

## **FEMINIST PEDAGOGY: CLAIMING THE HISTORY OF ANDROCENTRIS IN HISTORY LEARNING(CASE STUDY OF LEARNING HISTORY IN MADRASAH ALIYAH NEGERI (MAN) 5 CIREBON, WEST JAVA)**

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### **ABSTRACT**

Learning history should teach the example of the current generation, especially about the history of Indonesian women leaders and organizations during the National Movement, such as Aisyiyah. If the past is explained unbalanced and androcentric it will reproduce further inequalities. The objectives of this study are: (1) to find out the history of women leaders and organizations during the national movement, especially Aisyiyah and its implications for history learning; (2) to find out the understanding of teachers and students about the history of women leaders and organizations during the National Movement; and (3) the implementation of a history learning model with a feminist pedagogical approach at MAN 5 Cirebon. the results of this study indicate that this learning model can provide historical awareness and improve gender equity.

**KEYWORDS:** Aisyiyah, During the National Movement, Learning of Androcentric History and Feminist Pedagogy

### **I. INTRODUCTION**

The implementation of Sustainable Development Goals (SDGs) in Indonesia is regulated in Presidential Regulation Number 59 of 2017. The regulation explains that the objectives of implementing SDGs are included in the 2015-2019 National Medium-Term Development Plan (RPJMN) in Indonesia, including guaranteeing quality inclusive and equitable education and increasing lifelong learning opportunities for all and achieving gender equality and empowering women (Hardiana, 2018). Based on these explanations, it can be understood that improving the quality of education and achieving gender equality is a central task of all world communities, including Indonesia.

As a global citizen, especially Indonesia, certainly do not want the formulation of these objectives will only be written in the rules of the world and state, but also real efforts are needed to make it happen. Through education and learning, it is expected to improve the mindset of humans to become more gender sensitive individuals. Awareness efforts are also needed for each individual or group about the basic concept of gender by liberating educational elements from gender injustice, because if education and learning do not have a orientation free from gender injustice, then the practice of violence and other forms of gender injustice will still occur in the school environment and in the community. Specifically in learning history.

According to Susanto (2014) history learning should be a learning process that is not only a process of transferring ideas, but a process of maturing students to understand the identity, identity and national personality through understanding historical events. This means that learning history should provide an explanation that not only discusses the past but can also create new thinking in the process of building national identity and can make students responsive in seeing problems in society today, in accordance with the mandate of the SDGs.

Factson the field show a different phenomenon. After the author made observations and interviews about learning history in Madrasah Aliyah Negeri (MAN) 5 Cirebon. The results show that (1) there is still a gender injustice understanding of teachers and students, the historical explanation in the history books used is still androcentric; (2) teachers and students have not explored the role of female figures and organizations in Indonesian history; and (3) the teacher has not applied a gender fair perspective when understanding Indonesian history.

This research contributes to the learning of history, especially about figures and organizations of Indonesian women during the national movement with a feminist pedagogical approach. Through these efforts, it is expected to be able to reconstruct androcentric Indonesian historical narratives and make students' characters more critical, able to respond to current social problems. Based on the background above, this research is focused on three problem formulations, namely; 1) What is the history of women leaders and organizations during the national movement and their implications for history learning? 2) What is the understanding of teachers and students about the history of women leaders and national movement organizations? 3) How is the implementation of the history learning model with feminist pedagogical approaches in MAN 5 Cirebon?

## II. METHOD

In this study the authors used a type of qualitative research, especially critical ethnography, researchers sought to carry out an advocacy role about what the researcher had researched before. Creswell (2012) explains that critical ethnographic research is a research approach used to help, enlighten, and empower communities or individuals within it who are marginalized through an advocacy role. Data collection techniques used by researchers are through observation, interviews and analysis of historical learning tools in MAN 5 Cirebon. Respondents in this study were students of class XI IIS, Indonesian history subject teachers and vice-principals in curriculum. Documents used are curriculum structure used in schools, Indonesian history learning tools made by teachers, teacher's agenda books, Indonesian history textbooks for teachers, Indonesian history textbooks for students, class agenda books, student's notebooks and work assignments history subjects.

