

Contribution Of Ambassador As A Manifestation Gender Education In PTKIN (Case Study In Da'wah Management Departement UIN Satu Tulungagung)

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Abstrak

Dunia perguruan tinggi dihebohkan dengan pemberitaan yang dilansir oleh Duta.co pada hari Kamis, 26 Maret 2020 bahwa ternyata 42 persen mahasiswa LDK setuju Khilafah. Sedangkan sebelumnya Tirto. id pada tanggal 12 Oktober 2019 memberitakan bahwa Hasil penelitian terbaru dari Pusat Studi Kependudukan dan Kebijakan Universitas Gadjah Mada dengan Badan Kependudukan dan Keluarga Berencana Nasional (BKKBN) menunjukkan sebanyak 58 persen remaja putri yang hamil di luar nikah berupaya menggugurkan kandungannya alias memilih melakukan aborsi. Tugas utama PTKIN sebagaimana dimanatkan oleh Menteri Agama RI adalah integrasi keilmuan, membentuk karakter generasi bangsa dan SDM yang luhur dan unggul dalam prestasi. Artikel ini bertujuan untuk menjelaskan, menganalisis dan mengkaji secara spesifik terhadap konsep dan aktualisasi duta Dakwah sebagai manifestasi pendidikan gender di PTKIN dengan asumsi bahwa UIN SATU Tulungagung sebagai kampus Dakwah dan Peradaban telah mampu mencetak Duta Dakwah yang mampu memperjuangkan kesetaraan dan kebebasan perempuan untuk menjadi patner laki-laki dalam berpacu meraih prestasi dalam bidang akademik, maupun non akademik dengan tiga prinsip perjuangan dakwah optimis, ikhlas dan solidaritas. Penelitian dilakukan dengan pendekatan kualitatif dengan metode analisis fenomenologis, dengan berprinsip pada grand theory "strategi organisasi" yang digagas Alfred pada tahun 1962 bahwa perubahan dalam organisasi telah mendahului dan mengarahkan perubahan masyarakat dengan struktur yang tersentralisir dan karakter yang dekat. Hasil penelitian ini menunjukkan bahwa kontribusi duta dakwah sangat nyata dalam mewujudkan manifestasi pendidikan gender di UIN SATU Tulungagung secara khusus dan PTKIN secara umum.

Kata kunci: Duta Dakwah, Manifestasi, Pendidikan, Gender, Kesetaraan, Pembebasan.

Abstract

Higher education world is shocked by the news reported Duta.co on Thursday, March 26, 2020, it turned out that 42 percent were students LDK agrees with the Khilafah. Whereas before Tirto. id on the 12th October 2019 reported that the results of the latest research from the Study Center Gadjah Mada University Population and Policy with the Agency The National Population and Family Planning (BKKBN) shows that as many as 58 percent of teenage girls who are pregnant out of wedlock attempt to abort their wombs or choose to have an abortion. Main task PTKIN as mandated by the Minister of Religion R is integrated knowledge forms the character of the nation's generation and human resources which is overflowing, excel in achievement. This article aims to explain, analyze and examine specifically the concept and actualization of the Da'wah ambassadors as a manifestation of gender education at PTKIN with the assumption that UIN SATU Tulungagung as a campus of Da'wah and Civilization has been able to print Da'wah ambassadors who are able to fight for equality and freedom women to become partners in the race for achievement in the academic, and non-academic fields with three principles optimistic, sincere and solidarity struggle. Research carried out with a qualitative approach to the phenomenological analysis

method, with principled on the grand theory of “organizational strategy” that was initiated by Alfred on in 1962 that changes in organization had preceded and directing changes in society with a centralized structure and close character. The results of this study indicate that the ambassador's contribution Da'wah is very real in realizing manifestations of gender education in UIN SATU Tulungagung in particular and PTKIN in general.

Keywords : Dawah Missionaries, Manifestast, Education, Gender, Equality, Liberation '

1. PENDAHULUAN

UIN SATU Tulungagung now and in the future, is committed to being a missionary and civilization campus. Until now, the campus, which was directed by Dr. H Maftukhin, MAg has grown rapidly, becoming PTKIN in Indonesia with many achievements, UIN SATU. Tulunagung was born from status metamorphosis institutions of the State Islamic High School (STAIN) Tulungagung. changed to Tulungagung State Islamic Institute (IAIN). It's based on the Republic of Indonesia's Presidential Regulation Number 50 of 2013 which was inaugurated in December 28, 2013 by the Minister of Religion of the Republic of Indonesia, Dr. H. Suryadharma Ali, MSi. It was from 2014 to 2020, UIN SATU Tulungagung was flooded with applicants for prospective students. For about 6000 more prospective students register themselves as students of UIN Satu Tulungagung. That amount is accumulation of all selection lines including UIN SATU Tulungagung, either SPAN, PTAIN, UM PTAIN, and SPMB Mandiri. Growing number of applicants as prospective students UIN SATU Tulungagung is a pretty encouraging fact how the existence of Tulungagung UIN SATU is increasingly recognized by the community.

