GENDER EQUALITY IN EDUCATIONAL MANAGEMENT IN EDUCATIONAL INSTITUTIONS

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Abstract: Gender equality in educational institutions is something that must be realized. Gender equality examines efforts to equalize the two sexes so that both can benefit equally in life. One of the efforts that can be done is to implement education management in educational institutions. This study aims to examine the implementation of education management in educational institutions in realizing gender equality. The library research method is used by extracting information from various literature related to gender equality and education management and its implementation in educational institutions. The results show that the performance of education management to realize gender equality can be carried out through HR management activities and student management. In HR management, efforts to achieve gender equality can be carried out by ensuring the proportional involvement of male and female school members in all school activities. The indicators of gender equality, namely access, participation, control, and benefits, show this phenomenon. The next effort is to carry out gender-responsive learning activities.
Keywords: Educational Institutions, Equality, Gender, Management.

Introduction

The discourse on gender equality remains a factual study and continues from time to time. This fact is in line with the demands for the realization of gender equality which are continuously echoed by some people who understand the importance of creating equal rights between men and women. The phenomenon of gender inequality that is embraced by most nations in the world is due to the ongoing patriarchal culture rooted in.

The view that men are stronger, more powerful, and more entitled to occupy important roles has constructed a cultural order that favors men than women.[1] Even values thick with gender bias unwittingly enter into most people's minds. These come from the culture passed down from generation to generation, education, and social media that provide information and gender-biased shows.

It has become a stipulation that Allah SWT created two sexes, namely male and female. Because they are naturally different, outwardly, there is a difference between the two. There are primary and secondary characteristics attached to each sex that are characteristic of a particular sex. These differences give birth to different biological functions.

Among the primary characteristics inherent in women are having a vagina, uterus (uterus), ovaries (ovaries), ova (egg cells), fallopian tubes, and mammary glands. With these primary characteristics, it allows women to experience menstruation, pregnancy, and breastfeeding. In comparison, the primary elements in men are having a penis, scrotum, testicles (testis), epididymis, sperm, and prostate. With these characteristics, the male can fertilize the female egg, thus allowing fertilization to occur.

In addition to having primary characteristics, naturally, men and women also have different secondary parts. The secondary elements of women include having smooth skin, a voice that tends to be high-pitched, and a large chest. While the secondary characteristics of men are hair on the chest or hands that tend to be thicker than women, Adam's apple tends to have a deep voice and mustache.

Primary and secondary characteristics inherent in one sex are the nature that a person carries from birth. However, these differences often lead to different treatments for the two. Something different from God, which is natural, causes further therapy in society. There is a divider between the room for men and the room for women.

Culture driven by patriarchal culture interprets biological differences as indicators of appropriateness in behaving and not. This often results in restrictions on rights, access, participation, control, and benefits from resources and information because it is seen that only certain genders are appropriate to do something—finally, the demands of roles, tasks.[2]

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[1] Nanang Hasan Susanto, "Tantangan Mewujudkan Kesetaraan Gender Dalam Budaya Patriarki," *Muwazah: Jurnal Kajian Gender* 7, no. 2 (2015): 120–30.

[2] Wilis Werdiningsih, "ANALISIS KESETARAAN GENDER PADA PEMBELAJARAN PROGRAM KEAHLIAN TEKNIK DI SMK PGRI 2 PONOROGO," *Kodifikasia: Jurnal Penelitian Islam* 14, no. 1 (June

Gender equality is a condition for women and men to enjoy equal status and have the same needs to fully realize human rights and their potential for development in all fields of life.[3] Social scientists introduced the term gender to describe the roles of women and men. This difference in parts is not an innate gift from God, but a community formation learned and socialized since childhood. This distinction is very important because natural and non-natural (gender) human characteristics often mix up.

Gender equality is something that must be pursued for the realization of gender relations that are in favor of both sexes. An unequal condition causes gender inequalities, including economic marginalization (marginalization), subordination (omission), more workload (overburden), negative stamp (stereotype), and violence (violence). Therefore, gender equality strives so that both women and men can get the same benefits in life regardless of gender as a measure of appropriateness for something or vice versa.

