

GENDER ANALYSIS ORGANIZATIONAL CULTURE OF EDUCATIONAL INSTITUTIONS (Study at the Faculty of Ushuluddin, Adab, and Humanities IAIN Purwokerto)

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Abstract

Background of this study: The reality of gender differences turns out to cause various forms of injustice in one sex. For this reason, efforts are needed to strengthen the structure in fostering gender justice. Educational institutions are strategic elements that are able to transfer the values of gender to members of the organization. This research is qualitative research with methods of collecting interview data, observation and documentation. The results showed the organizational culture of IAIN Purwokerto faculty (FUAH) can be mapped across three categories: gender responsive, gender neutral and gender bias. The gender responsive category is in the aspect of the lecture process, where most lecturers treat students equally and provide motivation and support for those who are left behind. For gender neutral categories there are aspects of mission vision, leadership, awarding mechanisms, appointments, all of which are based on applicable rules. The appointment of officials and the awarding of awards and opportunities to both lecturers, education personnel, and students are not based on gender, but rather based on predetermined criteria and qualifications. For the gender bias category there is in the aspect of infrastructure facilities, which include public facilities (stairs), seating for students in the lecture hall, and toilets.

Keywords: Gender, Organizational Culture, FUAH

1. Introduction

Gender mainstreaming in national development has long been socialized with presidential instructions no. 9 of 2000. Various regulations have been issued in the regions to realize these instructions, including Minister of Home Affairs Regulation no. 132 of 2003 concerning guidelines for implementing gender mainstreaming in the regions. With the issuance of this regulation, gender mainstreaming in the regions must be carried out in the context of realizing a just society. Social order cannot be said to be fair if one of the components of society is ignored. This means that all components of society, both men and women, must be involved and enjoy the results of development in various fields, both in the social, political, economic, and educational fields.

Education does not occur in a vacuum environment but always occurs in a socio-cultural environment, both in family, community, and state. Humans are creatures who are always involved in the educational process, both by others and by themselves. In this context, education is a civilizing effort. Education is an initiative for transferring knowledge and skills and includes the transfer of cultural values and social norms. (Nurhaeni, 2008, p. 47).

Discussing gender is a discussion about the relationship between men and women. Gender differences are not a problem as long as it doesn't give birth to gender inequalities, meaning that gender roles are a necessity as a form and responsibility of humans as social beings. However, the reality is that there are still various forms of gender inequality, as Mansour Fakih's mapping is stereotypes, marginalization, subordination, gender-based violence, workloads that are too high (Fakih, 2004, p. 12).

Gender gaps occur in various dimensions, one of which can be seen in lecture books and instructional activities at educational institutions that are consciously or unconsciously strengthened, related to lecture materials and teaching and learning processes. Gender role socialization, as quoted (Nurhaeni, 2008, p. 51), suggests four items on how to socialize gender roles: 1. Attitudes or routine actions of parents' household life and organizations encourage the development of boys towards gender roles that are anticipated by society. 2. Teaching materials, teacher structure, and interaction patterns in the classroom often reinforce differences in gender roles. 3. Peer groups and mass media promote and reinforce feminine and masculine behavior. 4. Language, sex, and gender differences are often expressed explicitly in the use of language, in the form of articles, grammar, or sentence structures.

The history of gender differences occurred through a long process caused by various factors, which gradually created a structure and system of gender inequality that was accepted and no longer felt like something less natural. Several factors in these gender differences were formed, socialized, strengthened, and socio-culturally constructed through interpretation or understanding of religion, state policies, and teachings through educational institutions.

The educational institution chosen in this paper is a religious educational institution. One of the elements chosen is the faculty of Usuluddin, Adab, and Humanities (after this abbreviated as FUAH) IAIN Purwokerto, focusing on organizational culture. The assumption that is built is that the faculty becomes one of the elements in a higher education institution that can transfer the values of gender equality to members of the organization so that forms of gender inequality do not become more firmly rooted, or on the contrary strengthen the practice of gender injustice.

2. Gender Insight

2.1. Gender and Sex

The insight of some people regarding gender is still considered the same as the term gender. According to the Contemporary English-Indonesian Dictionary, it is defined as "Classification according to sex" (Salim, 1996, p. 771). The term "gender" itself comes from English which means gender (Echols, p. 265), although this meaning is not quite right because gender here is equated in meaning with sex which also means gender. This is because the concept of gender is included in the vocabulary. New meaning that has not been found in the Indonesian dictionary. In order to understand what gender is, it is necessary to distinguish between the word sex (gender) and gender itself. Nasaruudin Umar quoting Helen Tierney, suggests gender is a cultural concept that seeks to make a difference in terms of roles, mentality, and emotional characteristics between men and women who develop in society (Umar, 2008, p. 33).

The concept of gender is an inherent trait of men and women who are built socially and culturally, according to Hedy Sri Ahimsa, as quoted by Ridwan, mapping the concept of gender into several definitions as follows: (Ridwan, 2006, pp. 21–23)

- a. Gender as a foreign term with a particular meaning It is challenging to interpret gender correctly, because gender does not come from the original Indonesian term/language, so it becomes a matter of course if people still view it as something that needs to be watched out for.
- b. Gender as a social phenomenon Biologically, men and women are different. This biological difference is natural and natural, clear and permanent. Elimination of gender discrimination without regard to sex differences is the same as denying the existing reality. Maybe even there will be no life on earth anymore because the reproductive function of women has stopped. As a social symptom, gender is relative and contextual, caused by differences in socio-cultural constructs, giving rise to different gender roles.
- c. Gender as a socio-cultural problem Differences between men and women are not a problem as long as

these differences do not give rise to injustice in one particular sex so that one sex is seen as superior to the other. In this case, the struggle against gender inequality enters the functional area and the philosophical and religious areas. Considering that gender inequality causes disharmony in life, a fundamental and continuous change is needed.

