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Gender Inclusivity Evaluation in the Philosophy Learning Program at Murthada Muthahhari Yogyakarta Islamic Student Boarding School: A Feminist Analysis

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Abstract: This study aims to evaluate gender inclusivity in the Philosophy Class Program at Pondok Pesantren Mahasiswa Murthada Muthahhari Yogyakarta through a feminist evaluation approach. The study used a qualitative case study method with eight informants: five female santri and three male santri. Data were collected through in-depth interviews, observations, and document analysis, and subsequently analyzed using the interactive model of Miles, Huberman, and Saldaña. The evaluation was conducted across three dimensions: structural inclusivity, pedagogical and epistemic inclusivity, and women's empowerment. The findings indicate that the Philosophy Class Program demonstrates relatively strong gender-inclusive practices. Structural inclusivity is reflected in open access, equal participation in pesantren life, non-gender-stereotyped task distribution, and the relatively equal application of institutional rules. Pedagogical and epistemic inclusivity is reflected in dialogical learning, women's participation in discussions and kultum, and the integration of women's perspectives into philosophical materials. Meanwhile, women's empowerment is evident in the development of reflective abilities, confidence in argumentation, and the epistemic agency of female santri. However, the findings are insufficient to conclude that gender equality has been fully internalized or that it is solely a result of philosophy education, as inclusive practices may also be influenced by institutional culture, leadership, institutional history, and Islamic values. Thus, gender inclusivity in the Philosophy Class Program is better understood as a relatively strong but continuously negotiated process within the context of pesantren education.

Keyword: feminist evaluation; gender inclusivity; philosophy education; epistemic agency; pesantren

Abstrak: Penelitian ini bertujuan mengevaluasi inklusivitas gender dalam program pembelajaran filsafat di Pondok Pesantren Mahasiswa Murthada Muthahhari Yogyakarta melalui pendekatan evaluasi feminis. Penelitian menggunakan metode studi kasus kualitatif dengan delapan informan yang terdiri atas lima santri perempuan dan tiga santri laki-laki. Data dikumpulkan melalui wawancara mendalam, observasi, dan analisis dokumen, kemudian dianalisis menggunakan model interaktif Miles, Huberman, dan Saldaña. Evaluasi dilakukan melalui tiga dimensi, yaitu inklusivitas struktural, inklusivitas pedagogis dan epistemik, serta pemberdayaan perempuan. Hasil penelitian menunjukkan bahwa program pembelajaran filsafat memiliki praktik inklusivitas gender yang relatif kuat. Inklusivitas struktural terlihat dari keterbukaan akses, kesetaraan partisipasi dalam kehidupan pesantren, pembagian tugas yang tidak berbasis stereotip gender, dan

penerapan aturan yang relatif setara. Inklusivitas pedagogis dan epistemik tercermin dalam pembelajaran dialogis, partisipasi perempuan dalam diskusi dan kultum, serta integrasi perspektif perempuan dalam materi filsafat. Sementara itu, pemberdayaan perempuan tampak melalui berkembangnya kemampuan reflektif, keberanian berargumentasi, dan epistemic agency santri perempuan. Namun, temuan tidak cukup untuk menyimpulkan bahwa kesetaraan gender telah sepenuhnya terinternalisasi atau semata-mata merupakan hasil pembelajaran filsafat, karena praktik inklusif juga dapat dipengaruhi oleh budaya kelembagaan, kepemimpinan, sejarah institusi, dan nilai-nilai keislaman. Dengan demikian, inklusivitas gender dalam program pembelajaran filsafat lebih tepat dipahami sebagai proses yang relatif kuat namun terus dinegosiasikan
Kata kunci: evaluasi feminis; inklusivitas gender; pembelajaran filsafat; epistemic agency; pesantren

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Introduction

Philosophy is often understood as a masculine and patriarchal discipline, and throughout its history and practice, women have frequently been marginalized (Hidayat, 2018). Since the tradition of Ancient Greek philosophy, rationality has been constructed as a primary characteristic of men, while women have been positioned as more emotional and less rational subjects (Witt et al., 2025). This view is reflected, among others, in Aristotle's depiction of women as "imperfect men" (Shields, 2023), as well as in modern philosophy through the views of thinkers such as Immanuel Kant and G.W.F. Hegel, who questioned women's rational and moral capacities (Pertiwi, 2025). Consequently, women have often been excluded from the philosophical canon as well as from formal spaces of philosophy education (Pertiwi, 2025).

This condition has contributed to a social perception that philosophy is a field of knowledge less welcoming to women. Various empirical studies have shown that gender inequality in philosophy continues to persist, particularly in the representation of women at advanced levels of education and in strategic academic positions (Paxton et al., 2012; González, 2020; (Herfeld et al., 2021). These findings indicate that gender inequality in philosophy is not merely a historical issue but is also structural and continues to be reproduced through academic culture and pedagogical practices in philosophy.