Gender equality can be instilled in children from an early age. The family is the first place of education for children, so it is in the family that the planting of gender equality can begin. Parents need to provide insight that men and women have equal responsibilities. There is no difference between men and women other than that which God ordains. All housework is a shared responsibility, divided based on family members' ability, not gender. This thing is important because children from family life often accept the dichotomous perspective in a patriarchal culture. Previously, parents also received the same treatment in their family life.

A simple example is when giving the responsibility of household chores to children. So often, the daughter helps the mother cook in the kitchen, while the son helps the father wash the car. So as if in every task at home, there is an inherent gender. And when exchanged, it will cause a response, both from the child himself and from others. A boy who helps cook in the kitchen is considered inappropriate because cooking is a woman's job.

In addition to the family, educational institutions are also obliged to instill gender equality education. Because gender inequality or gender bias has

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26, 2020): 73, https://doi.org/10.21154/kodifikasia.v14i1.1915. See also M. Dimyati Huda, *RETHINKING PERAN PEREMPUAN DAN KEADILAN GENDER: Sebuah Konstruksi Metodologis Berbasis Sejarah dan Perkembangan Sosial Budaya*, ed. Limas Dodi (Bandung: CV Cendekia Press, 2020), 32–33.

[3] Herien Pupitawati, *Konsep, Teori Dan Analisis Gender* (Bogor: PT IPB Press, 2012), 5.

taken place and is socialized through the family's educational process, even in the learning system in schools.[4] One of the things that cause gender bias is that there are still several books or student worksheets that contain gender bias due to the textual understanding of Islam in teacher references. It has implications for the development of teaching materials.[5]

Therefore, it is important to instill gender equality in schools. Thus there is a balance between education that is implanted at home and school. The hope is that children can become gender-responsive individuals because education is a field that affects all aspects of life. Almost all factors, such as employment, position, role in society, to the problem of voicing opinions between women and men, which are factors of gender bias, have not been equal in education gaps.[6]

Embedding gender equality in educational institutions can be done through the implementation of education management. Educational management is the management of educational institutions so that educational goals can be achieved. Educational management is a necessary tool to achieve educational goals.[7] There are several scopes of arable fields in education management. Two of them are human resource management (HR) and student management.

These two fields of work are the focus of study in this research. According to the researchers, both are fields that have a major influence on the cultivation of gender equality education. The formulation of the problems raised in this study are 1) How is the implementation of HR management in realizing gender equality in educational institutions?; 2) How is the implementation of student management in realizing gender equality in educational institutions?.

This study uses a qualitative approach with the type of library research. The data sources consist of documentary data in documents related

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[4] Jelli Gustiana, "BIAS GENDER DALAM PROSES PENDIDIKAN ISLAM," *Marwah: Jurnal Perempuan, Agama dan Jender* 13, no. 1 (February 5, 2014): 57, https://doi.org/10.24014/marwah.v13i1.882.

[5] Mufidah Ch, "Strategi Implementasi Pengarusutamaan Gender Bidang Pendidikan Islam," *Al-Tahrir: Jurnal Pemikiran Islam* 11, no. 2 (November 1, 2011): 391–414, https://doi.org/10.21154/al-tahrir.v11i2.41.

[6] Mad Sa'i, "PENDIDIKAN ISLAM DAN GENDER," *Islamuna: Jurnal Studi Islam* 2, no. 1 (June 5, 2015): 119, https://doi.org/10.19105/islamuna.v2i1.657.

[7] Imam Machali dan Ara Hidayat, *The Handbook Of Education Management* (Jakarta: Prenadamedia Group, 2016), 5.

to the concept and form of gender equality and the implementation of education management in realizing gender equality. The analysis used is content analysis. This study aims to describe and draw valid conclusions and can be re-examined. The part that is analyzed is the effort to realize gender equality in educational institutions through the implementation of education management.

