of gender issues. The degree to which university executives are aware of gender issues significantly impacts the policies and GESI policies that are implemented at the university. Effective gender-aware leaders understand the three pillars of higher education

and create a comfortable, welcoming, and safe campus community for all students, including those with disabilities. A commitment to support women's representation in key roles on campus is one way that this commitment is expressed. In politics, women are granted a 30% quota affirmation, which is the bare minimum for significantly impacting public decision-making. Leaders' commitment to equality, diversity, and inclusion can drive change towards an inclusive and equal society through policies that support gender justice. Although this commitment is often not easy to realize (Scott, 2020), leaders who are committed to gender equality can accelerate changes in society to become more gender equitable and inclusive for all.

CONCLUSION

The conclusion of this article states that GESI is a form of gender mainstreaming policy in higher education that has become a global commitment. The policy is put into practice through a program called Gender Responsive Higher Education, which consists of institutions, the three pillars of higher education, governance, and a non-violent culture. UIN Mataram has worked to achieve equality and justice for men and women by establishing the Center for Gender and Child Studies; practicing gender-responsive teaching, research, and community service; and providing UIN Care, the leading organization for the treatment and prevention of sexual abuse on campus. However, women are underrepresented in leadership positions within academic institutions and faculties. Patriarchal society, religious understanding, and leadership commitment are elements that affect the application of GESI in Islamic universities.

This study found that although men predominate in the management and leadership ranks of the university, its policies are gender-responsive. This is evidenced by the commitment of the leadership of Mataram State Islamic University to implementing gender-responsive policies and providing facilities that meet the practical needs of all genders and persons with disabilities. This finding contrasts with previous studies that found that male leadership tends to be biased and gender-neutral. This research is limited in that the research site focuses on only one Islamic university. Therefore, the researchers recommend that there be further research related to the implementation of GESI in several universities so that the study is more complete and comprehensive.

REFERENCES

- Agha, N., & Shaikh, G. (2023). Teachers' perceptions of gender representation in textbooks: insights from Sindh, Pakistan. *Journal of Education*, 203(4), 891–900.
- Aida, N. H. (2022). *Dokumen Operasionalisasi Indikator Perguruan Tinggi Responsif Gender*. Jakarta: Yayasan Rumah Kita Bersama.
- Al-Rashid, M. A., Nahiduzzaman, K. M., Ahmed, S., Campisi, T., & Akgun, N. (2020). Gender-responsive public transportation in the Dammam metropolitan region, Saudi Arabia. *Sustainability*, 12(21), 9068.
- Amadea, T. (2022). Apa Itu Piramida 'Rape Culture' Alias Budaya Perkosaan? Retrieved September 15, 2023, from magdalene.co website: <https://magdalene.co/story/piramida-budaya-pemerkosaan/>
- Aragones-Gonzalez, M., Rosser-Liminana, A., & Gil-Gonzalez, D. (2020). Coeducation and gender equality in education systems: A scoping review. *Children and Youth Services Review*, 111, 104837.
- Archer, S. L., Lawler, T. M., Cebrick, W., & Boyle, K. (2019). Bringing Gender Awareness into the Classroom. In *Teaching About Adolescence* (pp. 139–156). Routledge.
- Aruan, C. D. (n.d.). SUMBER DAYA MANUSIA DAN GENDER PADA PENDIDIKAN TINGGI INDONESIA. Retrieved from <https://www.ksi-indonesia.org/assets/uploads/original/2020/01/ksi-1580375202.pdf>
- Ashraf, D., & Waqar, K. (2012). *Gender equality and social cohesion: Reflection on the experiences of strengthening teacher education in Pakistan*.
- Atmiasih, S. (2020). PENDIDIKAN RESPONSIF GENDER DI PROGRAM STUDI PENDIDIKAN TEKNIK ELEKTRONIKA FAKULTAS TEKNIK UNIVERSITAS NEGERI YOGYAKARTA. *Spektrum Analisis Kebijakan Pendidikan*, 9(2), 138–148.
- Baer, S. (2017). *Equality adds quality: On upgrading higher education and research in the field of law*. 65(4), 5–27.
- Bagale, S. (2016). Gender Equality and Social Inclusion in Technical and Vocation Education and Training. *Journal of Training and Development*, 2, 25–32.
- Bozeman, B., & Gaughan, M. (2011). How do men and women differ in research collaborations? An analysis of the collaborative motives and strategies of academic researchers. *Research Policy*, 40(10), 1393–1402.
- Bonisch-Brednich, B., & White, K. (2021). Whatever happened to gender equality in