As a pedagogical practice, philosophy has the potential to reproduce gender inequality through relations of epistemic authority, teaching methods, and a masculine-centered canon of knowledge. However, philosophy education also has the potential to deconstruct existing gender biases when it is conducted in a reflective and inclusive manner. Feminist approaches emphasize the recognition of women's experiences as legitimate sources of knowledge and the creation of

equitable dialogical spaces, allowing philosophy education to function as an emancipatory means of challenging patriarchal structures (Widiantini et al., 2022). Recent empirical research has also shown that the implementation of *inclusive pedagogy*, including feminist approaches and *trauma-informed teaching* in philosophy education, contributes to increased participation and academic confidence among women in philosophy learning environments(Calderón et al., 2025).

Building on these theoretical perspectives and empirical findings, it is important to examine how the principles of inclusive and feminist pedagogy are operationalized within specific educational contexts. In this context, Pondok Pesantren Mahasiswa Murthada Muthahhari Yogyakarta presents an interesting phenomenon for examination. As a pesantren-based educational institution that specifically develops philosophy education, the pesantren organizes a learning program that is normatively oriented toward the principles of openness and inclusivity. The program provides equal access for male and female santri and encourages the active involvement of both in discussions and critical dialogue. This practice has the potential to challenge the assumption that philosophy is an exclusive and masculine domain while simultaneously creating a more equitable space for participation in philosophy education within a pesantren-based educational context.

Nevertheless, openness of access and formal participation do not necessarily automatically reflect substantive gender equality. Therefore, an evaluative approach is needed to examine pedagogical relations, learning experiences, and the position of women within philosophy education practices. This study employs a feminist evaluation approach, namely an evaluation model rooted in feminist theories and principles that emphasizes social justice, gender equality, and the empowerment of marginalized groups (Crupi & Godden, 2024). Within the framework of feminist evaluation, women are not merely positioned as objects of evaluation but also as subjects who are actively involved in the program evaluation process (Podems, 2010).

In this study, the feminist evaluation approach is operationalized through three analytical dimensions to evaluate gender inclusivity in philosophy education. The first dimension is structural inclusivity, which encompasses equal access to the learning program and institutional support for the principles of gender equality. The second dimension is pedagogical and epistemic inclusivity, which examines how learning relations, participation in the learning process, and the representation of women's perspectives in the curriculum and knowledge production are realized. The third dimension is women's empowerment, which examines the extent to which philosophy education encourages the recognition of women's voices, experiences, and critical consciousness as agents of knowledge. These three dimensions provide the analytical foundation for assessing whether gender inclusivity is substantively

realized in philosophy education practices rather than merely through formal openness of access.

A number of previous studies have demonstrated the importance of inclusive pedagogy and gender analysis in creating more equitable spaces for participation in education, including philosophy education. Feminist epistemology seeks to critique claims of universal objectivity within philosophical traditions that have often excluded women's experiences. This perspective therefore provides an important theoretical foundation for analyzing philosophy education that seeks to move beyond frameworks of masculine rationality (Hidayat, 2018). Similarly, studies of feminist pedagogy in philosophy classrooms emphasize the need to deconstruct hierarchical and masculine educational practices in order to establish gender-equitable learning relationships (Widiantini et al., 2022). Other studies have also examined gender equality in Islamic education by referring to the perspectives of Muslim feminist thinkers such as Fatima Mernissi, who emphasizes the importance of women's education and critiques patriarchy within the context of education (Ahmad et al., 2024). However, these studies have rarely positioned pesantren as an explicit case for examining philosophy education, let alone examined how learning practices in pesantren may operationally represent gender inclusivity.

Building on these theoretical perspectives and empirical findings, it is important to examine how the principles of inclusive and feminist pedagogy are implemented within a specific educational context. In this study, Pondok Pesantren Mahasiswa Murthada Muthahhari Yogyakarta was selected as the research site because it is a pesantren for university students that specifically places philosophy education at the center of its educational program. Unlike most pesantren that place greater emphasis on classical Islamic studies, this pesantren organizes philosophy education systematically through various academic activities, such as philosophy lectures, group discussions (*Forum Group Discussion*), thematic studies, and *kultum* forums involving both male and female santri in the same learning spaces.

These characteristics make Pondok Pesantren Mahasiswa Murthada Muthahhari Yogyakarta a relevant case for examining the implementation of gender inclusivity in philosophy education within a pesantren environment. In addition to providing space for the participation of both male and female santri, the pesantren also provides a context that enables an evaluation of how pedagogical practices and knowledge constructions represent substantive principles of gender equality. Accordingly, this study is expected not only to provide an account of philosophy education practices at Pondok Pesantren Mahasiswa Murthada Muthahhari Yogyakarta but also to contribute to the development of discourse on gender inclusivity in philosophy education within Islamic educational settings.

Building on this research gap, the novelty of this study lies in the application of a feminist evaluation approach to analyze philosophy education practices within the context of a pesantren for university students, positioning gender inclusivity as a substantive pedagogical practice rather than merely formal openness of access. Unlike previous studies that tend to examine philosophy from normative-theoretical perspectives or discuss pesantren education from theological and policy perspectives, this study specifically evaluates gender inclusivity through the structural, pedagogical-epistemic, and women's empowerment dimensions of philosophy education in pesantren. By integrating feminist epistemology into educational program evaluation, this study offers an alternative analytical framework that is sensitive to power relations and gendered experiences within philosophy learning spaces, particularly in the context of pesantren education.