Tulungagung UIN SATU's attention to gender issues is accommodated by a unit called the Center for Gender and Child Studies (PSGA), formerly the Study Center PSW woman). The PSGA was founded on the consideration that the community, specifically at Tulungagung Regency and its surroundings are still many who experienced discrimination gender, namely the differentiation of rights, obligations, roles, human values based on type sex that has an impact on injustice.¹ Being a Da'wah and civilization campus is not as easy as turning the palm of your hand. It takes an effort to build a vision, mission and set clear goals in the future. The author assumes that the campus propaganda and civilization must make gender and character education as the basis and direction of their educational philosophy.

Because at present, gender is trying to break the gap in education at the PTKIN level where at now the percentage of women who received high education very low, which is 3.02%. 2009 BPS data shows that as much as 75.69 percent of women aged 15 years and over only graduated from junior high school and below, where the majority of women only have education up to elementary level which is 30, 70 percent. The higher level of education, women's education participation is getting lower, i.e. Diploma (2.74 percent), and University (3.02 percent).² Based on the data above, the enrollment rate of girls is indeed It has increased compared to the percentage of male school participation rates but that only at low levels of

1 PSG (Pusat Studi Gender). *Situs Resmi UIN SATU Tulungagung*. www.UIN-satu-tulungagung.ac.id. Diakses tgl 18 Pebruari 2022. Pukul 13.00 WIB.

2 Sri Nurhidayah. Jawa Pos. Opini. *Ngeri, data pendidikan perempuan di Indonesia*. Diterbitkan pada [09 Mei 2022](#). Hlm 1.

education. With this condition, it is not surprising if Around 4.2 million Indonesian women, or about 70 percent of the total 6 million workers Indonesian workers (TKI) work as TKW (Female Workers). And they Most work in the informal sector as domestic servants.

Same with the above data, the most victims are also experienced by women and children in the case of social inequality that occurs in Indonesia. World Bank data 2019 that inequality increasingly leaves around 205,000,000 soul and only benefit the richest people in Indonesia the percentage is no more than 10% of Indonesia's population. Failures development is still lingering in our memories especially the vulnerabilities they experience By poor people, especially women and children.³ The number of maternal mortality rates (MMR) is still high (at the end of the MDGs still 359/100,000), women's political participation has never reached the quota of 30%, educational inequality, violations of domestic workers' rights) inside and outside the country¹, trafficking in women and sexual crimes against women and children continue to occur. Besides that, increasingly cultures confining women continues to occur, for example almost 50% of marriages in Indonesia¹ are child marriages, the practice of female circumcision is greatest in number outside the African countries.⁴ Gender warriors set foot on their struggle through education. Gender fighters set foot in their struggle through the world. Education especially in the world of challenge. (Higher Education), because challenge is one of tool to achieve development will as education can produce resources, quality people. Various regulations are established by the government so that all Indonesian people can go to school. Government Already providing School Operational Assistance (BOS), which is free schooling. However in fact there are still many people who do not go to school. And in the education is also a problem of gender disparity.⁵

Women have a lower participation in education than men. Gender disparities can occur due to various factors such as aspects policy, social economy, and culture. In addition, gender inequalities have an impact on meeting the needs Therefore, this paper will analyze gender disparities that occur in the field of education. Da'wah Management Departement of UIN SATU Tulungagung since led by Dr. Ahmad Nurcholis MPd as Chair of the Department has held the Ambassador program Preach propaganda in 2018 until 2020.⁶ Da'wah ambassador is a student or lecture that chosen directly or assigned by Dean for carrying out the da'wah function as a representative of the ambassador) of UIN SATU Tulungagung campus, both internal and external staff.

The ambassador is provided with formal and non-formal education in campus. They are also educated with gender education by gender experts in including Zulva Ismawati, M.Pd, Bobby Rachman Santoso, MSI, and Khadziqu Nuha M Pd. Although sometimes the lecturers and students face obstacles that what is taught on campus about Gender is very different from reality seen in people's lives. Like the teachings of honesty and justice.⁷ It's so far between theory and practice happening

3 Devi Prameswari. Jawa Pos. Opini. *Catatan Ketimpangan Sosial yang Dialami Perempuan di Indonesia pada Peringatan Hari Perempuan Internasional 2016*. Diterbitkan pada [09 Februari 2017](#). Hlm 3.

4 *Ibid.*, Hlm 5.

