

Research Article

Perceptions of Traditional Dayah Z Generation Towards Aceh Heroines and Gender Equality Awareness

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ABSTRACT

In This study, the researchers delved into this based on the Z generation in Traditional Dayah through a case study of Three Dayah in Three districts in Aceh. The researchers figured out whether they perceived the same beliefs as their elder scholars. What did they think about their Acehnese Heroines' contribution and struggle? To investigate balanced data, a purposive sampling method was applied to choose one female and one male student from each Dayah: six participants in total. The participants were interviewed one by one and added voice notes usage to facilitate their sensitive thoughts. The data was analyzed using thematic analysis. Nevertheless, the perception of all participants was not fully categorized into one fix terminology as they did not tend to agree to all characteristic in one terminology. Of six participants, 3 participants had a more conservative perception but two of them did not agree on second characteristic of conservative, two others were fully progressive as they agreed to all characteristics of progressive. Lastly, only one shared "almost moderate" one, even though she strongly argued about the first characteristic of moderate. In the same time, all of them have a positive perception of the Acehnese heroines, even though three of them were doubtful about "the appearance of the heroines whose hairs were unveiled." Even though they shared the same educational background in traditional Dayah, the perception and daily practice of their family also strongly influenced their perception.

Keywords: Equality Awareness; Perception; Traditional Dayah; Z Generation; Aceh Heroines;

1. INTRODUCTION

Dayah is a social reality that cannot be excluded from Acehnese society, not only as the oldest educational milestone, but it also plays a very important role in shaping the customs and culture of Acehnese society. Besides, Dayah has the authority to determine whether something is common or not in Acehnese society. This is because Aceh is a region whose daily life is based on Islamic values, Islamic Scholars (mostly Ulama) and Dayah institutions are placed as role models for the community. So, it is not uncommon in the daily life of the community, its customs intersect with Islamic values, which are also practiced in the Dayah environment such as the custom of carrying out Maulid Kenduri, the procession of marriage and marriage, and the custom of Seunujoh on pregnant women. This is also related to the way Acehnese people interpret the values of equality between men and women in daily practice. Even in the establishment of Qanun Syariat Islam in Aceh, Dayah scholars play an important role, which unfortunately according to Saiful (2016) Qanun Syariat Islam in Aceh is still gender-biased where women are often the spotlight of legal objects because they are considered as parties who are obliged to maintain the social morals of Acehnese society.

Nevertheless, if we look at the historical experience of Acehnese society, the role of women in the public sphere has experienced significant ups and downs. It ranged from being at the peak of its glory, where women could hold the highest leadership for almost half a century, to the position where they were not allowed to get an education like men. This began in the 17th century when the leadership of Ratu Safiatuddin succeeded his father Raja Iskandar Muda, then continued by three queens afterward, even Kemalahayati as admiral (Sofyan, Basri, & Alfian, 1994). In 1699, the end of the 17th century, the reign of the queens ended and the heyday of women's role in the public sphere faded. However, in the 19th century, in the process of resistance against the colonizers, great women of their time such as Cut Nyak Dhien and Cut Mutia were born again (Sofyan, Basri, & Alfian, 1994) base their resistance on jihad fi sabilillah, their strength being was islamic tawhid. However, at the end of the 19th century, with Snouck Hurgronje's analyses of the Islam and culture of the Acehnese people, after successfully controlling Aceh, the Dutch took the attitude of limiting Dayah educational activities in Aceh only to the realm of worship, other than that it was prohibited, let alone Islamic teaching that political and critical

thinking (Zahrina, 2013). Ulama and Dayah who were agitating would be killed and burned (Shaleh, 1982). According to Abdullah (1993), this fostered a narrow mindset among the community, even some Dayah scholars, so that it resulted in the assumption that general lessons were forbidden to learn and women should not play a role in the public sphere and some were even extreme in prohibiting women from attending school. After the 20th century, precisely on 5 May 1939, after the Union of All Aceh Ulama (PUSA) was formed, educational reform towards the integration of general and Islamic education in Dayah and the emergence of Madrasah became the forerunner of the advancement of Dayah education in Aceh (Badrun & Fathianda, 2022).

In addition, in other parts of Indonesia, the beginning of the 20th century was a time when the embryo of Dayah that accepted female students was formed, in 1930 the formation of a special female Pesantren in Denanyar (Eka, 2007). Although in terms of growth in the number of female students, which almost resembles the growth of male students, in terms of the quality of women's education in Dayah, there are still obstacles, including how patriarchal culture interprets the concept of gender and then teaches it to these female students. So, it is not uncommon for the students themselves to sometimes view their role as women as inferior to men. This, according to Kloos (2016) is an opportunity that gave birth to a gender-biased understanding, where he considered that male scholars who began to educate women in Dayah, as well as the Dayah system that was structured and connected to political policies began to provide restrictions on women's space. This was exacerbated by the colonization process at that time. When examined carefully, the role of women in Aceh in the trajectory of history is very dependent on how the understanding of the scholars and Dayah who ruled at that time. Like the reign of the queens, the egalitarian tendencies of Ar-Raniry and Abdurrauf As-Singkili as the supreme advisor provided a very large space for women at that time to take part to the fullest. Therefore, the researcher feels it is important to examine how the views of today's students as there are future scholars on their version of the concept of equality between men and women according to Islam.