Based on this novelty, this study aims to evaluate the extent to which the philosophy education program at Pondok Pesantren Mahasiswa Murthada Muthahhari Yogyakarta reflects the principles of substantive gender inclusivity through a feminist evaluation approach. More specifically, this study analyzes gender inclusivity through three analytical dimensions: structural inclusivity, pedagogical and epistemic inclusivity, and women's empowerment within philosophy education practices. Through this analysis, the study aims to identify pedagogical practices that have the potential either to reproduce or to deconstruct gender biases, while also foregrounding women's voices and experiences as a basis for critical reflection on the development of more equitable, reflective, and emancipatory philosophy education.

Method

This study employed a qualitative case study method because it aimed to gain an in-depth understanding of gender inclusivity practices within the philosophy education program in a specific institutional context, namely Pondok Pesantren Mahasiswa Murthada Muthahhari Yogyakarta. A case study enables researchers to explore pedagogical dynamics, gender relations, and the experiences of santri in a contextual and holistic manner. In this study, a feminist evaluation approach was employed as an analytical framework (*analytical lens*) to evaluate the implementation of gender inclusivity in philosophy education. This approach was operationalized through three analytical dimensions: structural inclusivity, pedagogical and epistemic inclusivity, and women's empowerment. These three dimensions served as the basis for developing interview guidelines, observation focuses, document analysis, and data categorization processes.

Research informants were selected using purposive sampling by considering their involvement in the philosophy education program. The study involved eight

informants, consisting of five female santri and three male santri. The criteria for selecting informants included: (1) having completed the philosophy education program, and (2) actively participating in various learning activities, such as classroom learning, *Forum Group Discussion* (FGD), and *kultum* activities. These criteria were selected to ensure that the informants had sufficient experience to reflect on gender inclusivity practices throughout their participation in the philosophy education program.

Data were collected through in-depth interviews, observation, and document analysis. The interviews aimed to explore the experiences, perceptions, and views of the santri regarding the implementation of gender inclusivity in philosophy education. Observations were conducted directly during various philosophy learning activities, including classroom learning, group discussions (*Forum Group Discussion*), and *kultum* activities throughout the research process. The observations focused on interactions between male and female santri, patterns of participation in learning, pedagogical relations, and practices that represented gender inclusivity in the philosophy education process. Document analysis was conducted on learning documents, santri reflection notes, and papers to obtain information regarding the representation of gender perspectives in the learning process.

Data analysis employed the interactive model of Miles, Huberman, and Saldaña, which consists of data condensation, data display, and conclusion drawing or verification (Wardatushobariah et al., 2025). At the data condensation stage, the data were selected, simplified, and categorized based on the feminist evaluation dimensions employed in the study. Subsequently, the data were presented in narrative form to identify patterns, relationships among categories, and learning practices that represented or reproduced gender bias. Conclusions were drawn gradually through repeated verification processes to ensure that the resulting interpretations remained consistent with the empirical data.

Data validity was maintained through technique triangulation and source triangulation. Technique triangulation was conducted by comparing findings obtained through interviews, observations, and document analysis, while source triangulation was conducted by comparing information from male and female santri and confirming it through observations and learning documents. To enhance the credibility of the interpretations, the researcher also conducted *member checking* with two female santri by discussing the initial interpretations and providing participants with opportunities to clarify or correct the researcher's interpretations. This process is consistent with the principles of feminist evaluation, which position women's experiences and voices as important components in the interpretation of findings.

The researcher had prior experience participating in the philosophy education program at Pondok Pesantren Mahasiswa Murthada Muthahhari

Yogyakarta and therefore possessed an initial understanding of the learning culture and dynamics of education within the pesantren. This position provided the advantage of contextual understanding of the research setting but also had the potential to introduce interpretive bias. Therefore, the researcher maintained reflexivity by distinguishing personal experiences from empirical data and grounding all findings in the results of interviews, observations, and document analysis that had been verified through triangulation and *member checking*.

Result and Discussion

Result

Equal Access to Philosophy Learning

The results of the study show that the philosophy education program at Pondok Pesantren Mahasiswa Murthada Muthahhari Yogyakarta provides open access for the general public, both men and women, to participate in the learning program. Such access is available from the initial stage, namely the registration process and participation in philosophy learning activities, without distinction based on gender. No gender-based restrictions were found regarding participation, as long as individuals fulfilled the administrative requirements established by the pesantren.

These findings indicate that the principles of openness and equal access have been institutionalized in the basic mechanisms of educational provision at the pesantren. Thus, gender inclusivity is not only present at the normative or discursive level but is also reflected concretely in the management practices of the philosophy education program (Setiawan et al., 2025).



Picture1. Group photo of students with the instructor

Philosophy Learning Practices

Classroom Learning Dynamics

The pedagogical relationship between instructors and santri in philosophy learning is dialogical and relatively egalitarian. Although the instructor in the philosophy education program is male, the teaching practices do not indicate the reproduction of hierarchical power relations or gender bias. All santri, both male

and female, have equal opportunities to ask questions, express opinions, and raise criticisms or disagreements regarding the ideas presented by the instructor.