The content analysis procedure consists of four steps: data procurement, data reduction, inference, and data analysis. The data procurement stage consists of 3 parts: determining the unit of analysis, determining the sample, and recording or recording. Data reduction is made by eliminating things that are not following the gender equality study being analyzed.

The inference is made by using the criteria for determining efforts to implement education management so that that gender equality can be realized in educational institutions. The data analysis stage is the stage of describing the analytical data obtained. Data analysis used qualitative analysis techniques.

The Concept and Form of Gender Equality

History records that inequality between women and men has existed in various parts of the world. In the history of Islam, the Prophet Muhammad PBUH came with the mission of eliminating the "*pesugihan* tradition*,*" namely the ritual practice of worshiping statues carried out by slaughtering humans facilitated by the Quraish Ahlaf people. The Ahlaf group promotes the sacrifice of children, especially orphans, slaves, or humans who have no ethnic affiliation.

These humans are arrested, locked up, and traded as a condition for *pesugihan* or certain purposes. In addition, they also kill their children, especially girls, for various reasons and interests. For example, for them, girls cannot inherit a heavy tribal life system. Girls are half-human and half-demon. With this assumption, having a daughter is a shame. Women are not included as links in the lineage. It is all believed to be a sacred tradition that has become a tribal system, a religion, a common order, and ad-din.[8]

In addition to historical records in Arab lands, in Africa, if a village midwife assists in the delivery of a mother and it turns out that the baby is a girl, the shaman will pick up the baby, examine it, and announce it with the

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[8] Ziyyulhaq and Ahmad Lutfi, *Kitab Muhammad An Nabi* (Ponorogo: Waskita Jawi, 2020), 44–45.

phrase "woman again." Just one more girl. However, if the baby is a boy, the news will be announced happily, and even the dukun will get a prize. The wages they receive are different. If it's a girl, then the shaman will get Rs10, while it's a baby boy, it will get Rs20.[9] This matter shows that many cultures still think that men are much more valuable than women. This is still going on today. Therefore, efforts to realize gender equality are important things to be done by the wider community in various ways.

In the English-Indonesian dictionary, it is stated that the word gender comes from the English gender, which means "gender."[10] Meanwhile, in Webster's New World Dictionary, gender is the visible difference between men and women in values and behavior. In addition, the term gender can also be interpreted as the nature or character attached to the sex that is socially and culturally constructed.[11] The explanation of the term implies that gender is the result of community construction that has been preserved from generation to generation so that it becomes a culture that is deeply rooted in society.

It has been discussed earlier that Allah SWT has created two sexes, namely male and female. Because the two are destined to be different, each gender has characteristics that are God's gifts, cannot change and last forever, or are natural. So the assumption that men and women are different is true. However, this difference is only in the characteristics inherent in the two brought from birth.

The primary and secondary factors lead to a biological role to perform their respective bodily functions. However, this gender difference is often assumed to be a value of appropriateness in acting by certain genders and inappropriate for other genders.[12] There is a space that only he deserves for men, and for women, there is a different space with men, which is also appropriate for him.

Gender examines the choice of roles that can be carried out by both men and women and can be exchanged according to their respective decisions. So actually, the discussion about gender involves men and women studying who is the most disadvantaged party in a relationship and how to achieve equality. The assumption that leads to gender as a study of women is

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[9] Julia Cleves Mosse, *Gender Dan Pembangunan* (Yogyakarta: Pustaka Pelajar, 2007), 1.

[10] John M. Echols and Hasan Shadily, "Kamus Inggris Indonesia," n.d., 265.

[11] Ch, "Strategi Implementasi Pengarusutamaan Gender Bidang Pendidikan Islam," 395.

[12] Ibid., 396.

an incorrect assumption. For example, both men and women should avoid labeling. Because this positive labeling can harm a man labeled as brave, strong, and tough, he will be ashamed to show his fear in situations where he feels afraid.

The key to whether or not a gender bias occurs in a relationship can be seen from whether the relationship is detrimental to one gender or not. Thus it appears that gender studies are important to be studied by both men and women. The hope is that gender equality can be realized in everyday life so that both men and women can benefit in all aspects of life without any considerations based on gender. Both men and women can contribute to life in society according to their respective interests and abilities without any appropriate or inappropriate barriers.