5 Putra, Hedy Shri Ahimsa. 2020. *"Gender dan Pemaknaannya: Sebuah Ulasan Singkat"*. Makalah Workshop Sosialisasi Gender di IAIN Surakarta. Hal. 98

6 Ahmad Nurcholis, *Buku Pedoman Jurusan Manajemen Dakwah (Tulungagung: UIN SATU Tulungagung Press, 20180)* Hlm 2

7 Sujiwo. Kompas. Opini. *Polemik pendidikan di Indonesia*. Diterbitkan pada [12 Nopember 2015](#). Hlm 3.

in today's society picture of the social educational gap above. Then we need a tutorial PTKIN makes Duta Da'wah and Gender as pillars of development Integrative science in the future.

2. METODE PENELITIAN

This research uses a qualitative approach in which findings are obtained based on paradigms, strategies, and implementation of qualitative models that are trying to interpret the phenomena and the reality of da'wah contributions by da'wah ambassadors as a manifestation of gender education at PTKIN (case study in Da'wah Manajemen Departement of UIN SATU Tulungagung). The method of Research using the theoretical orientation analysis method or perspective analysis methods with a phenomenological approach, is researchers are trying to demand the meaning behind reality, so it is necessary the subject's involvement with the object, and the subject acts as an instrument for reveal the meaning behind a reality according to confessions, opinions, feelings and the will of the object. The phenomenon in this research is the reality of da'wah contributions by da'wah ambassadors as a manifestation of gender education in UIN SATU Tulungagung.

This research site is UIN SATU Tulungagung challenge, located on Jl. Mayor Sujadi Timur No. 46 phone: 0355-321513 Fax: 0355-321656 Tulungagung 66221. The research subjects were lecturers and students of UIN SATU Tulungagung. Instrument the research is the researcher himself. Because researchers are planners, implementers data collectors, analysis, interpreters of data, and ultimately become a reporter of the results of his research. Data Sources are sources/interviewees/informants, events or activities, places or the location, documents or archives that relate to phenomena and reality Inspiraing propaganda for students of UIN SATU Tulungagung. Collection techniques data is dept interview (in-depth interview), participant observer (participant observation), and documentation.

Researchers used Miles and Huberman data analysis, namely that the activities in qualitative data analysis were carried out interactively and took place continuously until completely, so that the data is saturated. Activity in analisis include data reduction, data display, and withdrawal conclusion and verification (conclusion drawing / verification). Whereas in analysis of this data, the researcher uses the inductive, deductive, and comparative methods. After the data is collected and before the researcher writes a report on the results of the research, the researcher checks the data obtained by checking data that has been obtained from interviews and observing and viewing documents existing, with this data obtained from researchers can be tested for its validity and can be justified. Besides that researchers also use observation techniques depth and triangulation of data sources. And also with the preer deriefing method, namely by discussing data that has been collected with those who have relevant knowledge and expertise, both colleagues and more research partners.

3. RESULTS AND DISCUSSION

The task of the Gender Deed Ambassador is to Realize the Freedom

Early The establishment of the Da'wah Ambassador in February 2011 has been elected Two. Students. Namely uhamad Adi Firmansyah and Siti Munthovibah. Next to In 2019, Rahman and Neneng were elected. While in 2020 they were chosen The new Da'wah ambassadors, Hasan Basi and IisNur Laela, were formed. The aim of Da'wah Ambassador according to Dr. H A Rizqon Khamami MA is looking for student achievement, To be an ambassador if there is a national or international activity in order to promote UIN SATU Tulungagung to public. The chosen Da'wah ambassador has ability of public speaking and will be a companion if guests are from outside of UIN SATU Tulungagung. Da'wah Management Department students who were selected as Da'wah ambassadors through the Initial Selection at Class level and Department level. A number of assessment criteria include, academic ability, mastery of public speaking, insight into Aswaja and Islamic Moderation, Indonesian insight and general knowledge. In addition, participants were also tested foreign language competency (in English and Arabic) and mastery of maternal illumination and tested about Gender education.

Main task of the ambassador of Da'wah: *First*, welcoming and accompanying guests came to UIN SATU Tulungagung. *Second*, promoting the Department of Da'wah Management to prospective students through the Edu Fair event which is held annually various cities and districts in Indonesia. *Third* socialize education. *The Fourth* Moderation of Islam socializes Gender education to students and the community. *Fifth*, being example in realizing students who excel in virtuous achievements in the character. Da'wah Ambassador task in harmony with Gender, namely rejecting the steps Marginalization of women in the world of education often occurs in the social education and socioeconomic fields. For example many women not received yet a high education and only got a job which is not good, both in terms of job security salary, or the position and status of the job she got, this happened because very few women were get money for Education. Marginalization can occur in the workplace home society even by the State that comes from traditional beliefs / customs as well as unfair assumptions about the roles of men and women.⁸