The concept of gender equality began to be officially discussed publicly in Aceh after the tsunami since Non-Government Organisations (NGOs) provided a lot of training to the community on the concept. This concept was not immediately accepted by the people of Aceh, some even rejected it outright, one of them being the Dayah scholars (Eka, 2013). This rejection is based on their belief that the concept of gender equality is contrary to Islamic values, because according to (Kusujiarti, Miano, Pryor, & Ryan, 2015) the concept of gender is misinterpreted by the people of Aceh as an effort to remove women's hijab and promote free sex among the community. It is only natural that the Acehnese community, which holds strong Islamic values, strongly rejects this. Although in practice, it cannot be denied that the presence and role of Tengku Inong who are respected by the community and trusted to lead and educate their children, both boys and girls (Manan, 2017; Eka 2013; Kloos, 2016) is clear evidence of the practice of gender equality in Acehnese society. Tengku Inong is a separate term for female scholars who lead Dayah or conduct recitations to their students. The presence of Tengku Inong itself is clear evidence of the practice of gender equality carried out by Dayah institutions in Aceh, because as Eka (2013) explains, the power obtained by Tengku Inong comes from her ability and knowledge that is accepted and recognized by the community, not like Nyai in Javanese culture who is respected and has power because she is the wife of the Kyai.

According to the expression of Tengku Nurhayati (Eka, 2013), Acehnese people actually do not reject the values of equality between men and women, because when the concept of gender is narrated with Islamic teachings, people can accept it, because in the Qur'an itself egalitarian values are very clear. Even according to Hakim (2014), based on the interpretive studies, the Qur'an does not prohibit women from acting as leaders. However, the rejection of some Acehnese people to the concept of gender equality is more about the rejection of the term gender which has a negative connotation for the people of Aceh, because the term gender itself is considered a Western culture that is not good to accept. Because the word gender itself has already been interpreted with excessive freedom for women, making them away from Islamic morality. However, when gender equality is interpreted as an egalitarian division of roles between men and women, most Acehnese people not only agree with this meaning but have long practiced it in their daily lives.

The complexity that occurs in the dynamics of Acehnese life in interpreting gender equality, especially in the Dayah education environment, precisely in Traditional Dayah that purely teach Islamic education to their students, researchers want to explore how the perceptions of students in Dayah today. Referring to the age of Dayah students at the Junior High School and Senior High School levels are the Generation Z category aged teenagers to 25 years, the researcher focuses this research study on them from the perspective of generation Z who have been accustomed to technology and the internet since infancy. Although in their daily lives, they spend 24 hours in Dayah, where some Dayah do not allow student to bring cellphones to Dayah, but students still have a gap to be able to access the internet even though they are in Dayah. With continuous and comprehensive exposure to information, especially regarding the global gender equality campaign, researchers want to examine how the views of these Gen Z students interpret their version of the gender concept, which already has the basics of Islam but is also in contact with global information. This researcher also wants to invite them to reflect on today's reality with the history of Acehnese female heroes in the past. How do they respond to the attitude of resistance and the active role of the heroes of the past who were not only publicly involved, but even outperformed the men of their time, such as the admiral of Malahayati who led the war battle on the sea.

1.1. Gender Concepts

Hearing the term gender has a positive and negative impact on the listener in accordance with its definition, gender is a difference in sex and shows the role according to gender in social society. Fakhri defines gender as a trait attached to men and women that is socially and culturally constructed (Sudarwo: 2010). The term gender refers to differences in the character of men and women based on socio-cultural construction, which is related to their nature, status, position, and role in society. The term sex refers to the biological differences between men and women, especially those related to procreation and reproduction. Men are characterized by the presence of sperm and penis and women are characterized by the presence of eggs, uterus, vagina, and breasts. According to the World Health Organization (WHO), gender is the socially constructed characteristics of women and men, such as norms, roles, and relationships between groups of men and women. Gender can differ from one society to another. Furthermore, what is meant by gender is a way of seeing or perception human behavior towards women or men that is not based on biological sex differences. Gender in all aspects of human life creates differences between women and men including the social creation of women's lower position than men. For example, women are known as gentle, beautiful, emotional, or motherly. While men are considered strong, rational, male, and mighty. The themselves are interchangeable. This means that there are men who are emotional, gentle, maternal, while there are also women who are strong, rational, and mighty (Hadiati, 2010: 15). Based on some of the explanations above, the researcher concludes that the concept of Gender itself is not just a difference in sex between men and women, as well as differences in the shape, physique and characteristics of women and men. More than that, gender also highlights the labelling of women and men. This society towards gender and demands rights and obligations that must be fulfilled by men and women.

Gender first emerged in Aceh following the 2004 tsunami. After the tsunami, hundreds of international NGOs promoted gender mainstreaming in Aceh. However, the Western perspective that came with international aid tended to see Acehnese women as a stereotypical "oppressed Muslim woman" in need of rescue. Contemporary discourse specifically portrays Acehnese women as victims, even though historically, Acehnese women have recognized as great - sultanas, heroes, and leaders. According to the Ministry of Environment and Forestry website, gender equality is a concept developed with reference to two fundamental international instruments, namely the universal declaration of human rights and the convention on the elimination of all forms of discrimination against women. The concept of gender equality refers to full equality between men and women to enjoy a series of rights, such as political, economic, civil, social, and cultural rights. Meanwhile, referring to Indonesia Sustainability, gender equality does not mean that women and men will have or need the same resources.