Gender construction has three instruments. The first instrument, men are considered masculine, with masculine characteristics, namely strong, mighty and brave. At the same time, women are considered feminine, with feminine traits such as gentle, patient, compassion. Second, men take part in public spaces, while women occupy domestic spaces. So those men are often considered more worthy of working outside the home, while women are more deserving of being housewives. Third, men are in the production sector while women are in reproduction. These three instruments often lead to biased gender constructions as if they are a law that must apply everywhere and under any conditions.

In the book Qira'ah Mubadalah, Faqihuddin Abdul Kodir explains that the big challenge in realizing gender equality and justice is changing the dichotomous perspective of society on the genders of men and women. The patriarchal system influences this dichotomous perspective. Men are placed in a superior position, while women are inferior. Women have a value that is seen from the extent to which it benefits men.[13]

Of course, this view is detrimental to women. Because if women are seen from the distance to which they provide benefits to men, then men should also be seen to what extent they provide help to women. This system, which is based on patriarchy and sexism, usually isolates women at home so that men have more control over women. Meanwhile, the isolation of women at home makes them economically independent and psychologically dependent.[14]

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[13] Faqihuddin Abdul Kodir, *Qira'ah Mubadalah* (Yogyakarta: Ircisod, 2019), 28.

[14] Mahathir Muhammad Iqbal, "DISKURSUS GENDER DALAM PENDIDIKAN ISLAM," *Analisis: Jurnal Studi Keislaman* 15, no. 1 (2015): 100, https://doi.org/10.24042/ajsk.v15i1.715.

Furthermore, Faqihuddin also explained that the dichotomous perspective gave birth to stigmatization (bad label) on women. For example, the emergence of the assumption that women are the source of chaos (slander) causes men to get into trouble. The existence of an act of rape has a dichotomous perspective. It is not the fault of men but the fault of women. Why? Because he is considered to have provoked male lust by wearing mini clothes. Or, if the women's clothes are covered, their behavior or words are deemed to invite rape. Women have been victims of rape, but more than that, they are also considered as the cause of the rape.

This stigma on women at the next level can give birth to the next gender inequality, namely economic marginalization (marginalization), subordination (optimization), more workload (overburden), negative label (stereotype), and violence (violence). This dichotomous perspective that sees men and women as different in this patriarchal culture is detrimental to women and men because patriarchy believes that whoever is strong can defeat the weak.

In addition to the dichotomous, there is another perspective on differences, namely the synergistic view. From a synergistic perspective, differences and diversity are not a source of conflict but a social capital for mutual benefit. Humans carry differences from birth, including differences in gender, ethnicity, culture, skin color, language, and later differences. The latter difference is meant to be related to differences in intelligence, wealth, position, etc.

For example, a rich person will not be considered rich if there are no socially below him. So this difference should not be an excuse for the stronger to oppress the weaker Rather, it is a capital for humans to complement and help each other create peace and harmony in life. The culture of mutual need and mutual benefit is important to be applied by anyone and anywhere.

Gender equality is a condition where the cycles and portions between women and men are equal, balanced, and harmonious. Gender equality can be identified through indicators covering access, participation, control, and benefits.[15] Access is the capacity to use resources to participate actively and productively (socially, economically, and politically) in society. This includes access to resources, services, labor and employment, information, and benefits. For example, equal opportunities for men and women in choosing

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[15] Ch, "Strategi Implementasi Pengarusutamaan Gender Bidang Pendidikan Islam," 392.

education majors according to their interests and talents. In addition, women have the same rights to obtain services in all sectors.

Participation is taking part or a role in every aspect of people's lives. This participation allows both women and men to take part and provide benefits in life. Participation in question is active participation, not pseudo participation. The purpose of active participation is participation not only physically but consciously involved in thinking about a thing, activity or work.

Control, namely, both women and men have the same control in the use of resources. Control here refers to the authority in making decisions. The controlling party and the controlled party must have a balanced relationship. Because if it is not so, then the control will not work effectively or what is called manipulative control.