Gender-based education is based on philosophical ideas about freedom, justice, equality and protection of human rights. The nature of multicultural education prepares all students to work Actively leading to the similarity of structures in school organizations and institutions. Gender-based education is not a policy that leads to institutionalization inclusive education and teaching and teaching by gender propaganda through curriculum that plays a role for individual cultural competition. But be a mission to achieve equality between men

⁸ Zakiyah, Nurul. 2020. "Keterkaitan Pendidikan Formal Perempuan dan Dunia Pembangunan". Dalam Jurnal Perempuan. No. 23. Mei. Hal. 7-17

and women. Through gender-based education, learning subjects can achieve success in reducing prejudice and discrimination. In other words, variable equitable education will be formed where large racial and ethnic groups have the same experience and rights in the process of education. Students are able to develop their skills in deciding things wisely he is more a subject than a subject in a curriculum.

Students become individuals who are able to organize themselves and reflecting on life to act actively. They make it difficult and do something related to the concept of the main problems learning methods. They develop better and obtain social visions science. knowledge and skills and construct them systematically and empathic. Teachers should know how to behave towards, the dignity The various kinds of culture in the class. They know the differences differences in values and culture and forms of behavior that is diverse. As for the transformative propaganda at first initiated by Paulo Freire will be able to replace the place of character education in Indonesia. The opinion of the writer in line with the Strategic Plan for the 2004 Department of National Education of the goals of transformative education is to raise intelligent, comprehensive and competitive intelligent people. Intelligent comprehensive is:⁹

- a. *Spiritually Intelligent*: Self-actualization through heart training heart to foster and strengthen faith, piety and morals including noble character and superior personality.
- b. *Emotionally Intelligent*: Self-actualization through a sense of feeling for increase sensitivity and appreciation for the subtlety and beauty of the essence and culture, as well as the competence to express it.
- c. *Socially Intelligent*:: Self-actualization through social interactions that: (a) Foster and foster democratic reciprocal relations, (b) Empathic and sympathetic upholds human rights and trust he respects diversity in society and the state and having a national perspective with awareness of the rights and obligations of citizens Country.
- d. *Intellectual Intelligent*: Self-actualizing through thought to gain competence and independence in science and actualization technology of intellectual people who are critical, creative and imaginative.
- e. *Kinesthetic Smart*: Self-actualization through sports for manifesting healthy, fit, durable, alert, skilled, and human beings powerful, Competitive is having: (a) Superior personality and infatuation with excellence, (b) Enthusiastic high fighting, (c) Independent, (d) Never give up, (e) Builders and builders networking, (f) Be friendly with change, (g) Innovative and being an agent of change, (h) Productive, (i) Global-oriented quality awareness, (j) Life long learners.¹⁰

Ironically the practice of education in challenge currently still implies the concept of transfer of knowledge and making education as a means of indoctrination. Whereas education should be media and activities that build awareness of the maturity and character of educators and students in the challenge.

⁹ Slamet, *Pendidikan Kecakapan Hidup: Konsep Dasar*, (<http://www.Depdiknas.go.id/jurnal/37/pendidikan-kecakapan-hidup.htm>). diakses pada tanggal 29 Maret 2022. Jam 13.15 WIB.

¹⁰ Mansour Fakhri, *Mencari Model Sekolah Berkualitas : Dilema Paradigma Pendidikan*, Sumber, Kompilasi Makalah Terpilih (Yogyakarta : Litbang Bulaksumur Pos, 2016) hlm. 87-88.

¹¹ The future of education depends on the efforts of tertiary institutions in developing curricula, models, methods, strategies and management as well as those that are not may be forgotten is the guarantee of quality education must be carried out in a manner that is not teru continuously and namely input, process, and output. ¹²

Da'wah and Gender Education System Realizing Equality and Justice

Da'wah and Gender hand in hand in realizing equality and fairness. Gender has become a global program and its implementation has also been legalized through Presidential Instruction No. 9 in 2000 concerning gender mainstreaming in national development. Likewise the purpose of Da'wah in Islam is forming excellent and dignified human beings.¹³ At PTKIN, gender studies have become a compulsory menu for RUUKKG students, actually expected to be a legal umbrella for all gender movements in Indonesia But actually behind the RUUKKG there is the potential for flooding big from a very liberal set of gender discourses that has been developed at a number of Islamic colleges. ¹⁴ Study of Da'wah and Gender at PTKIN always based on the study of the Qur'an and the Hadith. Through the study of the Qur'an and the Hadith, then there is absolutely no doubt gender in education. Even if we look deeper into there is strengthening special education for girls and there is that emphasis even father, must pay attention and play an active role in educating Children.