- d. Gender as an analytical concept in the study of social sciences, the notion of gender cannot be separated from the basic assumptions that exist in a paradigm with the concept of analysis as one of its components. These basic assumptions are generally philosophical and ideological views.
- e. Gender as a perspective to view a reality Here, gender becomes a paradigm or a complete theoretical framework with basic assumptions, models, and concepts. A researcher uses gender ideology to reveal the role of sex and its socio-cultural excesses, including the injustices it causes. Research conducted with a gender perspective will prioritize aspects of gender equality and sometimes become biased by women because reality demands it.
- f. Gender as a social consciousness Understanding gender as an academic discourse needs to be considered for its meaning as social awareness. The community is expected to be aware that the different roles are a product of history and as a contact between the community and the community. The community then realized that several conditions needed to be constructed to create a socially just life. People are aware that there is a particular gender that is superior and that there is dominance over other genders. This is where gender becomes social awareness.

Gender is the difference in behavior between women and men that is socially constructed, created by men and women themselves. Therefore, it is a cultural issue. Gender is a difference that is not biological and not the nature of God. Biological differences are gender differences that lead to God's nature. In contrast, gender is a difference that is not God's nature but is created by men and women through a long socio-cultural process (Baidowi, 2005, p. 33).

Differences in Sex and Gender can be seen in the table below (Handayani, 2006, p. 6)

- a. God's distinguishing source social construction
- b. Biological Distinguishing Aspects (reproductive organs) Culture (tradition)
- c. The nature of God's gift cannot be exchanged. Absolute dignity, dignity, interchangeability. Relatively.
- d. Implications The creation of the values of perfection, enjoyment, and peace benefits both parties. The creation of norms/stipulations regarding "appropriate" or "inappropriate" often harms one party.
- e. Validity Period All time, everywhere, no class distinction. Subject to change, depending on the situation, may vary between classes.

The longer since its emergence, gender discourse continues to stick out. Several analyses have been used to read gender from various social, economic, political, and religious perspectives. Historically, the study of gender was not found as the term gender movement. The gender movement here is a movement for equality between men and women in terms of roles, so some terms or conditions can be associated. When viewed from the background of the movement, the feminist movement is the right one to describe the history of the gender movement (Wiwi, 2017, p. 121).

Historically, feminism is a relatively new discourse in the history of human thought. A movement that started from the awareness of the subordination and oppression of women by a patriarchal system. This is where the study of women came to be known as feminism. Many responses are skeptical about the term feminism as if there is a kind of concern that the term feminism tends to be equated with groups that deviate from the truth and are not feminine (Setiawan, 1999, p. 18).

Like feminism in general, feminism in Islam does not arise from a single theoretical thought and movement that applies to all women in Islamic countries. However, as a concept and marker for a particular stream of feminism, feminism in Islam was initially adopted from areas outside of Islamic society. Most of them are creations of Muslim feminist academics and researchers who live and work in the West (Moghissi, 2005, p. 8).

2.2. *Gender Inequality*

The concept of gender differences results in differences in the nature and role of nature as God's creation so

that it cannot change over time and cannot be exchanged between men and women. For example, the natural nature of women is menstruation and menopause, and their natural roles are pregnancy, childbirth, and breastfeeding. In contrast, the natural role has equal status, rights, obligations, and opportunities, both in family life, society, nation and state, and development activities in all fields. However, because the concept of gender differences is still so strong in society's view, it results in differences in social roles between men and women. Society places the status and role of men in the public sector, namely as heads of families and breadwinners.

In contrast, women are placed in the domestic sector, namely as housewives and household chores. The result is that women experience social exclusion, namely a process that prevents or hinders individuals and families, groups, and villages from the necessary resources to participate in social, economic, and political activities in society. This process is primarily a consequence of poverty and low incomes but can also impact other factors such as discrimination, low levels of education, and environmental degradation. Through this process, individuals or groups of people are cut off from the services, social networks, and development opportunities that most people enjoy (J, 2002, p. 65).

From the explanation above, when social exclusion exists, one of them is discrimination against women, namely the subordinate role of women in development. Because of the rights and obligations carried out by women in development, both developments in the security sector are very different. Thus, gender inequality or gender inequality in development is created to create gender bias in development programs (Fakih, 2004, p. 12). These gender injustices include:

The first is marginalization, which is a process of marginalization that results in poverty. For example, women working in the public sector are often given lower wages than men because they are considered only additional breadwinners. Although poverty is a life experience anyone can experience, women often experience systemic impoverishment. The form of subordination to women that stands out is that all jobs categorized as reproductive are considered inferior and subordinated to production jobs controlled by men (Fakih, 2004, p. 13). Women's marginalization also occurs in the household, community, or culture, and even in the country, so it is not only in the workplace (Nugroho, 2008, p. 42).