In addition, the study found that classroom seating arrangements do not separate santri according to gender. Female and male santri sit together in the same learning space. This classroom configuration enables more open and participatory interaction among learners throughout the discussion and learning process.



Picture 2. Classroom Learning Process

Focus Group Discussions (FGD)

Forum Group Discussion (FGD) at Pondok Pesantren Mahasiswa Murthada Muthahhari Yogyakarta functions as a philosophy learning space that enables equal participation between male and female santri. In FGD activities, all santri have equal opportunities to present ideas, put forward arguments, and provide criticism without systematic domination by any particular gender. FGD serves as a space for active interaction that supports the collective production of knowledge.



Picture 3. Focus Group Discussions (FGD)

Kultum Practice

The *kultum* practice at Pondok Pesantren Mahasiswa Murthada Muthahhari Yogyakarta provides equal opportunities for female and male santri to deliver *kultum* before the pesantren community. In this practice, women do not merely act as listeners but also as active subjects participating in the intellectual public space of the pesantren. This is important because, as a study by Karwati and Novitasari notes, traditional public spaces, including religious discourse, are often dominated by men, while women are positioned passively (karwati & Novitasari, 2024).

The *kultum* practice not only provides equal opportunities for male and female santri to deliver material but also serves as a space for critical dialogue among santri. Based on observations, the delivery of *kultum* is consistently followed by a response session that often involves intense argumentative debate. Male and female santri have equal opportunities to raise criticisms, challenge arguments, and defend the arguments they have presented. These debates take place among the santri without instructor intervention because the *kultum* activities are fully managed by the santri. Thus, the *kultum* space functions not only as a medium for delivering material but also as an arena for intellectual dialogue that encourages critical thinking and the courage to articulate arguments without gender distinctions.

Based on the interview findings, several female santri revealed that at the beginning of their participation in the philosophy education program, they felt nervous and lacked confidence when they had to deliver *kultum* in front of other santri who had participated in the program earlier. However, through continued involvement in various learning activities, they became more confident in expressing their ideas and defending their arguments when receiving criticism or responses from other participants. These findings indicate that women's participation in *kultum* is not limited to being given an opportunity to appear in public but develops into active engagement in intellectual dialogue.



Picture 4. Short sermon delivered by female students

Reconstruction of Knowledge Canon in Philosophy Learning

Pondok Pesantren Mahasiswa Murthada Muthahhari Yogyakarta applies the principle of gender inclusivity not only in terms of access and participation but also in the content of the knowledge being taught. In addition to regular philosophy education, the pesantren provides supplementary learning activities that specifically address women's perspectives, such as studies of women's philosophy, women's cosmology, and the history of women's movements.

These learning activities are attended by all santri, both male and female. The materials include discussions of women thinkers, including Fatimah az-Zahra, who is positioned as an integral part of the study of philosophy and Islamic scholarship.

These findings indicate that women's perspectives are not treated as supplementary or peripheral knowledge but are integrated into the structure of philosophy education at the pesantren.



Picture 5. Study of Women's Cosmology and the History of the Fatimah Az-Zahra Movement

Women's Voices in Philosophy Learning

The findings show that female santri perceive philosophy education as an important means of developing rational, reflective, and critical thinking skills. The informants viewed philosophy as helping women understand reality more deeply, moving beyond surface-level judgments to explore more fundamental meanings and truths.

Windari understands philosophy as a methodology for uncovering the essence behind outwardly observable phenomena. According to her, philosophy enables women to process their emotional dimension through reflective reasoning so that emotions do not develop uncontrollably but instead become a source of ethical and practical strength (Interview, Windari, December 14, 2025). This view indicates that female santri understand philosophy as a means of developing an integrated form of self-development that connects rationality and affectivity.

A similar perception was expressed by Ummi Rosita, who views philosophy as a means of developing a scientific and rational framework of thinking. Accordingly, actions are not based merely on subjective preferences, such as whether one likes or dislikes something, but on rational considerations regarding whether an action is appropriate or objectively justifiable. In her view, philosophy helps women become more sensitive to themselves through reflection and critical questioning of personal experiences (Interview, Ummi Rosita, December 14, 2025).

Ummi Rosita also emphasized the relevance of philosophy in helping women understand biological and social experiences, such as menstruation, multiple roles, and social relations that tend to be patriarchal. Through philosophy education, these experiences are critically understood as social constructions rather than merely as

forms of biological destiny that must be accepted without reflection (Interview, Ummi Rosita, December 14, 2025).

This perspective is reinforced by Nur Afika Firanti, who emphasized the importance of women developing critical capacities when confronting social realities that are not always just. She highlighted the high incidence of violence against women, particularly in domestic settings, as a context that requires critical-philosophical thinking. According to her, women's tendency toward emotional responses may become a vulnerability if it is not balanced by critical reasoning. Therefore, philosophy is understood as a means of developing critical consciousness that enables women to assess social relations more clearly, protect themselves from injustice, and take an active role in preventing the reproduction of violence for future generations (Interview, Nur Afika Firanti, December 14, 2025).