1.2. Gender across Acehnese History

Historically, the Kingdom of Aceh was ruled by successive queens from 1641 to 1699. They were Taj 'Alam Safiyat Al-Din (reigned 1641- 1675), Nur 'Alam Naqiyat Al-Din (reigned 1675- 1678), 'Inayat Shah Zakiyat Al-Din (reigned 1678- 1688), and Kamalat Shah (reigned 1688- 1699). As a kingdom Aceh adhered to a family or dynastic system of leadership. However, as was the case with other kingdoms in Southeast Asia, this dynastic system was not accompanied by standardized rules and procedures. (Hadi, 2010). Women's rule in Aceh in the 17th century began after the death of Sultan Iskandar Tsani in 1641. The king had no male descendants, which led to a crisis that continued the system in the kingdom, as it also fueled conflict between the rich and the competent to achieve supreme power. According to de Graaf, each of them had ambitions to become sultan.

The conflict came to a head during the leadership of queen Kamalat Syah, rich came with thousands of troops to attack the capital and demanded that the leadership of the kingdom be returned to men with various efforts could not shake the Kingdom led by the queen at that time. However, the queen's resignation was not due to pressure but rather the force of a "fatwa" coming from Makkah which asserted that the Women's government was against the teachings of Islam. This event signaled the end of the queen's reign in the kingdom after it had lasted for 59 consecutive years. In summary, Aceh was a kingdom that had successfully brought Islam into the life of its people and kingdom.

The famous scholars during the time of the kingdom led by women were Ar- Raniry who came from Gujarat (India) and Sheikh Abdur rauf As-singkili. Ar-Raniry himself did not give a definite and detailed fatwa on his role as a scholar in the appointment of women as royal leaders. However, his support is evident in his work "Bustan", where Al-Raniry gives a positive view through his lengthy description of this queen, the same thing he also gave to her husband Iskandar Tsani. This queen is described as a devout ruler who made serious efforts to implement Islamic sharia in the kingdom. She was a just ruler, gentle, generous, loving and nurturing to the people. High regard for scholars and visitors to the kingdom was one of his distinctive characteristics. During his reign, according to Al-Raniry, Aceh emerged as a prosperous kingdom. Furthermore, Sheikh Abdurrauf As-Singkily was a scholar who was born in Singkil (located on the coast of West Aceh) he was known as shaykh al-islam or advisor to the queen, he returned to Aceh after studying from various countries one of which was Makkah, he was also a witness who saw firsthand the Kingdom of Aceh led by four queens in a row. Some of his works give the impression that As-Singkili adheres to the principle of "equality".

He taught equality between men and women in terms of humanity, opportunities, and rights. However, he teaches true and full equality, because in certain fields he still adheres to the superiority of men as leaders. In this case he relies on the verse of the Qur'an as an irrefutable reference which reads; "the man is the protector of his wife (Woman), because Allah has surpassed some of them (men) over others (Women). However, Al-singkili is still considered a moderate scholar. He tends to provide space for women to play an active role in various fields. An example can be presented here. When talking about 'judges', Al-singkili gave women the opportunity to occupy this position. In his work *Mir'at Al-tullab*, Al-singkili does not specifically mention 'gender' as one of the requirements to become judge. Although in giving points regarding the requirements for position he cites the work of Zakariyya Al-Ansari, entitled *Fath al- Wahhab*. In this work, Zakariyya al-ansari lists the male gender *mudhakkar* as one of the requirements to become a judge. The fact that the "fatwa" prohibiting women's rule came after Al-Singkili's death shows that his status as a scholar and the highest religious authority in the kingdom was highly respected. However, the religious dimension and the role of Ulama in the kingdom ruled by the queen seems to have played a bigger role, ultimately, the controversy was not a political issue alone, but more importantly it was a religious issue. It was with the support of the ulama that the first woman ascended the throne, and it was also only with the religious power of the fatwa that women's rule ended in this kingdom. The approval of religious support also played a vital role in the long history of the queen's reign, and the main figure was Al-Singkili whose status as the highest religious authority in the kingdom was highly respected, so that his very moderate views and support for women's rule could not be seriously challenged. After this respected religious figure died, a fatwa disapproving of the queen's rule emerged and showed its strength.

1.3. Acehese Women Fighters in History

For eleven centuries ago, Acehese women have played an important role in the stage of history. If we read the history of Aceh, we will find a conclusion that Acehese women are the axis of civilization in the land "Veranda of Mekkah." Acehese women have succeeded brilliantly in moving the life of the community so that Aceh arrived at the gates of civilization that can blend Islamic values and local wisdom [tradition and culture] in harmony. Women are not only wives, mothers, but also war leaders, political leaders and even to the extent of leading the work. Entering the 19th century Aceh was under colonization, Acehese fighters continued to fight against the invaders, including Acehese women who participated in the struggle against the invaders. To name a few of the names immortalised in History and elected as National Heroes such as Cut Nyak Dhien, Cut Nyak Mutia and Laksamana Hayati, the following biographies of the three women heroes are presented.