Next up are stereotypes. Miller in Haslam (Haslam, 1994, p. 83; see also Waston Malau, "Gender Mainstreaming in Programs," *Journal of Social Sciences Education*, 2014, *Journal*, pp. 125-131) states that stereotypes have two kinds of connotations: rigidity and duplication or similarity when associated with human attitudes and behavior. As a result of this stereotype, many actions seem to be natural. For example: because men are socially and culturally constructed as strong people, men from a young age usually get used to it or practice being strong. Women who already have the label of being gentle, then the treatment of parents in educating their children seems to lead to the formation of gentlewomen. Such a consequence causes the emergence of boundaries by placing women in a space full of standard rules that must be enforced. The concept of standardizing gender roles which divides the roles of men or husbands and women or wives, only allows women to play a role in the domestic sphere, namely as housekeepers. In contrast, men in the public sphere are the head of the family and the primary breadwinner. Positive aspects of women that distinguish them from men and are rarely exposed, for example, the character and character of women who can control themselves, are full of emotional strength, and have the advantage of social sensitivity.

Furthermore, violence is an assault (invasion) or an attack on a person's physical or mental integrity against a specific gender, generally women, due to gender differences. These forms of violence include rape and beatings, so there are more subtle forms, such as sexual harassment and the creation of dependence. Violence against women occurs a lot because of gender stereotypes. Rape, a form of violence that often occurs, is caused not because of beauty but because of power, power, and gender stereotypes attached to women (Fakih, 2004, p. 17). The fifth is excessive workload. The gender role of women in the wider community is to manage the household so that many women in the community carry more and longer domestic workloads than men. Women have a caring and dynamic nature and are not suitable to be the head of the household, resulting in all domestic work being the responsibility of women. even for low-income families, the burden that women must bear is weighty, primarily if the woman works outside. Hence, they have to carry a double workload. From the description that has been presented, it is concluded that the manifestation of gender inequality has

taken root in each person's beliefs and family at the global level of the country. All the manifestations of injustice are steadily isolated to men and women, which eventually, gradually, both men and women become accustomed to it. In the end, it is believed that gender roles are as if they were natural. The accepted structures and systems of gender inequality are slowly starting to be created, and it is no longer felt that something is wrong.

2.3. Gender Policy and Gender Analysis

To see the program of an organization that includes both men and women can be seen from the gender policy. According to Kabir, gender policies can be mapped into two, namely: gender-blind policies and gender-aware policies. Gender blind policies do not pay attention to the inequality of gender relations in a culture. The implications of this policy can be gender bias, which is detrimental to a particular gender group. Gender-aware policies are policy models that consider men's and women's differences, priorities, and needs. A policy that considers that men and women have an equal share in an organization. This policy is divided into three, namely: a gender-neutral policy, a specific policy, and a gender redistribute policy. The three models are as follows:

- a. Gender-neutral policy, a policy model to overcome bias in organizational intervention, which aims to ensure that the implementation of organizational programs can meet the practical needs of gender, both men and women. This policy is applied to the distribution of resources and responsibilities based on the existing gender.
- b. Gender-specific policies are policies based on an understanding of gender differences to respond to the practical needs of specific genders, male or female.
- c. Gender redistributive policies, resource-oriented policies to create equal relations in responding to gender strategic needs.

This policy can focus only on men, women, or both (Nayla Kabir, Triple Roles, Gender Roles, Social Relations: The Political Sub-Text of Gender Training in Nurhaeni, 2008, pp. 18–19). What is meant gender analysis is a process that is built to see and understand the division of roles related to access, participation, control, and benefits received by men and women. With gender analysis, it can be seen how gender relations and the solutions offered (Nurhaeni, 2008, p. 22).

3. Organizational Culture

Talking about organizational culture means also talking about culture in a general sense. There are so many definitions of culture that various groups have expressed. The concept of culture comes from the discipline of anthropology. Culture comes from Sanskrit "buddayah" is the plural form of buddhi which means mind or reason. Therefore, culture is defined as matters relating to reason or reason. Budi means understanding, reason, thoughts, efforts, and opinions. While power contains the meaning of strength, ability, and power (Gumilar, 2013, p. 17), The meaning of culture is that the word culture comes from Latin, which means the same as culture, namely from the word Colere which means to cultivate, work, mainly cultivate the land or farming. From this meaning developed the meaning of culture as all human efforts and actions to cultivate the land and change nature (Koentjaraningrat, 1990, pp. 181–182).

Culture can also be understood as a way of thinking and acting for a group of individuals that manifests itself in everyday life. In the Big Indonesian Dictionary (KBBI), culture is defined as thoughts, reason, the result of customs, or something that has become a problematic habit of changing (Ministry of National Education, 2000, p. 169). According to Hari Poerwanto, quoting from A. L. Kroeber and C. Kluchohn, culture is the whole pattern of behavior, both explicit and implicit, obtained and symbolized, which ultimately forms something unique to human groups, including its manifestation in objects. Physical (artifacts) Meanwhile, J. J Honigman distinguishes phenomena or forms of culture, namely cultural systems (systems of values, ideas, and norms), social systems (complex patterned activities and actions of humans in society), and artifacts or physical culture. (Purwanto, n.d., p. 52). In line with this opinion expressed by Koentjaraningrat that the form of culture or culture includes three components, namely: first a cultural system which includes ideas, ideas, norms, regulations, secondly a social system consisting of a complex of patterned behavior activities of

humans in society. Customs, the three cultures, resulted from human work in the form of objects resulting from material cultural life (Koentjaringrat, 1985, p. 5). The complete form of culture turns out to affect every day human life. The form of culture in the form of ideas and ideas or norms must affect the formation of patterns of behavior or customs; ideas or customs also affect human actions and works. Cultural values are directly or indirectly influenced by the people's actions and the results of material culture.