Gender and Islam collages introduces the correct view of education for children. Among them are:

First, education is mistaken when placing the education of his child on the shoulders of the mother. Children's education in al guran even discussed at The Luqman letter is not a letter from Nisa. What does God mean by placing it. Thus, Next Allah also shows the role of fathers in educating children in the following Luqman story:¹⁵ *And (remember) Lugman said to his son when he gave God taught him, O son, do not curse God Surely associating partners with Allah is a great tyranny, "Dan we command man (to do good) to his father and mother; his mother had conceived him in a state of increasing weakness and wean him in two years. (Qs Luqman 31: 13-14).*

The verse explicitly shows that fathers directly involved in educating children by giving them lessons and advising them. Nothing as many people understand that children's education is deep family is a mother's business. Furthermore this verse also makes us aware that mother long before laif children have a role in educating children in circumstances that are very heavy. Here we see how God gives recognition to the natural role of women. Let us consider the

¹¹ Abdullah, Taufiq., *Van Der Leden, Durkheim, dan Pengantar Sosiologi Moralis* (Jakarta : Yayasan Obor Indonesia, 2006), hlm 56

¹² Jusuf Amir Faeisal, *Reorientasi Pendidikan Islam* (Jakarta: Gema Insani Press, 2015). Hlm. 65.

¹³ Abd Aziz, *Orientasi Sitem Pendidikan Agama di Sekolah*. (Yogyakarta:Teras, 2010). Cet. 1. Hal. 43-44

¹⁴ Ahmad Sohandji, *Manusia, Teknologi, Dan Pendidikan Islam Menuju Peradaban Baru*, (Malang: Universitas Islam Negeri Maulana Malik Ibrahim Malang Press, 2015).Hal. 87

¹⁵ Husein Muhammad, *Fiqh Perempuan: Refleksi Kiai atas Wacana Agama dan Gender*, Yogyakarta: LKiS, 2020.

following verses that are the following: ¹⁶ *"And order your family to establish prayers and worship in doing so"*. (QS. Thaha/20:132). When we pay attention to this command explicitly directed at men (read to carry out the role of education. But such content seems to be covered up with verses: *"And obligation to give food and clothes to mothers in a manner that is quite good"*. (QS. Al Baqarah/ 2-233). This verse is often understood that the obligation men (read: father) are only those that concern living for food and clothing that household affairs outside of it all become women's duties.

Responding to this interpretation Fuaduddin said that: The views were Responding to this interpretation Fuaduddin said that the contextual view made it easy for people to conclude that responsibility family education lies with the mother. Father only fulfills needs-physical needs.¹⁷ Furthermore he said that the essence of the verse is that there are basic and natural tasks that can only be done by the mother as pregnant and suckling. But family education for children is not limited to natural activities, but includes various aspects of child development.

Secondly the Messenger of Allah taught that women and boys should be given the same opportunity in obtaining education in accordance with their potential, talents and interests. The Prophet said: ¹⁸ *"Studying knowledge (learning) is mandatory for male and female muslim"*. (HR. Ibnu Majah and Baihaqi). Even the Messenger of Allah ordered to prioritize women more: *"Equalize your children to gifts (including in education). If you want to exaggerate one of their, then exaggerate that gift to girl"*. (HR. Tabrani). This hadits implies that the treatment of parents towards men and women must be the same. There is absolutely no suggestion to prioritize education for boys because he's the one who will later make a living. There is also nothing permission to not need to educate women because later going to the kitchen too. Furthermore, the prophet instead suggested that if you want to exaggerate it is a child women must take precedence. Not because of the economic crisis girls are married only while boys have to stay in school.

Third, there is no obligation to educate children to free the father from the responsibility of education for children. ¹⁹ *"Tell your children to pray. If they are already seven and if you are ten years old, beat them up if you don't want to do it and separate their beds"*. (HR. Al-Hakim dan Abu Dawud). Other hadiths mention: *"teach goodness (ethics and morals) to your children and your family and educate them (education if thought)"*.

The above hadiths are addressed to parents of fathers and mothers, meaning that both must be responsible for children's education in the future.

Transformative Da'wah that Synergizes Objectively and Visionaries.

The concept of Da'wah was transformative at first. developed by Jack Mezirow propagative propaganda is defined as education that affects change long-

¹⁶ Ali Engineer, Asghar, 2007. *Islam dan Teologi Pembebasan*, Yogyakarta : Pustaka Pelajar.

¹⁷ Musa Asy'ari, 2007. *Manusia Pembentuk Kebudayaan dalam Al-Qur'an*, Yogyakarta : Lembaga Studi Filsafat Islam. Hal 66

¹⁸ Fakhri, Mansoor. 1996. *"Analisis Gender & Transformasi Sosial"*. Yogyakarta Pustaka Pelajar. Hal 34

¹⁹ Musa Asy'ari, 2007. *Manusia Pembentuk Kebudayaan dalam Al-Qur'an*, Yogyakarta : Lembaga Studi Filsafat Islam.. Hal 121

term self-study compared with other types of learning especially learning experiences that shape learning and produce meaningful impacts, or changing paradigms that affect experience next for the learner.