In general, the interview findings indicate that the female santri have relatively consistent views regarding the meaning of philosophy education. All informants perceive philosophy as a means of developing rational, reflective, and critical thinking abilities, although each places different emphasis according to their individual experiences. Some informants emphasize the strengthening of reflective reasoning, while others highlight the relevance of philosophy for understanding women's experiences and criticizing unequal social relations.

The study also found that the critical voices of female santri do not remain confined to the internal learning environment but are disseminated into the public sphere. Female santri produce video content on the importance of philosophy education for women and disseminate it through YouTube as a form of active participation in the public sphere of knowledge.

Impact of Philosophy Learning on Students' Gender Awareness

Philosophy education at Pondok Pesantren Mahasiswa Murthada Muthahhari Yogyakarta contributes significantly to increasing the critical awareness of both female and male santri regarding gender relations. Through processes of rational reflection, santri are encouraged to question normative assumptions concerning gender roles that have previously been accepted as natural.

Abdul Rajab, one of the male santri, stated that philosophy education helped him understand that men and women possess equal intellectual potential (*akal*). This awareness shaped his view that men and women have equal rights to access and even collaborate within various social spaces, including educational settings, without basing judgments on physical differences. According to him, the essence of humanity lies in the human soul rather than in gender (Interview, Abdul Rajab, December 14, 2025).

A similar view was expressed by Ummi Rosita, a female santri, who considered that philosophy education gave her the intellectual confidence to

recognize that women's experiences and perspectives possess equal epistemic legitimacy. This awareness led her to no longer position herself as a passive subject in religious or social discourse but rather as an agent of knowledge capable of criticizing and interpreting reality (Interview, Ummi Rosita, December 14, 2025).

In addition, Nur Afika Firanti stated that through philosophy education, she came to view relations between men and women in the public sphere as equal relations. According to her, philosophy helped her understand that both men and women have equal space and potential for self-actualization, and therefore there should be no normative limitations preventing women from taking roles and actively participating in the social sphere (Interview, Nur Afika Firanti, December 14, 2025).

The interview findings show a shared perspective among male and female informants regarding the importance of equality in gender relations. Both male and female santri perceive philosophy education as contributing to an awareness that the capacity to think and participate in the public sphere is not determined by gender but by the intellectual abilities of each individual. Although expressed through different experiences, all informants demonstrated a similar tendency in understanding philosophy education as a space that encourages greater awareness of equal gender relations.

Pesantren Regulations as Gender Equality Practices

The transformation of gender awareness developed through philosophy education at Pondok Pesantren Mahasiswa Murthada Muthahhari Yogyakarta extends to and influences the institutional structure of the pesantren. The critical awareness of santri does not remain at the individual level but is manifested in the formulation and implementation of pesantren rules governing communal life.

The study found that the process of formulating pesantren rules involves the participation of all santri, both male and female, in decision-making. This involvement enables the experiences and perspectives of female santri to be considered in the formulation of internal pesantren policies.

Furthermore, gender equality is reflected in the distribution of domestic and social responsibilities, which is not based on gender stereotypes. Tasks such as cooking, washing kitchen utensils, and cleaning duties are carried out on a rotating basis by all santri, both male and female. In addition, going to the market to purchase food supplies is deliberately assigned to male santri as an effort to deconstruct the dominant assumption that certain domestic tasks are exclusively associated with women.

The principle of gender equality is also reflected in the application of disciplinary rules that apply equally to male and female santri, including restrictions on leaving the pesantren and the mechanisms for imposing sanctions. The uniform

application of these rules indicates the absence of gender-based double standards in the everyday governance of life within the pesantren.

Discussion

Equal Access as the Foundation of Gender Inclusivity in Philosophy Education

From the perspective of feminist evaluation, equal access is one of the initial conditions that enables the realization of gender justice in education (Podems, 2010; Zulfia, 2025). Gender inequality may emerge not only through learning interactions but also from the initial stage when certain groups have more limited opportunities to enter and participate in an educational program. In the context of this study, the openness of the Philosophy Class Program at Pondok Pesantren Mahasiswa Murthada Muthahhari Yogyakarta to both male and female santri, without gender-based restrictions, indicates that gender is not used as a formal criterion for limiting access to philosophy education. This finding is significant because it indicates the removal of one form of institutional exclusion that has historically restricted women's participation in philosophy education.

However, formal equal access cannot in itself be equated with substantive gender inclusivity. Women who are given opportunities to participate in education may not necessarily have equal space to speak, influence the learning process, or receive recognition as subjects of knowledge. Thus, the significance of open access at this pesantren lies not merely in the fact that women are permitted to attend philosophy classes, but in the possibilities created by such access to enter spaces of knowledge production that have previously tended to be perceived as masculine domains. In this sense, the findings are more appropriately understood as a foundation for inclusivity rather than as evidence that gender equality has been fully achieved.