In the context of gender, socialization about gender differences and roles is carried out intensively and extensively from birth to adulthood. Gender roles have existed for a generation, so gender roles are considered something natural. These gender roles are socialized and then confirmed by rules and customs and strengthened by religious justification. Every human being born into the world has been determined by the cultural patterns that surround it. Gender limits a person and precedes him. A person is born in gender patterns that have been constructed by culture as a person is born in a family. Gender works at a level beyond the goals of individuals so that someone carrying out a gender role tends to perceive it as something right and natural. These gender roles are a person's cultural foundation and are difficult to change (Munjin, 2008, p. 27).

Because of this process, the gender roles carried out by the community usually have deep roots in personal and social life. Because it is so deeply rooted, it is challenging to change a person's beliefs and behavior regarding gender justice and equality. In the context of the organization, culture is a factor that is quite dominant because, in the organization, there is an interaction between its members to produce a specific pattern. Organizational culture is the organization's personality, the way members of the organization relate to each other, the values held, and the beliefs they have. Organizational culture determines the unwritten rules or unspoken agreements in organizational life, and organizational culture also determines the norms of cooperation or conflict and the channels of influence in it.

At the same time, the organization's personality is often shaped by the personality of the board or its members. Organizations as interactions between human individuals cannot be separated from the influence of the socio-cultural setting of organizational members and the environmental setting in which the organization is located, and the organization of educational institutions, which are a collection of interacting individuals. The form of culture in a cultural system in the form of ideas, ideas, and norms can be reflected in the vision, mission, and work programs, the ideas behind the establishment of an organization, organizational mechanisms, and curriculum in the field of study.

While the social system, which is a complex of activities between members and organizational administrators in educational institutions, can be reflected in daily activities between students and teaching staff and administrative staff, between administrative staff and teaching staff, students and fellow students, organizational activities or activities, teaching and learning process and so on. At the same time, culture as an object of human work can be reflected in symbols, pictures, service rooms, study rooms, and many more.

In comparison, organizational behavior can be reflected in four elements: the first organizational goals and the strategies used to achieve them, the two structures, namely the grouping and division of tasks, authority, responsibility, relative positions, and formal interactions between members. The third culture, namely the combination or summation of individual opinions, values, norms adopted by its fourth members, the system, namely the terms and agreements related to procedures (information, communication, and decision making) and resource flows (money and goods) (Mandy Macdonal, 1999, pp. 2–3). The four elements mentioned above are interrelated with each other because changes that occur in one element will affect the other elements. For example, changes in organizational strategy allow changes to the organizational structure, system, or other. In the end, this gender-responsive system and structure became part of the development of the culture of the community.

According to Hoenigman, as quoted by Sulasman, there are three elements of organizational culture, namely:

a. Idea (ideal form)

The ideal form of culture is intended as a culture in the form of ideas, a collection of ideas, values, and norms that are abstract and untouchable. This form of culture is commonly known as a value system or ideology covering norms, beliefs, religion, and knowledge.

b. Activities

Activity is a form of culture as a patterned action or interaction of members of the organization or can be called the organization's social system. Organizations as interactions between members are influenced by the social environment of members and the place where the organization is located. This condition can be reflected in their daily activities.

c. Artifacts (works)

Artifacts are forms of culture that are more concrete than the two forms of culture above. Artifacts can be in the form of objects that can be seen, touched, and documented.

In the context of this research, the artifacts in question are facilities and infrastructure that support the organization's success in line with this opinion expressed by Koentjaraningrat that the form of culture or culture includes three components, namely: first, a cultural system which includes ideas, ideas, norms, regulations, secondly, a social system consisting of a complex of patterned behavior activities of humans in society. Customs), the three cultures resulting from human work, in the form of objects resulting from material cultural life (Koentjaraningrat, 1985, p. 5). The complete form of culture turns out to affect every day human life, meaning that the form of culture in the form of ideas and ideas or norms must affect the formation of patterns of behavior or customs. Ideas or customs also affect human actions and works. Cultural values are directly or indirectly influenced by the people's actions and the results of material culture.

4. Organizational Culture of the Faculty of Ushuluddin, Adab and Humanities

In the context of gender studies, the aspects analyzed in writing can be mapped into 3 (three) categories, namely, categories of gender bias, gender-neutral, and gender responsiveness. What is meant by gender bias is a favorable condition for one gender, which has implications for the emergence of gender problems. Being gender neutral is a condition that does not favor one gender. Furthermore finally, gender responsiveness which is the ability to respond to the different needs, aspirations, and experiences of men and women. The aspects of organizational culture analysis of the Ushuluddin, Adab, and Humanities (FUAH) faculty are as follows:

4.1. Value System

In this aspect, the research is focused on:

1. Vision Mission

One of the dimensions of organizational quality is realized because of the values and the formulation of the organization's vision and mission. The vision and mission launched by the faculty of Ushuluddin, Adab, and Humanities cannot be separated from the vision and mission of IAIN Purwokerto because the formulation of this vision and mission refers to the vision and mission of IAIN. FUAH's vision is "In 2040 to become a superior, Islamic, and civilized faculty in developing the science of Ushuluddin, Adab, and Humanities for peace and welfare of mankind at the national level". Meanwhile, its mission is "To organize an inclusive and integrative scientific-based education in basic sciences, history and literature, and social Islam. Develop research in basic sciences, history, literature, and social Islam. Carry out community service through approaches to basic sciences, history and literature, and social Islam. Organizing cooperation between relevant institutions, both at home and abroad." With the vision and mission above, it is an effort to guide the management of the faculty to develop a road map in realizing the ideals of the organization. In the context of gender, FUAH's vision and mission are included in the gender-neutral category. The meaning of gender neutrality in the vision and mission has not been explicitly stated in sentences such as equal and fair, which represents equality and justice, nor does it appear to be partial to one gender. Although the vision and mission still look neutral, it supports the realization of gender responsiveness in practice. This is reflected in an interview with the Dean, FUAH: "In giving the opportunity, I do not see whether it is a man or a woman, but I allow those who meet the criteria. Even in lectures, I always ask students to express their thoughts actively, share, if necessary, I even appoint students (who are less active) to speak, as well as in coordination meetings sometimes I mention names/positions to express opinions" (Mukhtar, 2019 on August 14). The same thing was also expressed by the head of the administration "In providing services, we try to be fair, both to lecturers,

staff, and students, not discriminating between men and women, for us, all of us must get the appropriate service (Riswati, 2019 on August 15). The description above is in line with the results of observations, wherein awarding the performance results of educators and education personnel based on their competence. The award is not given based on men or women but instead based on performance that has been carried out without being constrained by cultural barriers related to the tasks they carry out.

2. Leadership

Leadership plays a significant role in running the organization's wheels in realizing organizational goals. In this aspect, leadership focuses on the 2019-2023 period, mapped into three elements: deans, departments, and education staff.

a. Dean

Organizational leaders are usually identified with men. The lack of women's role in power as the highest leader is often seen as inequality. Although not all of them are like that, the majority is reflected in every organization. Unlike other faculties in IAIN Purwokerto, the position of Dean at FUAH is held by a woman, namely Dr. Hj. Naqiyah, M. Ag Concerning the importance of gender equality and justice in leadership at FUAH IAIN Purwokerto. The highest leader of the faculty is the Dean, who is assisted by the vice deans, as well as the head of the administration section and the head of the subsection who in implementing the work program is assisted by educators and education staff. The leadership of FUAH IAIN Purwokerto is based on the Regulation of the Minister of Religion of the Republic of Indonesia No. 3 of 2015 concerning the Organization and Work Procedure of IAIN Purwokerto, including the Dean as the main person in charge of the faculty assisted by three Deputy Deans (Article 14 Regulation of the Minister of Religion of the Republic of Indonesia, 2015); Department (Article 16 of Regulation of the Minister of Religion of the Republic of Indonesia, 2015 consisting of Head of Department (Article 18), Secretary of Department (Article 19), Head of Study Program (Article 20), Secretary of Study Program (Article 21), and Lecturer.) Laboratory (Article 22 Regulation of the Minister of Religion of the Republic of Indonesia, 2015 paragraph 5); and the Administrative Section (Article 23 Regulation of the Minister of Religion of the Republic of Indonesia, 2015 paragraph 6). From the table above, the deans reflect an unbalanced proportion, where deans, vice deans II and III, are held by female lecturers, and only the position of deputy dean I am held by male lecturers. The determination of positions at the dean level is not based on gender but on several aspects that refer to the STATUTA IAIN Purwokerto. In order to be appointed as Dean, one must:

- (1) Permanent Lecturer;
- (2) Muslim;
- (3) Graduates of the Doctoral program (S3) with the lowest functional position as Head of Lecturer;
- (4) Maximum age of 60 (sixty) years;
- (5) Have managerial experience in higher education;
- (6) Submit a health certificate from a government doctor;
- (7) Not currently undergoing a moderate level of disciplinary punishment following the provisions of the legislation;
- (8) Not being sentenced based on a court decision that has permanent legal force;
- (9) To nominate oneself or be nominated to become the Dean in writing; and
- (10) Submit a statement of willingness to cooperate with the Chancellor.

Although the leadership (Dean) can be categorized as gender-neutral based on some of the qualifications above, there is no partiality to a particular gender. Both the Dean and the deputy deans have met the criteria from the several requirements above. The requirements for vice deans are the same as deans, and there is only a slight difference that vice deans are at least doctoral and or lectors.

b. Department

No.	Position	Lk	Pr	Sum	Information
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1.	Kajur/ Kaprodi	2	1	3	
2.	Sekjur/Sekprodi	2	1	3	
	Sum	4	2	6	

From the elements of majors as in the data above, it is more dominated by four men and two women. Men hold the positions of Kajur/Kapodi and Secretary/Sekprodi of IAT. Then the Head of the Head of Study Program and the Secretary of the SAA Study Program are each female. Meanwhile, the Heads of Heads of the Jurisprudence/Head of Study Programs for the Secretariat/Sek of the SPI Study Programs are male. In this case, the determination of gender-neutral assessment is based on several aspects that refer to the STATUTA IAIN Purwokerto. To become a candidate for the Head of Study Program, several qualifications must be met, including;

- (1) Permanent Lecturer
- (2) Muslim
- (3) Maximum age of 60 (sixty) years
- (4) Minimum graduate of the Master program (S2) with the lowest functional position is Lector
- (5) Submit a health certificate from a government doctor
- (6) Not currently undergoing a moderate level of disciplinary punishment following the provisions of the legislation
- (7) Not being sentenced based on a court decision that has permanent legal force
- (8) To nominate oneself or be nominated for the Chair or Secretary of the Department in writing and
- (9) Submit a statement of willingness to cooperate with the Dean.