Mezirow develops the concept of the perspective of meaning which is one's worldview and meaning scheme, which is a small component that contains knowledge Values. and beliefs about someone. Many of the meaning schemes work together to form someone's perception of meaning. The meaning perspective is obtained passively during childhood through adolescence, and the meaning of it will occur through the experience of adulthood. The meaning perspective acts as an intellectual filter that determines the ways someone organizes and interpret the meaning of his life experience. Transformative education includes two types, namely instrumental education and communication education. Instrumental learning is focused on learning through problem solving that is task oriented and determines the causal relationship. For Mezirow, the goal of transformative learning is to change the terms of reference. A frame of reference is a collection of assumptions used by individuals to interpret and understand the world.

Pulo Freire articulates transformative learning theory called conscientization or awareness development. For Freire the purpose of education learners are developing critical awareness of individuals and groups with how to teach them about ways to learn. Critical awareness refers to process analyze, deal with problems, and take up social activities, political, cultural, and economic. Learning activities help students develop understanding of ways of forming social structures and affect the way students think about themselves and their world.²⁰

Mezirow's work is the most famous work of learning theories transformative in the field of education. Mezirow develop theories student learning is based on cognitive psychology, developmental psychology, and critical social theory. Mezirow's thoughts are primarily process making meaning of experience through reflection, critical reflection, namely self-reflection critically.

Larry Daloz in his prospective theory provides a framework for understanding transformative learning as the growth. Daloz sees the need to find and build meaning in his life as main factor which is formal experience. Daloz's theory of transformative learning bases itself on a constructive view of knowledge and learning daloz explains learning transformative is less dependent on rational processes, reflective actions and processes the more holistic and intuitive.²¹

The fourth idea of transformative learning originating from rober boyd by delivering a work called transformative education. Boyd convey a perspective of development and have a commitment in understanding, and facilitating personal transformation. Boyd stressed the importance of awareness in learners learning. The purpose of transformative learning is to identify impressions that appear in learning and conducting intrapersonal dialogue on those impressions.

²⁰ A Sudiardja, 2007. "Filsafat Pendidikan Paulo Freire", *Bunga Rampai Sudut-Sudut Filsafat*, Yogyakarta : Yayasan Kanisius. . Hal 58

²¹ Winantyo dkk, *Masyarakat Ekonomi Asean (MEA) 2015 Memperkuat Sinergi ASEAN di tengah kompetisi global* (Jakarta : PT Elex Media Komputindo, 2008). Haal 21

Student learning can be defined as a process of using interpretation before interpreting a new interpretation or revised interpretation and meaningful experience in order to guide future actions. The frame of reference obtained by these individuals becomes the center of transformative learning theory. Mezirow's conveys some values that must be met by education of students in facilitating and fostering transformative learning in students. This is intended to reduce the dependence of participants students towards educators. Besides that it also helps students learn understand ways to use learning resources, especially other people's experiences including educators, and how to involve themselves interactively in activities learning. Some things that are:²²

- a. Help students learn to determine their own learning needs and in understanding the assumptions of cultural and psychological assumptions that influence perceptions of their own needs.
- b. Helping students to assume the Taggung responsibility in determining learning objectives of planning or learning programs, and evaluating learning progress on their own.
- c. Make students learn to organize the material to be studied in relation to the problem at hand Student learning can be defined as a process of using.
- d. Encourage learners to make decisions.
- e. Encourage the use of criteria to assess increasingly inclusive self-awareness.
- f. Develop students' self-inclusion.
- g. Facilitating learning activities towards problems and problem solving.
- h. Strengthen students 'self-concept of learning by providing a means so that learners' learn more about themselves and the climate support activities.
- i. Emphasize the experience of participating by using projective learning methods.
- j. Making a moral difference between helping students learn to understand their own choices.

The collage needs to mature the transformative education paradigm. Something education developed according to objective needs, visioner, based on philosophy of state objectives. This Education is based on the merging of education with social problems that are being struggled by the people and provide perspective on future problems.²³

Education requires. education. read as one entity The education. wants education to be read as one of the entities. The Social is placed within the broad framework of the transformation of Indonesian society. Thus, transformative education is capable education move social transformation. The idea of this paradigm starts with doing total deconstruction of the current ideological construction of Indonesian education. This deconstruction duty is directed to free education from various fetters ideological. and politics that surround it. Education must be freed from the project of hegemony of the widespread dissemination of modernization. The process of teaching and learning is not limited to the final result but mainly to the process of achieving these results. Transformative pedagogy is A process that transforms life for the better This is the so-called vision of transformative pedagogic education Transformative.²⁴