This interpretation also provides nuance to feminist critiques of the historical character of philosophy education, which has tended to center on men's experiences and contributions (Thompson, 2017). Open access at the pesantren can be understood as an effort to expand who is entitled to enter philosophy learning spaces; however, a distinction needs to be made between expanding access and transforming structures of knowledge. More substantive change can only be assessed when women are not merely present as participants but also have opportunities to participate in discussions, express their ideas, and have their experiences and perspectives recognized as part of the knowledge formation process. Therefore, the finding concerning access serves as a starting point for understanding broader dimensions of inclusivity that emerge in learning practices, knowledge production, and the experiences of female santri in the subsequent dimensions.

In the context of pesantren education, this finding also indicates that feminist evaluation needs to consider how the principle of equality takes shape within an educational environment characterized by particular Islamic values. Openness toward female santri should not necessarily be understood solely as a direct application of Western feminist categories, but may instead be interpreted as an institutional practice whose meaning emerges through the intersection of principles of equality, pesantren educational traditions, and the philosophical education orientation developed by the institution. Therefore, feminist evaluation categories function as analytical tools for interpreting such practices rather than as the sole standards determining their meaning. This perspective allows gender inclusivity to be understood more contextually: not merely in terms of whether women have access, but in terms of the extent to which such access develops into participation, epistemic recognition, and opportunities to become agents in the knowledge process.

Philosophy Learning Practices as a Gender-Inclusive Pedagogical and Epistemic Space

Findings regarding classroom learning dynamics, Forum Group Discussion (FGD), and *kultum* practices indicate that openness of access within the Philosophy Class Program at Pondok Pesantren Mahasiswa Murthada Muthahhari Yogyakarta is translated into several learning practices that provide relatively equal space for male and female santri. Dialogical learning relations, participant involvement in discussions, and opportunities for women to appear in the public sphere of the pesantren demonstrate that gender inclusivity does not stop at participant admission policies but is also present in everyday pedagogical interactions. Nevertheless, these practices need to be distinguished from the claim that all gendered power relations have disappeared. Open and dialogical learning spaces may create conditions that are more conducive to equality, but they do not automatically guarantee that every voice has equal influence and recognition.

In classroom learning, dialogical and egalitarian relations demonstrate a shift from a learning pattern that positions the instructor as the sole source of authority toward interactions that allow learners to express their questions and ideas. From the perspective of inclusive pedagogy, this condition is important because participation is not restricted on the basis of gender identity (Spratt & Florian, 2015). However, the feminist significance of dialogism does not lie merely in the existence of discussion. More important questions concern who is able to speak, whose ideas receive responses, and whether women's experiences are treated as legitimate components of the learning process. In this study, the involvement of female santri in learning activities provides an indication that the dialogical space does not operate entirely through gender-based divisions of roles. Thus, dialogical pedagogy

is more appropriately understood as a condition that creates opportunities for more equitable epistemic relations rather than as evidence that all power relations have been eliminated.

The classroom configuration, in which santri are not separated according to gender, further reinforces this condition. Seating male and female santri alongside one another can be understood not merely as a physical arrangement but as part of the organization of space that enables cross-gender interaction to occur as a normal aspect of the learning process. This finding is consistent with Bluteau et al. (2022), who demonstrate that the configuration of learning spaces can influence patterns of interaction and participation. Nevertheless, physical space does not by itself determine the quality of social relations within it. An egalitarian seating arrangement acquires pedagogical significance only when it is accompanied by actual opportunities for interaction and participation. In this context, the inclusive value of such spatial organization therefore lies in its connection to dialogical and discussion-based practices that enable female santri to participate actively, rather than simply in the fact that men and women occupy the same physical space.

FGD provides a more substantive dimension because it demonstrates how openness of participation is translated into a process of exchanging ideas. Discussions conducted through arguments and responses among participants reduce dependence on a single source of epistemic authority and open possibilities for diverse experiences to enter the formation of shared understanding. From the perspective of *standpoint theory*, the experiences of groups occupying particular social positions may provide perspectives that have previously been underrepresented in knowledge production (Hartsock, 1983). In this study, the participation of female santri in FGD demonstrates the existence of space for their experiences and perspectives to enter philosophical discourse. However, this finding does not in itself demonstrate that the knowledge produced is entirely free from power relations. *Standpoint theory* helps explain the importance of diverse social positions in knowledge production, but its application within the pesantren context needs to be interpreted contextually because the legitimacy of knowledge is shaped not only by gender position but also by the scholarly norms and Islamic values operating within the community.

From the perspective of feminist social epistemology, FGD can be understood as a practice that expands knowledge formation from individual authority toward interaction among subjects. This is important because epistemic equality cannot be measured solely by the number of women present in a discussion space, but also by their ability to contribute to the formation of collective meaning and understanding. Thus, the inclusive value of FGD in this study lies not simply in the fact that women participate in speaking, but in the structure of the discussion, which provides space

for the exchange of perspectives. At the same time, this study cannot determine whether all contributions carry equal epistemic weight or how participants perceive differences in authority during discussions. Therefore, FGD is more appropriately understood as an indication of a relatively open epistemic space rather than as definitive evidence of the achievement of epistemic justice.