While the benefits mean that both men and women can benefit in life, all existing facilities, be it education, health, or other fields, can be accessed and helped by men and women equally. Every current policy aims to realize gender equality so that the benefits obtained can be felt balanced.

Education Management to Realize Educational Goals

In his book The Hand Book of Education Management, Imam Machali says that there are no bad schools but schools with bad management.[16]The argument implies that all schools have equal opportunities to become good and quality schools. This is because every school at its inception almost had the same resources, namely principals, teachers, staff, school buildings, facilities and infrastructure, funding, and some students.

However, along the way, not all schools become schools of equal quality. Quality can be seen from various indicators, including the achievements of teachers and students, condition of school buildings, ownership of facilities and infrastructure, and the number of students is very diverse. In this case, the manager's role is very influential on the institution's management to make a quality school.

Every school has educational goals that are stated in its vision and mission. This vision and mission are important to be known and understood by all stakeholders, especially school residents. With the correct knowledge

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[16] Machali dan Ara Hidayat, *The Handbook Of Education Management*, 532.

and understanding of the vision and mission, it is hoped that both will provide direction for all activities in the school.

Vision and mission can be a source of inspiration in developing performance, innovation, creativity, and morale, as a basis for decision making and planning educational activities. An institution whose performance is based on the vision and mission drawn up will be directed, focused, and its performance measurable. If not, then, on the contrary, the institution can certainly not be controlled and run independently.[17]

Each educational institution can determine the direction of education carried out. The most important thing to note is that the community can accept the institution's offering. In this regard, gender-responsive education is an option for students as an institution's effort to realize gender equality. The hope is that with gender-responsive education, students will become the nation's gender-responsive generation. As Husaini Usman explained in his book Management, one of the goals and benefits of education management is creating equitable, quality, relevant, gender- and racially biased, and accountable education planning.[18]

Talking about education in schools, the spearhead is how teachers carry out learning activities. Because education is understanding itself, namely learning carried out in the classroom and outside the classroom. Therefore, teachers have an urgent role in realizing gender-responsive learning. Teachers have an important role in education so that almost all reform efforts in the field of education depend on teachers.[19] Teachers are the closest to students and have the most opportunity to instill various positive values into them.

However, when examining how schools can become gender-responsive educational institutions, the principal as the top leader is the most responsible party. Principals need to understand the importance of implementing an education that is not gendered biased. This is as explained by Mulyasa that school principals have an important role in improving the quality of teaching and are responsible for organizing educational activities, school administration, fostering academic staff, and utilizing and maintaining

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[17] Ibid., 252.

[18] Husaini Usman, *Manajemen Pendidikan* (Yogyakarta: Program Studi Manajemen Pendidikan UNY, 2004), 17.

[19] Dr Yusutria Ma, "PROFESIONALISME GURU DALAM MENINGKATKAN KUALITAS SUMBER DAYA MANUSIA," *Curricula: Journal of Teaching and Learning* 2, no. 1 (April 17, 2017): 40, https://doi.org/10.22216/jcc.2017.v2i1.1472.

facilities and infrastructure.[20] Thus the principal has the authority to determine the direction of education and encourage teachers to provide education that carries the mission of gender equality.

The principal's efforts can be carried out through human resource management (HR), which is part of management science that focuses on regulating the role of human resources in the activities of an organization.[21] One of the activities that can be done is holding various workshops and training for teachers to develop gender-responsive learning plans. In addition, in every meeting, the principal also needs to emphasize the importance of gender equality in schools. Effective management sees training or education as a long-term investment in human resources.[22] Thus, mentoring teachers so that teachers are truly able to carry out gender-free learning is important.

In addition to human resource management, student management is also one of the areas of management that need to be considered in the context of realizing gender-equal education. Student management is interpreted as an effort to regulate students starting from students entering school until they graduate.[23]Activities in student management start from the acceptance of new students to recording student achievements.