Pedagogic is not only focused on students and students but to students in their cultural habitus that continues to be transformed into. Learners and their culture will

²² Darmosoetopo, Riboet. 1998. *"Ideologi Gender dalam Perubahan Sosial"*. Makalah Simposium Internasional Ilmu-ilmu Humaniora di Yogyakarta.104

²³ Mosse, YuliaCleves. 2020. *Gender dan Pembangunan*. Yogyakarta: RifkaAnnisa Women's Cricis Centre dengan Pustaka Pelajar. Hal 87

²⁴ Achmadi, 2019. *Islam Sebagai Paradigma Ilmu Pendidikan*, Yogyakarta : Aditya Media. Hal 45-46

develop and focus on shared life which is full of challenges because it is constantly changing rapidly. Pedagogic traditionally as in the progressive education movement directed at the needs of students (child centered education), can also be in the form of society centered education. Both approaches are inadequate in pedagogy transformative. child centered education alienates students from the community and its culture, while Society centered education ignores independence of students because it is subject to the needs of a society dominated by certain power structures. This removes human talent the most basic is its independence, Such is the transformative pedagogy dynamic that continuously anticipates changes that will come.

Contribution of Dawah Ambassador as a manifestation of Gender Education

The author through this short article, wants to initiate gender-based education and transformative education at UIN SATU Tulungagung in realizing their existence as a campus of da'wah and civilization in the future. At least UIN SATU Tulungagung must be oriented to 5 (five) insights if really want to become a Da'wah and civilization campus as follows:

First, Realizing a religious, educative and professional vision.

UIN SATU Tulungagung must have commitment that true education is a future investment for the generation of the Indonesian people. According to observations the author that UIN SATU Tulungagung has invested a lot in the future with the implementation of education received by lecturers who are very reliable and professional in their field. The investment in question is more precisely an investment education that leads to spiritual depth and intellectual maturity as well mastery of life skills, reflected in the campus motto: religious educative and professional.

UIN SATU Tulungagung's progress in the world of education include: (1) Determined to print students who are intellectual *ulama' or ulama'* intellectual, through formal education (lectures) and non-formal education, namely Pesantren al-Jami'ah, (2) Guided by KKNi curriculum which adopts local wisdom among others: Tahfidz al-Al-Qur'an Program, Khotm al-Qur'an and compulsory reading prayers and short letters at the beginning and end of lectures, (3) Develop a variety Majors (scientific fields) required by the community from the level of S1, S2 up to S3, (4) Give permission and broad opportunities for lecturers and staff education to obtain a higher education, to continue \$ 2 study, S3 both at home and abroad, (5) Give permission for lecturers to attend Workshops, Education and Training, Seminars to make the name of the institution both at national, regional and international levels, (6) Providing scholarships to poor students, presenting students, memorizing students of the Koran and many other kinds of scholarships.

Second, realizing Achievement as proof of equality and fairness

Da'wah ambassadors have activities, among others:

- a. Da'wa literacy. The Da'wah Management Department received a mandate from dani The Chancellor of UIN SATU Tulungagung in introducing UIN SATU Tulungagung as a Da'wah and civilization campus as well as being a

direct guard both in the form of theory delivered in lectures or direct encounters with community through various activities owned by majors Da'wah Management The introduction in the form of digital literacy has been conveyed through the official website of Da'wah Management.

- b. DASI(Da'wah Campus Inspire) is a superior program that recommended by the leadership namely Vice Rector 3 UIN SATU Tulungagung Prof. Dr. H Abad Badruzzaman, Lc. MA is DASI (Campus Da'wah Inspire). This program is directly developed by the Head of Management Da'wah Dr. Ahmad Nurcholis, MPd. The purpose of DASI is upload content containing da'wah with a duration of 1 to 4 minutes This short da'wah is shared by youtube and whatsapp. The speaker were lecturers, students and also the activists of the *Ahlussunah wal Jamaah* propaganda.
- c. PSHU (Center for Hajj and Umrah) Da'wah Management of UIN SATU Tulungagung who has been actively making short videos duration of 1 to 4 minutes preaching about TOT or Training Of Trainer is a Hajj and Umrah ritual training for teachers ranging from RA M MI to MA. In other also provide seminars or talk shows about the practice of Hajj rituals, especially on month of Dzuihijjah and Muharrom. Similarly, upload videos and information which is a means of digital propaganda literacy wherein the material the rituals are summarized in one form of pamphlets and papers PDF papers that are quite brief but provide insight contains a series of Hajj activities that are complemented by prayers and pictures.
- d. PSKD (Center for Da'wah Cadre Study) which is fostered by director Bobby Rahman Santoso has a program that is cadre preaching between another program is the training of missionaries and missionaries, training preacher and bilal Friday and this program involves one program digital is a missionary digital training that makes recordings a brief recording of da'wah in both the form of drama and art students free from radicalism, promiscuity drugs, free sex, especially distancing adolescents from the dangers of radicalism and transnational.