- Australian and New Zealand universities? In *Gender, power and higher education in a globalised world* (pp. 93–115). Springer.
- Chauraya, E. (2014). Access or inclusion? Conceptualisation and operationalisation of gender equality in Zimbabwean state universities. *Perspectives in Education*, 32(4), 4–19.
- Damayanti, D., & Rismaningtyas, F. (2021). Pendidikan Berbasis Responsif Gender Sebagai upaya Meruntuhkan Segregasi Gender. *Jurnal Analisa Sosiologi*, 10.
- Dandona, A. (2015). Empowerment of women: A conceptual framework. *The International Journal of Indian Psychology*, 2(3), 35–45.
- de Carvalho, M. E. P., Montane-Lopez, A., Rabay, G., de Morais, A. B. A., & Freitas, M. J. T. (2017). Origins and challenges of gender studies centers in higher education in NorthERN and Northeastern Brazil. *Revista Tempos e Espacos Em Educacao*, 10(21), 163–176.
- Deeb-Sossa, N., Caporale, N., Louie, B., & Mendez, L. (2024). Qualities of safer and unsafe spaces at an emerging HSI: Community-based participatory research to center Latina/o/x undergraduates' voices in addressing campus issues. *Journal of Latinos and Education*, 23(1), 309–327.
- Erturk, Y. (2004). Considering the role of men in gender agenda setting: Conceptual and policy issues. *Feminist Review*, 78(1), 3–21.
- Farida, A. (2023). *PEDOMAN KKN DRPPA (Kuliah Kerja Nyata Desa Ramah Perempuan dan Peduli Anak)*. Surabaya: Lembaga Penelitian dan Pengabdian kepada Masyarakat (LP2M) UIN SUNAN AMPEL SURABAYA 2023.
- Galindo, M. Z., & Rodriguez, R. R. (2015). Policies for social inclusion and equity in higher education in Europe. In *Mitigating Inequality: Higher Education Research, Policy, and Practice in an Era of Massification and Stratification* (Vol. 11, pp. 311–336). Emerald Group Publishing Limited.
- Gupta, A. (2019). Women leaders and organizational diversity: their critical role in promoting diversity in organizations. *Development and Learning in Organizations: An International Journal*, 33(2), 8–11.
- Hunga, A. I. R., & Mahatma, T. (2020). Capturing Gender Equality and Social Inclusion (GESI) Initiative in Indonesia: Case Studies in Higher Education. *GE2J 2019: Proceedings of the 3rd International Conference on Gender Equality and Ecological Justice, GE2J 2019, 10-11 July 2019, Salatiga, Central Java, Indonesia*, 127. European Alliance for Innovation.
- Indriyany, I. A., Hikmawan, M. D., & Utami, W. K. (2021). Gender dan pendidikan tinggi: Studi tentang urgensi kampus berperspektif gender. *JIIIP: Jurnal Ilmiah Ilmu Pemerintahan*, 6(1), 55–72.