Of the several qualifications above, the determination of the Head of Study Program and the Secretary of both the IAT, SPI, and SAA Study Programs have met the requirements and are following applicable regulations. Therefore, in this case, the researcher assesses it as gender-neutral.

Table. 2
Data Sorts Education and Staff Personnel Officials
Education Personnel Office

No	Position	Lk	Pr	Sum	Information
1.	Section Head	-	1	1	
2.	Subsection Head AKA	1	-	1	
3.	Subsection Head AUK	-	1	1	
4.	Administration Staff	4	-	4	
	Sum	10	7	17	

As the data above shows that the elements of the leadership of the education staff are dominated by women who serve as heads of the administrative division and the head of the general financial administration sub-section (AUK), and one male official who serves as the head of the academic sub-section. While all staff is male, judging from the Head of TU and Head of Subdivision of FUAH Administration as stated above, it looks unequal and unfair at first glance. First, in terms of the Ranking List (DUK), Dr. Sudiro is taller than Dra. Riswati. Second, in terms of education, Dr. Sudiro graduated from Strata 3 (Doctorate), while Dra. Riswati graduated from Strata 1 (Bachelor) due to one thing: the appointment of the Head of TU FUAH was based on FUAH's human resources. Dr position. Sudiro is a new employee of IAIN Purwokerto. So, at the time of the appointment, Dra. Riswati is the only candidate at FUAH who has the criteria to be appointed as the Head of the TU Section, which refers to the STATUTA IAIN Purwokerto. Based on these arguments, the determination of positions at the education staff level is gender-neutral. The Dean determines the appointment of the Head of Section and Head of Subdivision on the consideration of the Position and Rank Advisory Body (Baperjakat) IAIN Purwokerto. The considerations used by Baperjakat to promote a person to a specific position are the Ranking List (DUK), age, education, leadership, and other considerations following the laws and regulations. The head of the section is led by a head responsible to the Dean. In carrying out their duties,

the Head of the Administration is assisted by 2 (two) Heads of Subdivisions, who are directly responsible to the Head of Section, namely: Head of Subdivision of Academic, Student Affairs, and Alumni (Ka subsection AKA) and Head of Subsection of General Administration and Finance (Head of Subsection of AUK). From the table above, there is a lack of proportionality in fulfilling positions, even though the leadership structure at FUAH can be said to be gender-neutral. This condition is because appointing leaders and determining positions is not based on gender but the required qualifications and competencies. As in an interview with the deputy dean II, "The existence of position determination at FUAH refers more to the rules imposed by the institute, which emphasizes individual qualifications and competencies, the presence of officials at FUAH is also the same (Novianti, 2019 on August 13). Judging from the leadership aspect, it can be said that the whole is classified as gender-neutral. They started with the Dean, the head of the study program, and the head of the department. The determination of gender neutrality is because the leader's election has been based on predetermined rules or qualifications, as stated in the STATUTA IAIN Purwokerto. In this context, equality is not seen from a physical point of view but rather on the competence of each person regardless of sex or gender. Each individual with one, men or woman, has the same rights in all respects if he is competent. So, the leadership at FUAH IAIN Purwokerto has implemented this.

1. Curriculum

The curriculum is an essential part of an educational organization. From the curriculum design, it can be seen which direction the students will be oriented. In the context of gender relations, the curriculum plays an essential role in realizing gender equality or vice versa because the curriculum is a significant aspect of character building. The results of observations and interviews found that the curriculum in the three study programs at FUAH did not all integrate a gender perspective. The curriculum applied at FUAH refers to the KKNi with a bit of improvisation. The improvisation in question is the division of all students' courses, namely at the institute and faculty levels (Hartono, 2019, on September 23). For institute-level courses, subjects that integrate gender material include Ulum al-Qur'an and Kalam Science. From the distribution of courses, especially the History of Islamic Civilization (SPI) study program, there has not been any subject that integrates gender. Meanwhile, the Study of Religions (SAA) program has 2 (two) courses that integrate gender material, namely the Orientalism and Occidentalism courses, and one subject that explicitly examines gender, namely the gender and development course. Among the three study programs at FUAH, it seems that the study programs at IAT are more likely to integrate gender material, although gender studies have not explicitly appeared, especially in the subjects: Methodology of Islamic Studies, Hermeneutics of the Qur'an, Insights of the Qur'an on Social Societies.

2. Mechanism

This aspect of the mechanism ensures equal access to participation, control, and benefits for women and men. In the context of providing opportunities for lecturers, it has been fulfilled. Opportunities are given equally to female and male lecturers. Development of abilities, skills, research, community service and publication of scientific papers, opportunities to become speakers outside the institution, career development, and promotions are widely open to all male and female lecturers.