In this study the authors conducted two types of triangulation, namely data triangulation / source triangulation and methodological triangulation / triangulation techniques. According to Sugiono (2017) technical triangulation means that researchers use different data collection techniques to get

data from the same source. While triangulation of sources means, to get data from different sources with the same technique.

### III. RESULT AND DISCUSSION

#### A. Aisyiyah: 'Ibu Bangsa' Indonesia

The term 'First Lady' is often associated with the practice of capitalism during the New Order regime. When the regime came to power, the term was used to control and domesticate women in Indonesia. However, if explored further, around 1920, the spirit of Indonesian women was very good, including Islamic women in Indonesia who are members of the SopoTresno association, now called Aisyiyah. This terminology is taken from Nyi Sri Mangunsarkoro's speech at the Second Women's Congress in Jakarta in 1935. Nyi Sri M explained the importance of women's involvement in addition to being a mother in the family, but also in the community (Taman Siswa, 1996).

SartonoKartodirdjo (2014) explained that 1920 was known as a period of national revival, awareness grew and animated every effort towards independence from backwardness due to tradition or which was formed by the colonialization of foreign nations. At this time all groups began to improve themselves. Some groups form certain organizations to achieve their respective organizational goals and national independence. Taufik Abdullah (2009) explained that at this time women's organizations also emerged. Initially the Women's movement focused on the struggle for social status, such as Putri Mardika (1912), KautamaanIstri (1913), Wanita Utomo, Wanita Taman Siswa and Aisyiyah.

In 1914, Ahmad Dahlan created a women's association called Sapa Tresna. This association became the beginning of the birth of Aisyiyah and was inaugurated on May 19, 1917 M. Ahmad Dahlan stated that women are very necessary role in preaching. Suara Muhammadiyah (2010) explained that in 1913, three Kauman women studied at the NeutraalMeisjes School in Ngupasan, they were Siti Bariyah, Siti Wadingah, and Siti Dawimah. Besides them, there were two other women, namely Siti Umniyah and Siti Munjiyah who were schooled in a religious school (Madrasah DiniyahIbtidaiyah). Suara Muhammadiyah (2010) explained that the first time 'Aisyiyah was led by Siti Bariyah who was chosen by Ahmad Dahlan's wife, NyaiWalidah. While NyaiWalidah Ahmad Dahlan as Aisyiyah preacher. In 1923, Aisyiyah was part of Muhammadiyah. Four years later, Aisyiyah became the Assembly in Muhammadiyah. The change occurred because the number of Aisyiyah branches was expanding. The key to the success of Aisyiyah is the role of her characters, intelligence, extensive knowledge, commitment to struggle, courage, and her example are the main factors of her existence to bring benefits to the life and progress of the nation. The early figures who were the pioneers of the Aisyiyah organization included Siti Bariyah, Siti AisyahHilal, Siti Munjiah and Siti Badilah.

Nura'ini (2013) explained that Siti Bariyahbint Hasyim Ismail was born in Kauman, Yogyakarta in 1325 H. She graduated from the NeutraalMeisjes School who was later believed to be the first chairman of Aisyiyah. Siti Bariyah took the first position of Aisyiyah in 1917 to 1920. Then she was

re-elected in 1927 to 1929. Siti Bariyah recorded an important achievement. Among others: (1) the 'Aisyiyah organization was officially established (2) the Female Praja Student stood, which was the beginning of Nasyyatul 'Aisyiyah; (3) 'Aisyiyah, a pioneer of kindergarten in Indonesia, (4) wrote an article in SoearaMoehammadiyah number 9 in 4 September 1923 about "Tafsir MaksoedMoehammadiyah", (5) became one of the four editors of SoearaAisyiyah, and (6) Aisyiyah also initiated the Indonesian Women's Congress and the founding of the Federation of Women's Organizations.

Ayu Ina (2018) explained that the first Indonesian Women's Congress was held on December 22, 1928 in Yogyakarta. The congress was attended by various women's organizations with different backgrounds. The existence of this congress shows that the women's movement at that time had made decisions concerning the lives of women at large for the position of women in Indonesia. The awareness of unity and nationalism made the spirit of independence and was generally dominated by men, then women's organizations emerged to work together to fight for freedom and freedom from foreign occupation.