- Jaysawal, N., & Saha, S. (2023). Role of education in women empowerment. *International Journal of Applied Research*, 9(4), 8–13.
- Kebingin, B. Y., & Riyanto, A. (2022). The Impact of Education on Patriarch Culture and Gender Equality. *Journal of Asian Orientation in Theology*, 4(1), 15–17.
- Kennedy, K. D., Malinen, K., Macleod, E., VanTassel, B., O'Rourke, K., & Small Legs-Nagge, C. (2024). Culturally Diverse Students' Perspectives on Sexual Violence Policies: Recommendations for Culturally Sensitive Approaches to Prevention in Higher Education. *Journal of Interpersonal Violence*, 08862605241245372.
- Kopytowska, M. (2021). Xenophobia, misogyny and rape culture: Targeting women in cyberspace. *Journal of Language Aggression and Conflict*, 9(1), 76–99.
- Krishnan, G. G., English, I. M., Campus, A., & Arjun, I. A. (2020). Men in a patriarchal society and issues. *Technology*, 11(11), 511–515.
- Leal Filho, W., Kovaleva, M., Tsani, S., Tirc, D.-M., Shiel, C., Dinis, M. A. P., ... Lange Salvia, A. (2023). Promoting gender equality across the sustainable development goals. *Environment, Development and Sustainability*, 25(12), 14177–14198.
- Lovell, E. (2021). Gender equality, social inclusion and resilience in Malawi. *Building Resilience and Adapting to Climate Change*.
- Marine, S. B., Helfrich, G., & Randhawa, L. (2017). Gender-inclusive practices in campus women's and gender centers: Benefits, challenges, and future prospects. *NASPA Journal about Women in Higher Education*, 10(1), 45–63.
- McGuire, J. K., Okrey Anderson, S., & Michaels, C. (2022). “I don’t think you belong in here:” The impact of gender segregated bathrooms on the safety, health, and equality of transgender people. *Journal of Gay & Lesbian Social Services*, 34(1), 40–62.
- McKerl, M. (2007). Multiculturalism, Gender and Violence. *Culture and Religion*, 8(2), 187–217. <https://doi.org/10.1080/14755610701424032>
- Morley, L. (2005). Sounds, silences and contradictions: gender equity in British Commonwealth higher education. *Australian Feminist Studies*, 20(46), 109–119.
- Mshweshwe, L. (2020). Understanding domestic violence: masculinity, culture, traditions. *Heliyon*, 6(10).
- Muafiah, E., Puspita, A. R., & Damayanti, V. V. W. (2020). Gender Equality and Social Inclusion (GESI) Pada Dua Sekolah Inklusi Di Ponorogo. *BINA KETAHANAN KELUARGA OJEK ONLINE DI KABUPATEN PONOROGO PADA MASA PANDEMI COVID-19*, 19(2).
- Murniati, T., & Zayzda, N. A. (2022). Penyusunan profil gender dan inklusi sosial di

- perguruan tinggi (studi di Universitas Jenderal Soedirman). *Prosiding Seminar Nasional LPPM Unsoed*, 11(1).
- Mustakim, Z. (2021). Gender Equity in Indonesian Higher Education: Exploring the Opportunities of Women's College Graduates as University Leaders. *Muwazab: Jurnal Kajian Gender*, 81–98.
- Narain, V. (2022). Integrating Gender Equality and Social Inclusion in the Curricula of Higher Education Institutions: An Approach for the Hindukush Himalaya Region. *Proceedings of the 2nd International Symposium on Disaster Resilience and Sustainable Development: Volume 1-Multi-Hazard Vulnerability, Climate Change and Resilience Building*, 251–265. Springer.
- Nikmatullah, Guruh Sugiharto, R. M. (2023). *Profil PSGA UIN Mataram*. Mataram.
- Nikmatullah, N. (2024). Male Ulama Reinterpretation of the Gender Hadith in Indonesian Socio Cultural Contexts. *Pharos Journal of Theology*, 105(2). Retrieved from <http://www.pharosjot.com>
- Nurmila, N. (2015). Pengaruh budaya patriarki terhadap pemahaman agama dan pembentukan budaya [The Influence of Patriarchal Culture on Understanding of Religion and Formation of Culture]. *KARSA: Journal of Social and Islamic Culture*, 23(1), 1–16. <https://doi.org/https://doi.org/10.19105/karsa.v23i1.606>
- O'Connor, P., & Irvine, G. (2020). Multi-level state interventions and gender equality in higher education institutions: The Irish case. *Administrative Sciences*, 10(4), 98.
- Orth, Z., Van Wyk, B., & Andipatin, M. (2020). “What does the university have to do with it?”: perceptions of rape culture on campus and the role of university authorities. *South African Journal of Higher Education*, 34(2), 191–209.
- Pease, B. (2008). *Engaging men in men's violence prevention: Exploring the tensions, dilemmas and possibilities*.
- Powell, A., Hassan, T., Dainty, A., & Carter, C. (2007). Strengthening women's participation in construction research in Europe. *Proceedings of the 23rd Annual ARCOM Conference*, 347–348.
- Powell, S. (2018). Gender equality in academia: Intentions and consequences. *International Journal of Diversity in Organizations, Communities, and Nations*, 18(1), 19.
- Prasad, A., Centeno, A., Rhodes, C., Nisar, M. A., Taylor, S., Tienari, J., & Alakavuklar, O. N. (2021). What are men's roles and responsibilities in the feminist project for gender egalitarianism? *Gender, Work & Organization*, 28(4), 1579–1599.
- Psaki, S. R., McCarthy, K. J., & Mensch, B. S. (2018). Measuring gender equality in education: Lessons from trends in 43 countries. *Population and Development Review*, 44(1), 117–142.