The practice of *kultum* extends this space from the classroom into the pesantren's religious public sphere. The opportunity for female santri to deliver *kultum* demonstrates that women are not restricted to the position of recipients of religious knowledge but are given opportunities to articulate ideas before the community. From a feminist perspective, women's involvement in public spaces can be understood as an effort to challenge divisions of roles that have historically positioned women closer to the private sphere (Maulidia, 2021). However, the opportunity to speak needs to be distinguished from full recognition of epistemic authority. A woman may be given space to appear publicly without a deeper transformation in how the community perceives the legitimacy of her knowledge. Therefore, the finding concerning *kultum* is more appropriately interpreted as the opening of a space for women's intellectual and religious articulation, while the extent to which this space produces changes in authority and power relations requires further investigation.

When these three practices are considered together, a relationship can be seen between openness of access, participation, and opportunities for epistemic recognition. Classroom learning provides a space for interaction, FGD expands opportunities to participate in the production of understanding, while *kultum* extends such participation into the religious public sphere. This pattern indicates that gender inclusivity in the pesantren context cannot be understood merely as a matter of women's quantitative presence but also as a matter of how women obtain space to participate and articulate knowledge. Nevertheless, these findings cannot be used to conclude that gendered power relations have been completely transformed. Rather, the distinction between the openness of space and the transformation of power relations is crucial for interpreting the results of the feminist evaluation of the Philosophy Class Program.

Reconstructing the Knowledge Canon as a Practice of Epistemic Inclusivity

If access and participation indicate who is allowed to enter the space of philosophy education, the content being taught indicates whose knowledge is granted legitimacy within that space. The findings show that the Philosophy Class Program at Pondok Pesantren Mahasiswa Murthada Muthahhari Yogyakarta does not present philosophy solely as a field dominated by male thinkers and perspectives but also incorporates learning on women's philosophy, women's cosmology, the history of women's movements, and the figure of Fatimah az-Zahra.

The presence of these materials indicates an effort to expand epistemic representation in philosophy education by incorporating women's experiences and perspectives as part of the objects as well as sources of philosophical reflection.

From the perspective of feminist epistemology, this expansion of representation is important because the canon of knowledge is never entirely detached from the social and historical conditions that shape the selection of knowledge, figures, and experiences considered valuable. Feminist critiques of knowledge traditions demonstrate that men's experiences have often been treated as universal experiences, while women's experiences have been positioned as particular or outside the center of knowledge production (Hidayat, 2018). In this context, the inclusion of women's philosophy and women's cosmology can be understood as an effort to question the boundaries of knowledge previously considered universally representative. However, the presence of women-centered materials does not in itself demonstrate that the structure of the philosophical canon as a whole has changed. The findings more appropriately indicate a process of expanding and negotiating the representation of knowledge within the curriculum.

This issue becomes even more important when learning about women is not directed only toward female santri but is also attended by male santri. The involvement of male santri in women-centered learning indicates that issues concerning women are not positioned as knowledge relevant only to women. In this context, such learning has the potential to shift women from being objects of discussion toward becoming subjects who contribute to shaping how the community understands knowledge, history, and gender relations. However, changes in representation within learning materials do not automatically demonstrate changes in the perspectives of all learners. Whether such learning produces relatively lasting changes in how santri understand women and gender relations is an issue that cannot be fully determined merely from the presence of such materials in the curriculum.

Learning about the history of women's movements, including the introduction of Fatimah az-Zahra, also demonstrates the contextual character of constructing gender inclusivity within the pesantren. On the one hand, feminist perspectives can help identify how history and knowledge have experienced gender-based marginalization. On the other hand, the legitimacy of women within the pesantren context is constructed not only through feminist categories but also through sources, figures, and values that possess authority within the Islamic tradition. Thus, the presence of Fatimah az-Zahra in the learning process can be interpreted as a space where the agenda of strengthening women's representation intersects with the Islamic epistemic framework developed within the institution. This demonstrates that epistemic inclusivity in pesantren does not necessarily have

to be understood as a direct adoption of Western feminist epistemology, but rather as a process of negotiating ideas of gender equality with sources of legitimacy that are embedded within the context of Islamic education.

From the perspective of feminist evaluation, these findings are important because they demonstrate that inclusivity is not only related to access to education but also to questions concerning who is represented in knowledge and how such representation is constructed. By incorporating women's perspectives into philosophy education, the pesantren opens possibilities for santri to question claims of universality in knowledge constructed from limited social experiences. However, based on the design of this study, it cannot yet be determined to what extent such curricular representation has transformed the structure of the philosophical canon more broadly or produced lasting changes in the epistemic consciousness of santri. Therefore, these findings are more appropriately understood as indications of a process of epistemic inclusion and negotiation of the knowledge canon rather than as evidence that canon reconstruction has been fully accomplished.

Philosophy Learning as a Space for Women's Emancipation and Epistemic Agency

The findings concerning female santri's experiences indicate that philosophy education is perceived not merely as a process of acquiring knowledge but also as a space for developing thinking abilities, reflecting on experiences, and articulating views concerning social issues. This perception is important from the perspective of feminist evaluation because it indicates that women are not merely positioned as recipients of knowledge but are beginning to position themselves as subjects capable of critically interpreting their experiences and realities. However, perceiving learning as an emancipatory space needs to be distinguished from claiming that emancipation has been fully achieved. The data primarily demonstrate the experiences and meanings attributed to the learning process by the santri and are therefore more appropriately used to identify indications of developing reflective and epistemic capacities than to establish comprehensive emancipatory transformation.