Table. 5
Research, Devotion, and Further Study

No.	Aspects of Study	Category			Information
		Bias Gender	Netral Gender	Gender Responsive ness	
1.	Research for lecturers		√		Regulations on the implementation of research for lecturers are included in gender neutral categories. In this case, there is no difference for male and female lecturers.

2.	Community service for lecturers		√		Regulations on community service for lecturers are included in gender neutral categories. In this case, there is no difference for male and female lecturers.
3.	Study permit for lecturers		√		Any educator who wants to continue their studies that are qualified to continue their studies and meet the regulations set by the institute, it is allowed to study permit and not do the tri dharma of higher education, especially teaching. This regulation applies to both male and female lecturers. Therefore, it is included in gender neutral categories.

The same condition also applies to students. For example, is related to the provision of scholarships, it does not differentiate whether the students are male or female. The presentation and qualification of the scholarship award are more emphasized on achievement. For example, at the end of the semester, FUAH provides opportunities and scholarships to study English in Pare, East Java, for those with the highest cumulative achievement index (GPA) in each study program in the first year of college. For 2019 scholarships to the city of Pare are given to two females and one male. This opportunity can be seen in the table below: This year's student delegation was represented mainly by female students. This was not based on gender but because more women took access and opportunities to propose. All mechanisms are given the same opportunity, and it is just a matter of who wants to access it. "From 2016-2019, 12 people received scholarships to study English in Pare. Of the 12, 7 were female students, and 5 were male students. For 2019, out of 6 students who are presenters outside the city, 5 are female and only one male" (Maftuchah, 2019 on August 13). Appreciation and rewards are also given to students in other academic fields, sports, and arts-based on achievement, not based on gender, male or female. Regarding the budget mechanism and funding for FUAH's activities, FUAH does not yet have a specific budget that is gender-specific.

3. Rules/Orders

To realize the formation of the personality and discipline of educators, education staff, and students in the FUAH IAIN Purwokerto environment, it is necessary to establish regulations that must be implemented. As far as the researcher observes, the existing regulations at FUAH IAIN Purwokerto can be classified into written and unwritten regulations. From the points of existing regulations, the researchers then reviewed them and found gender neutrality and indications of gender bias because it harms one gender. To make it easier to analyze these regulations, the researchers classify them in the table below.

Table. 4
Rules for Members of the Organization

No.	Aspects of Study	Category			Information
		Bias Gender	Neutral Gender	Gender Responsiveness	
1.	Working hours for lecturers and employees		√		Regulations on working hours for lecturers and employees found no bias or gender responsiveness. There is no difference for men or women. The working hours are from 07:30-16:00 WIB and special on Friday from 07:30-16:30 WIB. Therefore, working hours for lecturers and employees fall into the gender-neutral category.
2.	Overtime	√			Overtime is an out-of-hours task. In this case, when held overtime, all employees and lecturers must follow. Overtime activities indicate gender bias. The bias argument is based on no suggestion that lecturers and female employees who still have toddlers at home, must position

					themselves as mothers who must provide breast milk. While lecturers or employees on campus must follow overtime until late at night.
3.	Coordination meetings for lecturers and employees	√			The faculty requires all officials, lecturers and employees to attend coordination meetings held every Tuesday. In this regulation, the faculty has not paid attention to women (not yet in the written regulations), if the coming month and the pain due to menstruation that causes not being able to attend coordination meetings. Therefore, in this regulation categorized gender bias against women.
4.	How to dress for lecturers and employees			√	Prohibition for lecturers and employees (women) to dress in transparent (translucent) and strict colors to prevent sexual harassment.
5.	Lecturers and employees work in the space provided	√			Provisions for working at their respective desks that have been provided are classified as gender bias because they have not paid attention to women who are breastfeeding. The admin room in FUAH is very open and there are no partitions. In addition, the faculty has not provided a special place to breastfeed for mothers who have babies.
6.	Teaching duties for lecturers		√		Every lecturer, both male and female, is obliged to do teaching. The difference lies in the number of sks that are scraped. For lecturers with additional positions, the number of credits is less. This refers to the applicable provisions of the institute, regulations related to the obligation to teach lecturers in the gender-neutral category.
7.	Daily Performance Achievement Report Filling		√		This regulation is binding on all employees, both male and female and there is no differentiator. Therefore, it can be concluded that this regulation is included in the gender-neutral assessment.
8.	Licensing for lecturers and employees		√		Every educator and education personnel have the right not to enter work when there are certain obstacles by sending a permit to the leadership. This regulation applies to all educators and education personnel both men and women.

In terms of the regulations enforced at FUAH IAIN Purwokerto, it can be varied. For example, some regulations are categorized as gender-neutral, gender-biased, and gender-responsive. However, in general, the regulations applied at FUAH IAIN Purwokerto are categorized as gender-neutral. This is indeed inseparable from the role of the leader (dean) who has made policies for the progress of FUAH IAIN Purwokerto.

4.2. Social System

1. Organizational interactions and activities the interaction in FUAH between lecturers and students run pretty well. The results of observations show that the availability of access to information for the FUAH community is balanced. There are equal opportunities and opportunities for men and women in brainstorming in the meetings held. However, the decision-making is sometimes still biased. The interaction between members still tends to be biased because women are still connoted with domestic roles, such as consumption matters being the responsibility of women. It has never been seen that men carry out the role of consumption. In terms of committees, strategic roles are dominated by men. In carrying out faculty activities reflected in the daily activities of FUAH members, gender responsiveness is reflected. Activities are carried out according to the duties and functions of each individual. In the context of mastery of information technology, men still dominate it because all administrative staff is male. To expedite FUAH's activities, a coordination meeting is

held once a week, every Tuesday for routine meetings, and a separate meeting is held on certain days for emergency activities. In meeting activities, in general, the dean or wadek one as the chair of the meeting always provides equal opportunities to participants, both in expressing opinions, criticizing policies and evaluating activities.