The next figure is Siti AisyahHilal. She was the fourth daughter Ahmad Dahlan was born in Yogyakarta in 1905. Siti Aisyah studied at the Neutral Meisjes School and was then elected to lead 'Aisyiyah for 7 periods (1931, 1937, 1939, 1940, 1940, 1941, 1944 and 1950). He led Aisyiah for 10 years. Siti AisyahHilal's leadership achievements are female Praja students, namely Nasyyatul 'Aisyiah. Another achievement was carrying out the Healthy Baby competition at the 26th Muhammadiyah Congress in Yogyakarta, Aisyiyah had spread throughout Indonesia, after independence 'Aisyiyah established the BKIA, the Maternity Home, Women's Dormitory, Orphanage, Babysitting and childcare, caring for natural disasters, opened the University of Literature Arabic Umm al-mu'minin.

Siti Munjiah was born in Kauman Yogyakarta in 1896. Her family is known as a pioneer of Muhammadiyah. She is known as an orator and is often trusted by A. Dahlan to be present at the missionary invitation. Munjiah has a strong character, firm and not timid. Siti Munjiah recommends dressing covered the genitals with a veil, because religion ordered it. Siti Munjiah can also explain the position of women in Islam. According to her, Islam requires not only men but women to advance Islam. Siti Munjiah presided over 5 periods (1932, 1934, 1935 and 1936). She was a figure of the 1st Indonesian Women's Congress in 1928. At that time she delivered the idea of "Degrees of Women". She stated that Muslim women and men each have the right to progress and perfection, and that said progress and perfection is according to the rights of their own boundaries.

Siti Badilah was born in Yogyakarta in 1904, she is a female student of Ahmad Dahlan. Siti Badilah attended the NeutraalMeisjes School, and was taught religious lessons by Ahmad Dahlan. She is intelligent, brave, likes to read and is fluent in Dutch and English. Siti Badilah was assigned by Ahmad Dahlan to preach at Kweekschool, in Yogyakarta and outside the city. Siti Badilah led 'Aisyiyah in 1938. She led only one year. At that time she used to raise Aisyiyah in the arena of the

Indonesian Women's Congress in 1938. The main theme of the Congress was to unite and have succeeded in forming a federation of independent women's organizations under the name "PerikatanPerkoempoelanPerempoean Indonesia" abbreviated PPPI.

The name of PPPI was changed several times. In 1929 became PerikatanPerkoempoelanIsteri Indonesia (PPII), in 1935 became the KongresPerempoean Indonesia and in 1946 became the Kongres Wanita Indonesia abbreviated as KOWANI until now. Important events that occurred on December 22 were then made history for the unity of the Indonesian women's movement and upon the decision of the Indonesian Women's Congress in 1938 in Bandung, on December 22 was appointed "Mother's Day". This decision was confirmed by the Presidential Regulation Number 316 dated 16 December 1959 became National Day which was not closed off.

## **B. The Implications of Struggle Value 'Aisyiyah in Historical Learning**

Based on the results of literature studies on female leaders and organizations, specifically Aisyiyah. It can be seen that Indonesian women have taken a role in fighting for their people and the independence of the Indonesian people. Indonesian women, especially those who are members of the Aisyiyah organization, prove that women in the past can be set as role models. Islamic teachings that liberate from all forms of slavery and optimize the potential to become a human being that is beneficial to the environment, organization and nation. All this must be known and understood in the study of history.

## **C. Implementation of Historical Learning Models with Feminist Pedagogical Approaches in Madrasah Aliyah Negeri 5 Cirebon**

Madrasah Aliyah Negeri (MAN) 5 Cirebon is a school located in AnNashuha Islamic Boarding School Foundation, Kalimukti village, Pabedilan District, Cirebon Regency. MAN 5 Cirebon is a Madrasah located in the area of Cirebon Regency which is bordered by the territory of Central Java Province, so that this Madrasah is located in a sub-urban area where the community has its own character. Therefore, to develop this Madrasah, more specific and comprehensive planning is needed, because this Madrasa has specific challenges, one of which is with a typical pesantren culture and inadequate access to facilities and infrastructure.