1.3.1. Cut Nyak Dhien

Among the many Indonesian fighters who opposed the Dutch colonialism, there was a heroine who was brave and courageous, Cut Nyak Dien. she was later held as a National Hero since 2 May 1964, through Presidential Decree No.106 of 1964 on 2 May 1964. Cut Nyak Dien was a beautiful Acehese woman who never gave up in fighting, she continued to fight until the end of her life. Her name is engraved in the hearts of the people of Indonesia as a heroine from Aceh. Cut Nyak Dhien came from the nobility, her father named Teuku Nanta Chik Setia Raja. Her mother was a noble princess [ulee balang] Lampagar who was brave during the time of Sultan Alauddin Mansur Syah. The marriage of Teuku nanta was blessed with two sons and a daughter. A son died and another named Cut Rayeuk, and a daughter was Cut Nyak Dhien who was born in 1850 in Lampadang (Listina, 2011). Approaching adolescence Cut Nyak Dhien is a young Acehese girl who is very beautiful, intelligent, agile, and kind. Cut nyak dhien has 2 husbands; both died as martyr in the battlefield with the Duct colonizers. From the first husband has a son. After the death of her second husband, then flared up the fighting spirit of cut Nyak Dhien in defending the struggle in Aceh until the end of his life. In her struggle Cut Nyak Dhien guerrilla against the invaders. she even led the war as a woman until until she became so old, sick, and lost her eyes sight. That' is why she was thrown to other province by The Dutch after they caught her. She died on 6 November 1908 due to her old age and sickly condition and was buried in her exile in Sumedang. Cut Nyak Dien's grave was only discovered in 1959, it was also due to the request of Ali Hasan, the Governor of Aceh at the time.

1.3.2. Cut Nyak Mutia

Tjoet Nyak Meutia or Cut Meutia was the daughter of Teuku Ben Daud Pirak and Cut Jah, born on 15 February 1870 - 24 October 1910. In the marriage they were blessed with 5 children. Cut Meutia is the only daughter in the family, the rest are men, namely Teuku Cut Brahim, Teuku Cut Hasan, Teuku Cut Muhammad Ali, Teuku Cut MuhammadSyah (Zahrina, 2021). Cut Nyak Mutia was married to her first husband, Teuku Muhammad or Teuku Tjik Tunong, however Teuku Muhammad or Teuku Tjik Tunong was captured by the Dutch and sentenced to death on the shore of Lhokseumawe Beach. Tjoet Meutia then married her husband's best friend, Pang Nanggroe, this marriage was also based on her husband's will and joined other troops under the leadership of Teuku Muda Gantoe, however, in a battle her husband was killed. Even as a woman and in a downturn, Cut Nyak Mutia was not, Cut Nyak Meutia then got up and continued to fight with the remnants of her troops. she attacked and captured colonial posts while moving towards Gayo through the wilderness until

on 24 October 1910 in the Alue Kurieng area, there was a fierce battle between the Dutch troops and the troops led by Cut Meutia. In this battle Cut Nyak Meutia was martyred and she was named an Indonesian hero from Aceh.

1.3.3. Laksamana Malahayati (Admiral)

Laksamana (Admiral) Malahayati is also known as Keumalahayati. She was born in Aceh Besar in 1550. During her childhood and adolescence, she received a court education. Malahayati was related to the Sultan of Aceh. Her father and grandfather were admirals. That is where Malahayati's marine spirit and talent emerged. He then followed in the footsteps of his father and grandfather by taking a military education in the naval department at the Baitul Maqdis academy (Sukmana: 25). Malahayati's struggle against the invaders began after the battle at Haru Bay. The Aceh Sultanate's naval fleet fought the Portuguese fleet. During battle, Admiral Zainal Abidin, Malahayati's husband, was killed. After the death of her husband, Malahayati proposed to the Sultan of Aceh to form an army consisting of widows of Acehnese soldiers who died in battle. The request was granted. She was appointed leader of the Inong Balee troops with the rank of admiral. Malahayati was the first Acehnese woman to hold this rank, even sultan Iskandar Muda formed a palace guard division consisting of female soldiers with the Keumala Cahaya division which became the honour guard battalion (Hastanti et al., 2008).

Admiral Malahayati and her troops were tasked with protecting Aceh's trading ports. On 21 June 1599, Admiral Malahayati encountered a Dutch ship that tried to impose its will. Admiral Malahayati and her troops of course could not accept it. They fought back. Cornelis de Houtman and several Dutch sailors were killed. Frederick de Houtman, the representative of commander of the Dutch fleet was captured by the Acehnese. Admiral Malahayati was not only skillful on the battlefield, she also conducted peace negotiations on behalf of the Sultan of Aceh with the Dutch. The negotiations were an attempt by the Dutch to release Frederick de Houtman who was captured by Admiral Malahayati. The peace released was agreed. Frederick de Houtman was released but the Dutch had to pay compensation to the Sultanate of Aceh. Admiral Malahayati died in 1615. Her tomb is in Lamreh Village, Krueng Raya District, Aceh Besar Regency. Admiral Malahayati was named a National Hero on 9 November 2017.

Based on the explanation above, we can conclude that the role of Women in the struggle against the invaders cannot be seen as an underestimate, the three figures who have been exposed above are proof that from among women we meet not only as war leaders, but all three are a wife, a mother and even named a National hero. commander of the Dutch fleet was captured by the Acehnese. Admiral Malahayati was not only skillful on the battlefield, she also conducted peace negotiations on behalf of the Sultan of Aceh with the Dutch. The negotiations were an attempt by the Dutch to release Frederick de Houtman who was captured by Admiral Malahayati. The peace released was agreed. Frederick de Houtman was released but the Dutch had to pay compensation to the Sultanate of Aceh. Admiral Malahayati died in 1615. Her tomb is in Lamreh Village, Krueng Raya District, Aceh Besar Regency. Admiral Malahayati was named a National Hero on 9 November 2017. Based on the explanation above, we can conclude that the role of women in the struggle against the invaders cannot be seen as an underestimate, the three figures who have been exposed above are proof that from among women we meet not only as war leaders, but all three are a wife, a mother and even named a National hero. The following describes the indicators of a hero's designation for someone when fulfilling the following criteria.