Among the specific objectives of student management are to improve students' knowledge, skills, and psychomotor skills; channel and develop general abilities (intelligence), talents, and interests of students; channel aspirations, hopes, meet the needs of students; students can achieve happiness and prosperity in their lives.[24] Through various activities at school, students are expected to become skilled and superior individuals.

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[20] E. Mulyasa, *Menjadi Kepala Sekolah Profesional Dalam Konteks Mensukseskan MBS Dan KBK* (Bandung: PT Remaja Rosdakarya, 2005), 24.

[21] Tjuju Yuniarsih and Suwatni, "Manajemen Sumber Daya Manusia (Teori, Aplikasi Dan Isu Penelitian" (Bandung: Alfabeta, 2013), 1.

[22] M. Nazar Almasri, "MANAJEMEN SUMBER DAYA MANUSIA: IMLEMENTASI DALAM PENDIDIKAN ISLAM," *Kutubkhanah* 19, no. 2 (January 23, 2017): 142.

[23] Kompri, *Manajemen Pendidikan 2* (Bandung: Alfabeta, n.d.), 195.

[24] Ibid., 196.

HR Management in Realizing Gender Equality in Educational Institutions

Human resources are the most important factor, among other factors that also determine organizational goals.[25] In Islamic educational institutions, the most important asset owned and considered in management is humans. Humans design and produce educational innovations, monitor quality, market products, allocate financial resources and formulate organizational strategies and goals. Human resources are what make other resources work.[26] Therefore, if you want an advanced institution as the vision of education has been set, all existing human resources must be superior people.

As previously explained, gender equality education in institutions is something that needs to be realized. Among several reasons why schools need to be involved in this effort is because schools are the second place for students to gain knowledge, skills and learn various values in society after the family. Therefore, education with a gender perspective exists to provide and ensure equal educational rights for men and women. It is a process of transforming knowledge and values.[27] The values instilled in children at home and at school on an ongoing basis will be easily accepted by them.

Human resource management in realizing gender equality in educational institutions is related to two things. First, HR management should arrange educators and education personnel in every school activity to achieve equality between men and women in quantity and quality. Second, HR management is related to the ability of teachers to carry out gender-responsive learning activities.

The first effort can be made by ensuring that gender equality indicators, namely access, participation, control, and benefits, can be received in a balanced way by all workers in schools. Both female and male workers have equal access to all facilities and promotion opportunities available at schools. So that men could no more dominate the promotion of positions as principals, vice-principals, heads of units in schools, and heads of department. The number of people who are top managers and middle managers is balanced between men and women.

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[25] Hidayatus Sholihah, "Implementasi Manajemen Sumber Daya Manusia Di MAN Yogyakarta III," *Al-Fikri: Jurnal Studi Dan Penelitian Pendidikan Islam* 1, no. 1 (2018): 59.

[26] Sadili Samsudin, *Manajemen Sumber Daya Manusia* (Bandung: Pustaka Setia, 2006), 21.

[27] Aris Try Andreas Putra, "Peran Gender Dalam Pendidikan Islam," *Jurnal Pendidikan Islam* 3, no. 2 (December 5, 2014): 334, https://doi.org/10.14421/jpi.2014.32.327-344.

After there is a balance in the number of male and female workers in the school and the balance is in the leadership position, all existing personnel is encouraged to actively participate in every program in the school according to their respective capacities. Proportionate involvement or representation of women and men in every program, activity, or decision making. So that no teachers or employees are participating in a quasi-participation, even in various school activity committees, the proportional aspect of male and female workers is sought to be balanced.

Furthermore, regarding control or authority in making decisions in the use of resources, it must be shifted to a culture that gives more opportunities to men or favors men than women. What needs to be emphasized is that both men and women are seen from the extent to which they can contribute to the institution, not their gender. So whether men or women, they must get the same opportunity in contributing to the institution.

As for benefits, all workers in schools can benefit from the access they are allowed to have. So this benefit is closely related to the access possessed by each educator and education staff. In addition, all policies are made taking into account that no particular gender is disadvantaged.