- PSW. (2022). Sekilas Berdirinya PSW. Retrieved September 15, 2023, from psw.ugm.ac.id website: <https://psw.ugm.ac.id/profil-psw/sekilas-berdirinya-psw-ugm/>
- Qibtiyah, A. (2016). Women's studies and gender studies centres: how they contribute to feminism. *WOMEN'S STUDIES AND GENDER STUDIES Ac: HOW THEY CONTRIBUTE TO FEMINISM*, 19(2), 167–193.
- Ramzan, M., Khan, B. N., Hussain, S., & Shah, A. A. (2015). Gender Representation and Participation at University. *Journal of Educational Research (1027-9776)*, 18(2).
- Rexhaj, S., Nguyen, A., Favrod, J., Coloni-Terrapon, C., & Martinez, D. (2023). Women involvement in the informal caregiving field: A perspective review. *Frontiers in Psychiatry*, 14, 1113587.
- Rosa, R., & Clavero, S. (2022). Gender equality in higher education and research. *Journal of Gender Studies*, Vol. 31, pp. 1–7. Taylor & Francis.
- Scott, C. (2020). Managing and regulating commitments to equality, diversity and inclusion in higher education. *Irish Educational Studies*, 39(2), 175–191.
- Sen, S. K., Karmakar, P., & Adhikari, S. (2023). Empowerment and Women's Empowerment-A Theoretical Basis. *International Journal for Multidisciplinary Research (IJFMR)*, 5(3).
- Sharma, B. (2016). An Attempt of Gender Sensitizing through Analysis of School Textbook. *Imperial Journal of Interdisciplinary Research*, 2(9), 511–515.
- Syakur, A., & Huriyah, L. (2023). Strategies and Mechanisms to Create a Zero Sexual Violence Campus: Studies at UIN Mataram and IAIN Ponorogo. *Muwazab: Jurnal Kajian Gender*, 15(2), 57–74.
- Tirmizi, S. M. S., Rauf, A., Sultana, I., & Saeed, M. (2021). Gender Equality in Islam and Gender Biased Discrimination in Global Muslim Societies: Analytic and Critical Evaluation. *Humanities & Social Review*, 9(3), 30–36.
- Wright-Mair, R., & Marine, S. B. (2018). Setting a transformative agenda for the next era: Research on women's and gender centers. In *University and College Women's and Gender Equity Centers* (pp. 159–166). Routledge.
- Yuden, Y., Chuki, S., & Dorji, T. (2021). Gender Sensitivity in Textbooks in Secondary Education in Bhutan. *Current Perspectives in Educational Research*, 4(1), 14–30.
- Zahro, A., Dalimunthe, R., Elbaar, E. F., & Rapita, D. D. (2023). Non-Sexual Violence Values in Academic Culture of Universities in Indonesia. *Randwick International of Social Science Journal*, 4(3), 607–618.