Table 2. Criteria for National Heroes

National Hero	
Becoming a Leader	Leading an armed, political, or other field struggle in achieving, seizing unity Indonesia
Not giving up	Not giving in to circumstances and not be tempted by the lure of gifts
Doing service	Do service throughout his/her life or beyond the limits of his/her duties
Waging a struggle	Doing struggle that broad impact and national in nature
Consistency	Has consistency and vibrancy high fighting spirit
Have an idea	Produce great work that can benefit the welfare of the Community broad and raised dignity of the nation.

Based on the **Table 2**, it can be concluded that Acehnese women fought and even led the war after their husbands died. Zentgraaff in his book entitled Aceh suggests that "In defending a stand that is of national and religious interest, women both behind the scenes and openly have led a resistance that is no less superior to men" (Zentgraaff, 1983). The role of the ulama at this time was also very active in the fight against the colonizers and they even paid tribute to women leaders who fought against the Dutch.

1.4. Gender in the view of Islam

Before the arrival of Islam, women had a very low position, even the Jahiliyah people regretted the birth of girls and they buried them alive. However, the arrival of Islam provides a breath of fresh air as rahmatan lil'alam and a mercy for

women where Islam teaches equality among humans, both men and women, between nations, tribes and descendants who distinguish only the high and low devotion to Allah SWT (Al-Aydrus, 2023). In the view of Islam, there is no distinction between men and women. One Quran’s principle relating to gender equality is that men and women are both servants who have the purpose of worshipping Allah Subhanahuwata’ala. (QS. Az- zariyat: 56), Then, in addition to humans being created to be His servants, humans were also created to obey and serve Allah SWT to become caliphs on earth (QS Al-An'am: 165).

In Islamic teachings, men and women have their own positions, in accordance with their nature called fitrah. If men and women maintain this fitrah, there are equal opportunities for both of them in living life in the fields of education, society, politics, arts, and culture. Gender equality means equal conditions for men and women to obtain opportunities and rights as human beings so that they can play a role in participating in political, legal, economic and other activities. The unequal relationship between men and women is more of a cultural issue than a religious teaching. There are five concepts related to gender in the Quran

1.5. Men and women are both servants of Allah SWT.

- 1) Men and women both carry the mandate as caliphs
- 2) Men and women both have the potential to become obedient servants of Allah in His eyes.
- 3) Men and women both have and achieve achievements.

The Islamic laws that Allah has revealed to His servants, especially women, such as the obligation to wear the hijab, are for the good of women themselves. This then breaks the issue of human rights violations on behalf of the sharia of wearing the hijab for women. Moreover, Islam itself is very merciful to women, where when they are young they are protected by their guardians (father, brother, uncle and so on), after marriage they are protected by their husbands with various sharia in it which then returns to the good of the woman and when become old they become the will of their sons. Allah even defends women by honoring them three times more than men.

1.6. Conceptual Framework

This study refers to the study of Mufidah (2019), which shares the perceptions of Dayah students into three categories: Conservative, Progressive, and Moderate. So, this research analyzed, where the perceptions of Dayah students in Aceh are, including conservative, progressive or moderate. This view is divided into four sections, as follows:

No.	Type of Perception	Origin of Event	Status	Leadership	Guardian
1	Conservative	Man was created first from women, so that is more important	Men have a higher status higher and more Noble of women, even in regulating pregnancy and birth spacing determined by the husband.	Male who more entitled to lead	Women cannot get married without a guardian, the role of the guardian is very large, also in terms of mawaris, the guardian plays an absolute role
2	Progressive	The focus of male creation and female of the same element	Women's individual rights, such as reproductive rights are determined freely by women themselves with the husband's position as a supporter or facility provider	Men can play a role that same in leadership	Inheritance and witnesses are matters of mua'amalah that can be mutually agreed upon, not the absolute role of the guardian
3	Moderate	Women were not created from the ribs of men	Women's reproductive rights are the shared responsibility of men and women equally	Domestic leadership still held by husbands but a loving leadership, not authoritarian.	The role of the wali is almost the same as the conservative view, for witnesses and mawaris, but the role of the guardian is not absolute in the process of determining the mate of child women.

Conservative include gender-biased views that make men the centre of all advantages, while progressive views are more egalitarian in determining the position of women, while the moderate ones are in between; in terms of the position of men as leaders but moderate leaders, but in terms of the creation of men and women, the meaning is more contextual and adaptive to current condition.

1.7. Relevant Previous Studies

Various studies on gender have been conducted by previous studies such as Hasnaini in her research "gender in Islamic perspective", she examines in detail about gender bias starting from history before the coming of Islam, where differences in rights and women are very clearly visible, to a point where parents are very sorry if they give birth to girls so they are buried alive, then Islam comes to be rahmatan lil- alamin to raise the degree of women (Al-Aydrus, 2023). Furthermore, research conducted by Khairunnas on "Aceh Women's leadership" the results of this study where the implementation of Islamic law tends to inhibit the movement of women on the basis of protection, restrictions on the role of women with patriarchal culture tends to make women shackled and get discriminated, inequality between men and women makes women lose their role both in the government, community and family (Khairunnas et al., 2022). Another research conducted by Fathayatul Husna on "Gender- based Dayah: The Role of Female Ulama in Trauma Recovery Strategies for Sexual Violence Victims in Aceh". The findings obtained in this study are that Umi Hanisah as a female clerical figure reveals an authoritative approach in accommodating and restoring victims through religious perspectives. She argues that the Islamic religious approach can free victims from the chain of trauma, equipped with Acehese local wisdom values as a foundation for trauma recovery, empowering victims to reintegrate into their communities (Husna & Fitri, 2023).