Furthermore, the second effort that schools can make is to carry out gender-responsive learning activities. To realize this effort, teachers must have the ability to carry out these gender-responsive learning activities. Therefore, mentoring activities such as workshops and training prepare a gender-responsive learning implementation plan (RPP).

Regarding gender-responsive learning, Dr. Iklilah Muzayyana Dini Fajriyah, M.Sc., describes several indicators for preparing gender-responsive learning planning. Among them are the determination of learning objectives, learning materials, teaching materials, learning strategies, and gender-responsive learning evaluations.[28] The steps to ensure that the RPP is gender-responsive are identifying gender issues in the RPP, strengthening the substance of the RPP, and strengthening the RPP strategy.

In the first step, teachers need to identify gender issues and analyze potential problems according to the material at each meeting. So that in every forum, in addition to the main material, the teacher must also convey gender issues related to the material at each meeting. The second step is

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[28] This material was presented by Dr. Iklilah Muzayyanah Dini Fajriyah, M.Si., in an event "Workshop Penyusunan RPS Responsif Gender" held by LPPM IAIN Ponorogo, November 15th, 2020.

strengthening the substance of the RPP by taking into account two indicators, namely indicators of gender construction and indicators of non-discrimination. As previously explained, in gender construction indicators, men are said to be masculine, occupying public spaces and in the realm of production.

Meanwhile, feminine women occupy domestic space and in the realm of reproduction. So it is important to make efforts to dismantle the standardization of gender roles. So that men and women together according to their individual choices and capacities can be feminine or masculine, take part in public and domestic roles, and choose to be in the realm of production and reproduction. In detail, the gender construction is described as follows:
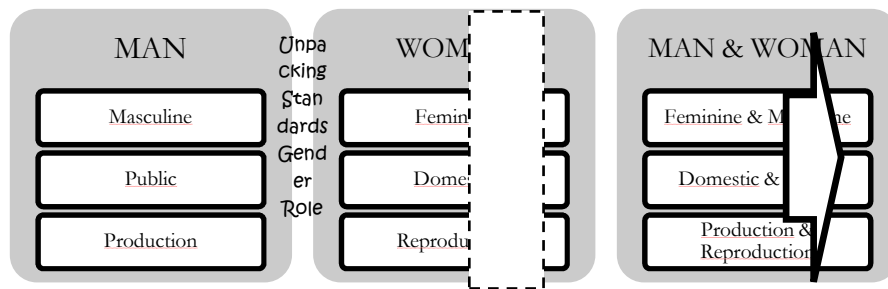

Figure 1. Gender Construction Indicators

Furthermore, the second indicator is a non-discrimination indicator. The term discrimination in article 1 of the CEDAW Convention is any distinction, exclusion, or restriction made based on sex, which has the effect or purpose of reducing or eliminating the recognition, enjoyment, or exercise of human rights and fundamental freedoms in the political, economic, social, cultural fields.

Women are civil or otherwise, irrespective of their marital status, based on equality between men and women. Among the forms of discrimination due to gender inequality are double burdens, marginalization, stereotypes, violence, and subordination. To strengthen the substance of the lesson plan, the teacher needs to link the material with two indicators,

The third step is strengthening the RPP strategy with the third indicator, namely the scope of gender analysis which includes access, participation, control, and benefits. These four scopes must color the learning strategy. Regarding access to learning, male and female students are

given equal resources, including teachers, learning resources, learning facilities, education staff, etc.

Furthermore, participation is the proportional involvement/ representation of male and female students in learning activities inside and outside the classroom. The teacher plays a role in encouraging the active participation of students, for example, by making policies in class related to the selection of class administrators, the distribution of discussion groups, and the activity of class discussions. In addition, it also encourages students to be equally active in various extracurricular activities at school.

The fourth step is controlling the power in deciding the use of resources. In this regard, teachers need to ensure equal control for male and female students in determining the learning process to be carried out. And lastly, related to benefits, teachers need to ensure that the benefits can be felt by male and female students proportionally.

According to Philip Robinson, inequality in education can be divided into inequality in access to education and inequality in educational outcomes.[29] Therefore, the efforts of teachers in implementing gender-responsive learning activities are expected to eliminate disparities in access to education, which will also affect academic results.