Madrasah Aliyah Negeri (MAN) 5 Cirebon has 42 teachers, consisting of male and female teachers. The number of male and female teachers is quite balanced in comparison between male and female teachers. The limitations of the learning space finally had an impact on the acceptance of the quota of students, currently MAN 5 only has 584 students, fewer than other Madrasah Aliyah Negeri. Madrasah Aliyah Negeri 5 Cirebon has a vision and mission of the school that "Realization of Quality and Useful Human Resources for Communities Based on Pesantren Based Education" with Madrasah Missions: (1) Students are able to get achievement and compete; (2) Students have high creativity; (3) Students have independent personalities; (4) Students are able to carry out worship properly and correctly; (5) Students are able to be polite in getting along.

In the second research formulation one of them is an understanding of the history of women leaders and organizations during the national movement. Researchers found that MAN 5 Cirebon teachers did not fully understand the history of women leaders and organizations during the national movement. This is evident from the results of the interview took place and when researchers made observations during the history learning process before. Some teachers cannot mention the figures and organizations that fought during the national movement. In addition, researchers also asked about the concept of gender that is understood and proven by some teachers who still have a gender injustice understanding. For example when learning history teachers do not explain in detail about the narratives of the struggles of women leaders and organizations during the National Movement. Even the explanations seem lame because they only describe a number of national movement organizations in general.

If the knowledge and understanding of historical narratives tend to be androcentric as well as the concept of gender and gender equality education concepts are not fully understood by the teacher, the implementation of understanding of historical narratives will continue to do so and continue the patriarchal tradition that has taken root, as well as gender equity education in MAN 5 Cirebon. maximum applied. As explained by Kuntowijoyo (1994) Indonesia's historical narrative needs to be reconstructed, not for the gynocentric history in which women are the center, but a fair history. Therefore history must narrate men and women who together take part in it, namely androgynous history. Based on these results the researcher tries to provide reinforcement of different material, methods and perspectives as a form of advocacy.

When discussing the history of Indonesia certainly cannot be separated from the words of the hero, the motherland, and the identity of the Indonesian people. Therefore, in the third meeting, the author explains how the implementation of the concept of historical learning models with feminist pedagogical approaches. Challenge today in the millennial era, historical narratives must appear attractive in order to be in demand. One recommended method is by visiting relevant historical objects directly. According to Hamid (2014) the current generation must know the identity of the nation and country. Historical objects such as monuments can be used as learning media. Visiting these objects is expected to grow historical awareness among the younger generation. Even by knowing the historical flow of each object, they can absorb the values of the struggle and humanity that had been inscribed by previous generations.

In addition to the above methods, achieving these goals certainly requires a relevant historical learning approach. According to Sartono (2014) in understanding historical events it is not enough to use descriptive methods alone, but instead use a multidimensional approach. This is needed to analyze complex historical life. The complexity of historical life can be described not only as a unit consisting of one but also how the interwoven factors are in their interactions and which of them are dominant. Conventional history places too much emphasis on power struggles and political elites,

landowners and local governments. In line with what was revealed by Purwanto (2013) history is not only the history of the elite, the peasants who rebelled, but the history of the small people and the history of their society.

In addition to the multidimensional approach, the writer also uses a feminist pedagogical approach that refers to the philosophy and theory of feminism that is practiced in classroom teaching. According to Freire, feminist pedagogy focuses on a gender lens to examine the assumptions of power, change consciousness, see oppression and act to end it. Feminist pedagogy concerns social constructs based on masculinity and femininity. Basically, feminist pedagogy wants to answer the basic questions using the gender lens as follows: What do we teach and why? How do we teach and why? What do we have and why do we teach those things that affect our students and our community?

Theoretically, Peter Bukre (2015) specifically explained Feminist Theory has played a role in contributing indirectly the morning of writing past history, just like the history of the lower classes. Women are almost invisible to historians, in the sense that the importance of their daily work, their political influence (at all political levels) is generally ignored, while social mobility is generally discussed from the point of view of men alone. The entry of feminist theory encourages both women and men historians to ask new questions why the past is dominated by men.

In practice, First, researchers have conducted a literature study on the role of women leaders and organizations during the national awakening through books, articles, and research results, as explained earlier. Second, the advocacy brought about is changing students' mindset about the meaning of heroes. Heroes are elitist and politically transformed into a more just understanding with the principles of egalitarianism, multiculturalism and gender equity. So that the hero is not only male but also female. Also acting not only in the political field, but those who take part in other fields such as economic, social, religious and have a great influence on the community also deserve to be called a hero.