Then the research conducted by Dewui Ratnawati on Gender Equality on Nahdlatul Ulama and Muhammadiyah Perfectif in her research she argues that discrimination of women's rights has many factors including religious perspectives that are contaminated by patriarchal culture, race, social strata, gender identity, sexual orientation, age, and health. The liberation of women's rights can be realized by Islamic organizations that are free from the negative influence of patriarchal culture. The results of the research show that although the two organizations have different ideologies, both have similarities in gender thinking. This is evidenced by several studies on the granting of freedom for women to realize their rights and potentials in both the public and private sectors, domestic sector (Abidin et al., 2020). Furthermore, research conducted by Brigitta on "the perception and reaction of generation Z to the phenomenon of Gender Fluid and Androgynous Feisyen Style" she suggests that generation Z is a generation that is exposed to the phenomenon of gender fluid and androgynous feisyen style. The results of this study show that generation Z itself does not fully understand this term, generation Z has different responses to this phenomenon such as neutral, positive, and negative. However, generation Z is quite accepting of gender through Androgynous fashion (Belinda, 2022).

Based on the exposure of previous research that has been listed by researchers from the perspective of gender in Islamic views, history, responses from scholars and organizations, and the opinions of generation Z on various gender issues that are starting to emerge today. So, the researcher draws the conclusion that in previous studies there are differences and novelty with the research that will be raised where, researchers choose the views and responses of generation Z who are in a Traditional Dayah environment towards gender equality and associate it with past history where women became leaders of war, politics, and even leaders of the Kingdom.

2. RESEARCH METHOD

2.1 Research Design

This research uses a case study method with a qualitative approach. A case study is a study in which the researcher explores a particular phenomenon (case) in a time and activity (program, event, process, institution or social group) and collects detailed and in-depth information using various data collection procedures over a period of time. (Assyakurrohman et al., 2022) In this study, use of the case study method aims to obtain research results regarding the perceptions of the traditional Z dayah generation towards Acehese female heroes and gender equality in dayah in a detailed, thorough and comprehensive manner. The subjects of this research object are Santriwan and Santriwati in the generation Z group of traditional dayah in Aceh who were selected by purposive sampling technique as many as 6 people (3 men and 3 women) with the criteria determined by the research team as follows:

- 1) Santriwan (male students) and Santriwati (female students) who are still active in the Dayah.
- 2) Year of birth is within the range of 2000 to 2012.
- 3) Willing to be a respondent and co-operative during the study.
- 4) No cognitive impairment and other mental disorders.

This research was conducted at Traditional Dayahs located in Aceh, which includes three city districts namely Aceh Besar Regency (Dayah Ulee Titi), Bireun Regency (Dayah Mudi Mesjid Raya), and Langsa City (Dayah Nurul Iman Malikussaleh). Primary data was obtained by researchers from interviewing the participants delving about their perception towards gender-equality concept and figuring out their thoughts about their Acehese Heroines. The Whatsaps Voice Note usage also facilitated them in terms of sensitive answers they would not discuss directly with the researchers. Secondary data obtained by researchers from dayah, in this case secondary data includes Santri list, dayah curriculum, organizational structure, dayah extracurricular programs and others that support research.

2.2 Research Procedures

The pre-field stage was the preparatory stage before researchers go directly conduct research, this stage includes activities; compiling a research design, choosing a research field, in this case choosing Dayah in greater Aceh District, Bireun District and Langsa City, taking care of research permits, exploring and assessing the field, selecting the right information for research and preparing the equipment needed for research. This process took longer time than expected as it was challenging in gaining permission and participation from the students to be involved in this research. The fieldwork stage was the stage of collecting data through interviews, voice notes and documentation at traditional dayah in Greater Aceh (Dayah Ulee Titi), in Bireun District (Dayah Mudi Mesjid Raya) and Langsa City (Dayah Nurul Iman Malikussaleh) which have been selected as research sites. Interviews were conducted directly to santriwan (male student) and santriwati (female student) to find out and reveal about their perceptions of female heroes in Aceh and perceptions of gender equality in Dayah. In this study, researchers used semi-structured interviews with the aim of finding problems more openly from respondents. The participants could answer via Voice note in terms of they were not comfortable discussing sensitive thought directly. The documentation of this research was in the form of dayah profiles, dayah learning curriculum, extracurricular programs, santri lists, organisational structures, notes and written data that can be used as data in research. The data analysis stage was the stage of reducing, presenting, and concluding data from the results of observations, interviews and documentation which are then analyzed through thematic analysis.

3. RESULT AND DISCUSSION

3.1 Students' Perception of Gender-Equality Concept

3.1.1 Conservative Perception

Among six participants, three (P4, P3, and P6) tend to believe in conservative ways of thought as they agreed with almost all categories of conservative views as proposed by Mufidah (2019). They all believe in the same way for the origin event of men and women, leadership, and guardians. However, two disagreed with the status of men and women from the conservative view. This can be studied as follows:

The origin event of men and women

“Man is created first before woman, that is why men are important.”