Student Management in Realizing Gender Equality in Educational Institutions

Every parent has certain considerations in choosing a school for their son and daughter. This matter is because parents desire their children to be smart, behave commendably and have a better future than their parents. Therefore, when parents have decided to choose a school, the school has a responsibility to maintain the trust given by parents by providing the best education for students. One of them is through student management.

Student management discusses student acceptance, student administration, counseling guidance, and recording student learning achievements.[30] Efforts to realize gender equality can be done through two activities, namely, student acceptance and counseling guidance. The first effort in realizing gender equality in educational institutions through student management is to establish regulations for the admission of new students,

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[29] Robinson Robinson, *Sosiologi Pendidikan* (Jakarta: Rajawali Pers, 1981), 277.

[30] Suharsimi Arikunto and Lia Yuliana, *Manajemen Pendidikan* (Yogyakarta: Graha Cendekia, 2015), 48.

namely by determining the number of male and female students who are accepted proportionally.

The balance of the number of students is the first step in realizing gender equality. Furthermore, the school divides students into several classes evenly. Wherein one class strives to balance the number of male and female students. It is hoped that teachers will find it easier to carry out gender-responsive learning activities.

Guidance/counseling is a special service provided so that students can participate in school activities properly. There is a difference in meaning between guidance and counseling/counseling. Guidance means special assistance or guidance given to students by paying attention to their potential to develop as much as possible. While counseling or counseling is a special interaction process to discuss problems or difficulties experienced by students to get a solution. Efforts that can be made by schools in realizing gender equality through counseling/counseling can be seen in the following table:

Table 1. Efforts to Achieve Gender Equality through BP/BK Activities

Gender Equality Indicator	Efforts to Realize Gender Equality
Access	The guidance and counseling unit has several services for students: orientation, information, placement/distribution, learning, individual counseling, group guidance, and group counseling services. This service is divided into two activities, namely in-class learning activities and out-of-class guidance activities. Regarding access, schools need to ensure that all services are accessible to both male and female students. What can be done to monitor students' access to services is to schedule services alternately and fairly. So that all class members, both male, and female, get a schedule to access BP/BK services.
Participation	In the guidance and counseling unit, learning activities in the classroom, the BP/BK teachers must prepare gender-responsive lesson plans. And in the implementation of learning in the classroom and outside the school, all students are encouraged to participate actively. And in activities that require committees from

	students, there must be a proportional representation of male and female students.
Control	Male and female students have the same authority to decide the use of existing resources. For example, relating to services, students have the power to determine the service mechanism.
Benefit	All of the available services can be enjoyed equally by all students in the school.

In addition to the four activities in student management, there are special services for students. Students' special services include library services, canteens, transportation, health services, extracurriculars, and dormitories. This special service is provided to make it easier for students to meet all their needs while at school and provide convenience for students to develop themselves. Each school has the right to determine what special services are provided according to the needs of students. Schools need to ensure gender equality is realized in all available special services by looking at gender equality indicators.

Various steps in realizing gender equality are important to do as an effort to break the chain of patriarchal culture and the dichotomy perspective, which states that men and women are different. Men are superior and in a higher position than women. Women are seen from the extent to which they provide benefits to men. Such views need to be changed. That men and women are equal, have a balanced relationship, and collectively have the right to take all the benefits of the resources available in society. Thus everyone can feel peace in life in the community.

Conclusion

Gender equality education is important to educate the nation's next-generation who has gender sensitivity/gender responsiveness. Implementing it to human resource management and student management in schools can achieve this goal. Human resource management in realizing gender equality in educational institutions is related to two things. First, HR management should arrange educators and education personnel in every school activity to achieve equality between men and women in quantity and quality. Second, HR management is related to the ability of teachers to carry out gender-responsive learning activities. At the same time, implementing student management in realizing gender equality can be done by seeing the achievement of gender equality indicators in student admissions activities, student administration, counseling guidance, and recording student learning achievements.

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