Third, Realizing comprehensive and competitive intelligent students

The culture that exists in Tulngagung society is in fact different It may be that what is prevalent in an area may not necessarily be the thing prevalent in other regions Each region will produce a human character that is also different and will certainly affect all aspects of humanity can also be seen in the character of the area students. For example, students at Java has a higher level of learning awareness than other regions. For them education is unlimited learning. It means learning Education is unlimited learning. It means learning it is a continuous and continuous process. Of course reality influences the mindset and response of students to Learning itself. Learning for them is not just looking for value (in calculations but also includes elements of value) which are very influential in his personality Whereas in other areas students have the notion that education is only

oriented only for momentary needs. Study only for looking for value (the score count only without understanding the meaning of the value in it.

Fourth, Enforcing the pillars of Da'wah Management

There are 4 (four) pillars of Da'wah management namely:²⁵

a. **Takhthith (Da'wah Planning)**

In Da'wah activities, Campus is tasked with determining the steps and programs in determining each target determine the facilities or media propaganda as well as the personnel of the mission that will be deployed. Determining the appropriate material for the people perfect implementation, make assumptions about the various possibilities that can be made happens which can sometimes affect the way the program is implemented and how face it and determine alternatives, all of which are main task of a plan.

b. **Tanzhim (Da'wah Organizing)**

Organizing is the whole process in which the campus is capable organizing those tasks and responsibilities, and authority in such a way as to create an organization that can be mobilized as a unity in order to achieve a predetermined goal.

c. **Taujih (Da'wah Mobilizing)**

Campus is expected to manage the process of providing work motivation to the students subordinates in such a way that they are able to work sincerely for the sake of achievement of organizational goals efficiently and economically. Motivast is interpreted as the ability of a manager or leader in giving da'wah an excitement of activity and understanding so that its members are able to support and work sincerely to achieve organizational goals according to task charged to him.

d. **Riqaabah (Da'wah Control)**

Campus is able to control the management of Da'wah which is part of the applied behavior category, which is oriented towards a demand for preachers about how to run and control a preaching organization that is considered good. But the most important thing is management commitment with one team in run a missionary organization efficiently and effectively, so that it can live up to the application of a control.

Fifth, the Campus that built the Islamic Civilization *Rahmatan lil Alamin*

Islam is the religion of rahmatan lil alamin Rasulullah SAW was sent to bring Islam to be a blessing for the universe. It means that Islam is a religion which brings grace and prosperity to all the entire universe including plant animals and jinn, and fellow human beings. In accordance with the faith of God in Surah al-Anbiya ayat10726 "*And we have not sent you but for (become) a mercy to the universe*". After the death of the Prophet, made Islam as rahmatan lil alamin, it becomes our duty as a follower.

UIN SATU Tuungagung is like a house of civilization and a garden of knowledge. There also develop the land of identity and self-esteem. Higher

²⁵ Ismail R. Al-Faruqi dan Lois Lamya Al-Faruqi, *Atlas Budaya Islam*, penerjemah Ilyas Hasan, Bandung: Mizan, 2019.

education (challenge) must produce scientists who moral and character. When trouble people, such as corruptors, emerge from many colleges, meaning there is something wrong with the pattern of education on campus. Therefore religious values need to be studied and practiced Islamic Values are also the basis of educational activities in higher education, With religious value of campus products are scientists who always remember Allah SWT in any condition. Religion makes scientists morally uprooted and have exemplary trustful, humble, tawadlu, gentle, and istiqamah).

Students who have knowledge must emulate the Messenger of Allah who has affection for everyone. With this compassion the Prophet made Islam as rahmatan lil alamin. Scientists teach science to others needs to be based on love. This love can thrill the heart every human child to become a better servant of God.

CONCLUSION

The author refers to the opinion of Sayyed Hossein Nasr in his book *"Islam and the Challenge of the 21 Centuy"*, which suggests a number of challenges faced by PTKIN in realizing Islam Rahmatan Lil Alamin, there are: (1) environmental crisis, (2) global order, (3) post modernism, (4) secularization life, (5) the crisis of science and technology, (6) the penetration of non values Islam, (7) the image of Islam, including the image of its educational institutions, (8) Attitude to other civilizations, (9) feminism, (10) human rights, and (11) internal.challenges.

Then the author gives a suggestion that to deal with these challenges is to form a Da'wah Ambassador as a manifestation Gender education in order to realize jargon to return to God through religion. UIN SATU Tulungagung as a higher education of Islam institution must plan, implement, and evaluate the concept of perfect and integrated modern education Integrating religion and science as a whole.

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