All three participants believed that a man is created first (in this case Adam) than a woman (Hawa,) which is why they believe men should be more important in Allah's consideration. This can be studied:

P4 said “Hawa is created from Adam's rib. Hawa is created to accompany Adam.”

P3 stated “Men are more important than women, men are leaders. It is a man who was firstly created, then women.” And lastly, P6 agreed that “men are created before women. Their existence is more important for society. They have more freedom to make the community a better place.”

The Status of Men and Women

“Men have a higher status higher and more noble than women, even in regulation pregnancy and birth spacing determined by the husband.”

However, this is the one in which not all of them agreed on the same belief. Only one participant believes that men have an absolute higher status or are more noble than women, even though he is the one who regulates the pregnancy and determines the childbirth spacing. This can be studied from the participants' statements:

P3 “Men should be respected more than women; they decide for the family. Even in terms of how many kids they want to have and when it is to be expected.”

While the other two, P4 and P6, disagree with this issue. They still believe men are more noble than women, but for deciding the childbirth spacing and regulating pregnancy, it must be under the agreement of the wife. Husbands cannot force their wives to become pregnant when they think they are not ready for that. This can be studied from their statements:

P4 “The husband must be respected by his wife, but the husband cannot force his wife for the things they are unwilling to, like pregnancy and so on.”

P6 “Men are more noble than women, but they have to consider their leadership as protector, so they cannot force or harm their wife. They have to make their wife happy.”

Leadership

“men who are more entitled to lead”

P4, P3, and P6 agree about this. They believe the one who is supposed to lead is a man, they created to be the leader of the woman. As they said:

P4 “The leader is a man, especially in the family. Men should be the ones who lead the family and every decision making should be on his consideration. As we see, in prayer, the man is an imam, never able a woman be the imam for men.”

P3 “Yes, men are the leader, and he should lead his family, but with love.”

P6 “Certainly, the one who should be a leader is a man. They are provided with all of the capacity to lead, while women be the good supporter for their leader.”

Guardian

“Women cannot get married without a guardian, the role of the guardian is very large, also in mawaris, the guardian plays an absolute role.”

They believe that the guardian has a great role in women’s lives, and the guardian is the leader male closest one to the women like fathers, brothers, uncles, grandfathers, and so on as managed by the Qur’an. As they stated:

P4 “guardian is very important for women. Yes, they decide for the women’s spouse and married, they protect and manage their belongings.”

P3 “guardian is to protect and care for their women under their protection. They decide their spouse for their goodness and protect their mawaris. Even not all guardian behaves as it supposed to be.”

P6 “Yes, they decide for their women, in terms of marriage, mawaris, and every decision for the goodness of their women.”

3.1.2 Progressive

Among six participants, two have progressive points of view (P2 and P5) about gender equality, where they tend to agree with all progressive perceptions. However, for the second category, about the origin event of men and women, they still focus on the belief that women are created from men.

Origin of event

“The focus of men and women creation from the same element.”

Both P2 and P5 focus on a woman who was created by a man, even though they do not deny they are from the same element.

P2 “Yup, a man is the first created, then woman created next from his rib. Both created by Allah.”

P5 “Undeniably both created by Allah, but a woman is created from a man’s rib, which is man is created first.”

Status

“Women’s individual rights, such as reproductive rights are determined freely by women themselves with the husband’s position as a supporter or facility provider.”

This category is the main difference between conservative and progressive. The status of women is highly respected as they have the right to decide for their individual matters such as reproductive rights; to control the childbirth spacing and pregnancy and the husband is the supporter. Their view is closely related to the moderate view. As they said:

P2 “For reproductive decisions, women can decide on their own, but the husband is the supporter.”

P5 “The husband may want to have many children, but the wife is the one who decides whether she wants to give birth to many children. A husband must support his wife’s decisions and facilitate them. Since the one who will feel uncomfortable for delivering babies is the wife herself.”

Leadership

“Men can play a role that same in leadership.”

In this category, their perception is almost the same as the conservative one, where the leader is a man. However, the man should lead with love and no harm and force in their leadership. This can be studied from their statement:

P2 “Of course the leader is a man. But they must lead with love and protection. Leading is different from forcing.”

P5 “yes, men should be the leader, but the loving leader who protects the ones under his leadership. So, domestic violence is not leadership, it is a big sin for the husband.”

Guardian

“Inheritance and Witnesses are matters of mua’amalah that can be agreed upon. It can be mutually agreed upon, not the absolute role of the guardian.”

In terms of the role of the guardian, they focus on it as mua’amalah when both parties (the guardian and the one guarded by) have the same mutual role to share. The guardian is not the absolute one to decide everything, mutual discussion and agreement are the focus for them. As they stated:

P2 “Mawaris is decided in the Qur’an, but the guardian is not an absolute one to decide everything. There must be a discussion between them all, so all the people will be happy with the decision. Since it is a sensitive issue.”

P5 “Yes, a guardian is a protector. But their role is not absolute. There must be a decision between the guardian and the one guarded by.”

3.1.3 Moderate

There is only one participant who shares an almost moderate perception: P1. However, she strongly confronts the moderate category about the origin event of men and women, while for other categories she agrees.

The origin of the event

“Women were not created from the ribs of men.”

She strongly disagreed with this category, as she believed a woman was created from a man's rib. This can be stated in her answer “Yes, a woman is created from a man's rib. Yes, the man who created first.”