2. Lecture Process In lectures, the interaction between lecturers and students also determines success. Furthermore, equality of treatment and providing opportunities for students give the impression that both male and female students are valuable human beings, resulting in mutual respect. To see the lecture process at FUAH can be seen from the following indicators:

- a. Men and women get the same in terms of access, participation, and benefits from lecture activities.
- b. Men and women have the same rights and obligations in attending lectures, receive sanctions if they violate them, and receive awards if they excel.
- c. Have opportunities and effective ways to share experiences and exchange information.
- d. In developing student potential, lecturers are not allowed to give preference based on gender.
- e. Teaching materials, giving examples, using language should be free from gender stereotypes.

The observations found that the lecture process was gender-responsive, which provided equal opportunities for students and students. All students have the same rights in asking questions, sharing ideas, and working together in this process. This is confirmed by the results of an interview with one of the lecturers: both men and women have the same opportunity to be actively involved in the lecture process; even those who are passive in the sense of being silent do not want to express their opinions, I point them to want to talk (Munfarida, 2019). Equality of treatment is also reflected in the assignment. "At the beginning of the lecture, I usually give assignments to students to convey the reasons for choosing their study program. The granting of this opportunity applies equally to both men and women. However, the results of writing are different. Most students write more and give reasons (Hidayat, 2019).

The participation of students and students in expressing opinions and brainstorming can be carried out because each lecturer provides motivation and support so that students want to develop themselves and play an active role without being constrained by their gender. The attitude of cooperation was also carried out well, where they were actively involved in discussions. In the aspect of assessment, the results of the interviews were found in the provision and completion of structured tasks, the provision of test questions, and the development of assessment tools that did not cause difficulties for either gender to fulfill them. This is understandable because the courses at FUAH are more cognitive and theoretical, which further develop the power of critical thinking following ushuluddin. However, in giving grades, different treatments were found, according to the opinion of students: Some lecturers give unequal assessments to students, and high ratings are more oriented toward glowing female students (Interview with FUAH students, 2019). Equal treatment is the basis for strengthening human character to appreciate and respect others more. In general, the learning strategy uses an andragogy and active learning approach. Students and lecturers are actively involved in learning. The method used in lectures focuses on assignments and discussions. The first material in the meeting begins with brainstorming (braining ideas). In the learning process, in general, the lecturers have been gender responsive.

4.3. *Work (Infrastructure)*

a. Toilet

Infrastructure is part of the culture in the form of artifacts, namely institutions providing infrastructures such as lecture rooms, toilets, meeting rooms, and gender-responsive service rooms. In this context, the institution provides facilities ranging from the availability of adequate and separate toilets for men and women. Although in terms of the availability of toilets, FUAH had implemented separate toilets for men and women (but when the study was conducted, two toilets were damaged, so they were not functioning), the provision of toilets should be proportional to the biological organs of men and women are different, the time required to use the toilet is also different, the availability of toilets is not proportional to the number of students, namely only two toilets for women and 2 for men.

b. Lecture Rooms and Public

Facilities As a higher education institution, the availability of lecture rooms is an aspect that must be met. This lecture room is equipped with supporting equipment such as desk chairs, blackboard, LCD, air-condition (AC), fan, etc. The lack of an LCD remote creates specific difficulties because to turn it on, and you have to climb up on a chair. This is very risky for students, especially women, and where the fan is placed high enough out of reach, so it is pretty tricky to turn it on. The model of chairs available in the lecture hall was not gender-responsive. The design of the chair, equipped with a board on the right side that functions as a table, turned out to be less friendly for pregnant female students because the design made pregnant female students unable to sit comfortably. FUAH's lecture hall consists of two floors. Most of the lecture halls are on the second floor. To get to the second floor, you need stairs. The ladder model is relatively high between one step of the ladder and the next, so it is not gender-responsive. Such a ladder model is risky for pregnant female students and less representative for female students who wear skirts. The availability of infrastructure at FUAH depends on the institute's policies and what IAIN's policies are implemented in all faculties, including FUAH. This policy makes the faculty less able to innovate and be creative.

5. Conclusion

From the research results that have been described in the previous chapter, it can be concluded as follows:

- 5.1. Gender analysis of the faculty organization culture (FUAH) of IAIN Purwokerto can be mapped into three categories: gender-responsive, gender-neutral, and gender-biased. The gender-responsive category is found in the aspect of the lecture process, where most lecturers treat students equally and provide motivation and support for those who are left behind.
- 5.2. For the gender-neutral category, there are aspects of vision and mission, leadership, awarding mechanisms, and appointments based on applicable regulations. Appointing officials and giving awards and opportunities to lecturers, education staff, and students are not based on gender but rather on predetermined criteria and qualifications.
- 5.3. For the gender bias category, there are aspects of infrastructure, including public facilities (stairs), student seats (chairs) in the lecture hall, and the unavailability of representative and separate toilets for men and women.

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