Third, in the classroom, the researcher becomes the facilitator of the students who presents the results of the group discussion by displaying several pictures, photos and videos that are relevant about the heroes of women figures and organizations of organizations at the time of the national movement. At this stage if teachers and students find textbooks that are gender injustice, we study them intensively, activities and exercises in the class must not be gender injustice, such as group divisions must be diverse, teachers and students look for examples of non-sexist roles, students' seating positions gender segregation occurs or not, uses non-gender injustice language, learns about gender equality and all of them both teachers and students alike monitor whether there are forms of gender injustice in the classroom.

Fourth, questions given by students are then answered using gender and feminist analysis. One of the issues that became the subject of discussion after the material was finished including the current phenomenon of the younger generation who are reluctant to study history, especially the history of female figures and organizations and tend to exhibit transnational behaviors even without them realizing that these are forms of gender injustice, even though the figures and women's organizations during the national movement taught us much to love the motherland, national pride and uphold a sense of equality and brotherhood.

The author interviewed several students, one of them, Anis. According to Anis, a class XI student at IIS 1, who stated that:

"Historical subjects are rarely sought after by friends, because they are judged not unattractive and sleepy. Moreover, the material taught is just that there are no additional new characters or new events. But after this lesson we understand that women leaders have an important role especially during the national movement."(interview on 28 July 2018 at 12.00 WIB).

Opinions from these students, researchers consider to be a critical response about learning history. Therefore, researchers try to apply feminist pedagogy as an approach, bearing in mind one of the goals in learning history, according to Kocchar (2008:39) namely: "growing critical understanding of the past so that students can be free from irrational and fanatical prejudice, narrow minds and communalism, and enlighten it with scientific thinking and oriented towards the future". According to Dale H. Schunk in Hamid (2014), there are a number of things done so that students remain motivated in learning, including: using original references, exemplifying an enthusiastic attitude, creating surprise, using novelty and variety, interesting topics, integrating students' interests.

Why the author uses a feminist pedagogical approach. Through this approach students can understand the history of androcentric Indonesia more critically and understand the concept of gender justice. According to Ismi&Rutiana(2007) explained gender fair learning is the process of transformation of science in schools carried out by all components in the school through the process of teaching and learning activities process, which provides equality between men and women in access, participation, decision-making opportunities and benefits. The inclusion of female figures in the history class is unique. The characters that have always been shown so far are only male and if there are only one or two, that too is not detailed. Researchers assess it is appropriate by teaching them material with different perspectives and approaches. Their curiosity was seen with enthusiasm, they asked and refuted every statement because in MAN 5 there were also taught some basic material such as interpretation, hadith, ushulfiqh. Besides MAN 5 Cirebon is based on pesantren, almost 90 percent of them are students from Islamic boarding schools around schools.

## IV. CONCLUSION



Based on the results of the study it can be concluded that, firstly Indonesian women, especially those who are members of the 'Aisyiyah organization, have proven that they in the past should be set as role models. Fighting for the progress of themselves and their people and their people. Islamic teachings that liberate from all forms of slavery and optimize the potential to become a human being that is beneficial to the environment, organization and nation. All this must be known and understood in the study of history

Second, the transformation of knowledge and understanding of women's organizations and the concept of gender justice is still not maximal. Some teachers still have a gender injustice understanding. When learning history teachers have not explained in detail about the narratives of the struggles of women leaders and organizations during the national Movement. Even the explanations seem to be lame because they only describe a number of national movement organizations which are generally male.

Third, the author provides material reinforcement on Organizational Struggle 'Aisyiyah and its figures integrated with feminist pedagogical approaches. The learning process undertaken is as follows (1) teachers and students study books intensively, (2) activities and exercises in the classroom must not be gender biased, (3) look for examples of non-sexist roles, (4) the sitting position of students does not occur segregation gender (5) using non-biased language, (7) learning about gender equality, (8) all reflecting whether there are forms of gender injustice.

Through this learning model students and teachers can understand the history of gender equity. Finally, we can fight against the practices of hegemonic education that accept or participate in reproducing social order that is unjustly gender-able, racial, and oppressive. It can broadly realize the quality of inclusive and equitable education and increase lifelong learning opportunities for all and achieve gender equality and empower women.

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