Status

“Women's reproductive rights are the shared responsibility of men and women equally.”

P1 perceives that women's status is as noble as men's, therefore women do not only have reproductive rights, but their right is a mutual responsibility between them and their husbands. So, the husband not only being a supporter but also the one responsible for the pregnancy and the childbirth. As she said “Women and men are equally noble in Islam. Men have rights, women do too. In forming the family, pregnancy, and delivering babies, both men and women have shared responsibility. Even if it is only a woman who is pregnant, but husband should take responsibility to make that pregnancy as easy and happy as possible. Both are responsible for the family.”

Leadership

“Domestic leadership is still held by husbands but a loving leadership, not authoritarian.”

In terms of leadership, in domestic areas, the husband is the leader. But, outside the domestic one, women can play a role as leaders if they are allowed by their husbands to take that responsibility. As she said “in family, the leader is the husband, a loving leader, not authoritarian. Never a wife can be a leader in the family, if it happened, it would ruin the family. A husband must lead with love and respect for his wife as noble as he is. Outside the house, women may take the role of leader if the husband allows her to do so.”

Guardian

“The role of guardian is almost the same as conservative and progressive view, however, the guardian is not absolute in the process of determining the spouse for their daughters or female guarded.”

She still believes that guardian protects their female, but it must be loving protection. Therefore, the guardian could not force marriage or force the spouse to their female guarded, as she said “guardian is important for women. As a loving protector. But they cannot force things their female guards do not disagree on, such as marriage, spouse choosing, and so on.”

Based on the result, the researcher could discuss that even though many claim that Traditional Dayah scholars tend to refuse the gender equality concept, the Z generation is more open to the concept than their elders. Three participants have a conservative point of view, while at the same time, there are also three participants who are not (two progressive and one moderate). Moreover, in terms of the conservative view, two of the three were very supportive of women and they disagreed with the husband as the one who decides for the reproductive rights of their women. However, the progressive and moderate ones, even though they are so supportive of women, still hold firm to the Islamic concept they believe in, such as in terms of men as the leader of the family (even they suggest loving leadership) and the origin event of men and women in which they all believe a woman was created from a man's rib. The researcher could feel the change in the Z generation who are more supportive of women, some of the reasons are their family's beliefs and daily practice, and the exposure they gain from social media about loving family life based on prophet practice and Islamic scholars. However, at the same time, they still hold firm to the unchangeable Islamic values they have been taught about.

3.2 Perception of Traditional Dayah Z Generation about their Acehese Heroines' contribution and struggle

All six participants shared positive perceptions towards their Acehese Heroines' contribution and struggle, but there are four themes found out from their explanation: Heroines are capable, emergency of war condition, capable men were martyred, and their unveiled figure is doubtful.

Heroines were capable

Three participants believe what made the heroines great was their capability, not the condition or the emergency back then. As they explained:

P2 “They are great, capable, and respectful.”

P5 “It is their capacity that makes them the way they are. We know that war conditions are not easy to deal with, but they did it very well. We owe them a lot.

P1 “They must be respected for what they have done. Indeed, they deserve it, they are more capable than some men of their time.

Emergency of War condition

Two other participants believe the emergency of war conditions makes them who they are. As they explained:

P3 “They are great, but in war conditions, both men and women should take part in to fight with the Dutch. Their perseverance is undeniable. In peaceful conditions, men should be more responsible for hard work, women should be more protected.”

P4 “no other options, in colonized condition, both men and women should fight. So, women also trained for this emergency.”

Capable men were martyred.

One participant believes that the martyrdom of many numbers of capable men, such as their husbands and other military commanders, made the heroines take the decision to replace their position. However, he is not denying the capacity of the heroines.

P6 “Their husband as military commander died, they continued their husband’s struggle to protect the country. Or maybe because no other men that is more capable than them.”

Their unveiled figures are doubtful

There is one participant who highlight the figure portrait by the history book about them which she was doubtful about. In her opinion, they may be well covered but mistakenly portrayed by the historian.

P3 “I am doubtful about their unveiled figured portrait by a history book. I believe if they are pious, they must cover their body perfectly, even if they fight in the war. You know, sometimes history can be mistakenly written. For, no one knows what happened back then. But they are great women. We owe them.”

From their explanation, the researcher concluded that they respected their Acehese heroines and had positive perceptions towards them, no matter which angle they chose to focus on. None of them disrespect the heroines’ public role in fighting the colonials as women, even though one of them is doubtful about their portrait in the history book with no veil.

4. CONCLUSION

The perception of the Z-generation students in Traditional Dayah is fifty-fifty. Fifty percent (three participants) believe in the conservative view, while fifty others (three participants) hold the progressive and moderate perception. However, even the conservative ones, tend to be more supportive of women as they disagree with one of the conservative categories where the husband is the one who decides for pregnancy and childbirth spacing. On the other hand, progressive and moderate perceptions, disagree with one of the categories, the origin event of men and women, where a woman is believed not created from a man’s rib. Both of them (progressive and moderate) still firm that a man is a leader of the family. The researcher could feel the change in the Z generation who are more supportive of women, however, at the same time they still hold firm to the unchangeable Islamic values they have been taught about. From their explanation, the researcher concluded that they respected their Acehese heroines and had a positive perception towards them. None of them disrespect the heroines’ public role in fighting the colonials as women, even though one of them is doubtful about their portrait in the history book with no veil.

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