Windari's view regarding the importance of integrating emotion and rationality provides an illustration of how philosophy education is used to challenge the dichotomy between reason and emotion. Within traditions of thought that associate rationality with masculine characteristics and emotion with feminine characteristics, their integration may serve as a way to question epistemic hierarchies that place affective experience in an inferior position. Feminist epistemological critiques of this dichotomy help interpret Windari's experience as an effort to broaden the understanding of the rational subject, so that women's rationality does not have to be constructed through the exclusion of affective

dimensions (Bortolami, 2025). However, it is important to distinguish between participants' ability to articulate such perspectives and evidence that the reason-emotion dichotomy has actually changed in their everyday practices. Therefore, this finding is more appropriately understood as the emergence of critical reflection on gender constructions rather than as definitive evidence of transformation in the epistemic structure.

Ummi Rosita's reflection on philosophy as a means of developing an objective framework of thought and engaging in self-reflection demonstrates another dimension of this process. The ability to question experience and develop understanding through reflection constitutes one of the conditions that enables individuals to become agents in the production and interpretation of knowledge. From a feminist perspective, *self-reflexivity* is important because it enables experiences previously regarded as personal to be understood in relation to broader social structures (Podems, 2010). In this context, such reflection indicates that philosophy education provides female santri with intellectual tools not only to accept existing categories but also to question how they understand themselves and social reality. Nevertheless, this study cannot determine the extent to which such reflexivity develops into collective action or social change beyond the pesantren environment.

Meanwhile, Nur Afika Firanti's emphasis on the relevance of philosophy in addressing violence and social injustice demonstrates that philosophy education is understood as having a practical dimension. Philosophy is not positioned merely as abstract knowledge but as a tool for interpreting social problems and assessing power relations perceived as unjust. Within the framework of critical education, the ability to connect knowledge with social conditions is an important element in the development of critical consciousness. However, the relationship between the ability to recognize injustice and the ability to transform it needs to be distinguished. The findings demonstrate the capacity to interpret social problems critically but are insufficient to conclude that this capacity has produced broader social change. This distinction is important to prevent the concept of emancipation from being reduced merely to the emergence of individual awareness.

The dimension of *epistemic agency* becomes more visible when female santri not only receive and discuss philosophical knowledge but also articulate and disseminate such ideas through digital media. The production of YouTube content by female santri indicates a shift from being consumers of knowledge toward becoming actors who also produce and distribute philosophical discourse. In this sense, such activity can be understood as a form of *epistemic agency* because women use their intellectual capacities to determine which ideas they wish to communicate and to expand the audience for knowledge beyond the classroom. Digital media thus

provides an additional space for knowledge articulation that does not entirely depend on formal classroom structures. However, content production does not in itself demonstrate that women have acquired equal epistemic authority in the broader public sphere. Questions concerning how such ideas are received, negotiated, and legitimized by audiences remain beyond the scope of the data collected in this study.

When these experiences are considered together, philosophy education appears to provide several conditions that enable the development of reflective capacities and *epistemic agency* among female santri: they are given space to integrate rationality and experience, reflect on themselves and social reality, interpret issues of injustice, and articulate ideas through digital public spaces. Thus, the contribution of philosophy education to gender inclusivity lies not only in women's representation in the learning process but also in the opening of possibilities for women to become subjects who interpret and produce knowledge. Nevertheless, these findings are more appropriately understood as indications of the process of developing *epistemic agency* rather than evidence that women's emancipation has been fully achieved. This distinction is important because *agency* concerns not only the ability to speak or produce ideas but also the extent to which those ideas receive space, recognition, and influence within broader social relations.

Philosophy Learning as Praxis for Transforming Gender Consciousness

The findings indicate that philosophy education provides space for santri to question assumptions previously accepted concerning relations between men and women. Dialogue, reflection, and discussions of social issues within the learning process enable gender issues to be understood not only as normative matters but also as issues that can be analyzed rationally and critically. Within the framework of critical education, such a process can be understood as a form of *consciousness-raising*, in which individuals begin to recognize that experiences and problems that appear personal are connected to broader social structures (Cannizzo, 2021). However, the ability to identify inequality does not in itself demonstrate that such awareness has resulted in behavioral transformation or changes in social relations. Therefore, the findings are more appropriately interpreted as indications of developing critical awareness concerning gender.

Abdul Rajab's view regarding the equality of intellectual potential between men and women demonstrates an effort to detach intellectual capacity from biological determinism. From the perspective of Paulo Freire's critical education, the human capacity to reflect on social conditions is one of the prerequisites for the development of critical consciousness (Ćumura & Petrović, 2022). In this context, his perspective demonstrates that philosophy can provide conceptual tools for reassessing assumptions concerning differences in intellectual ability based on

gender. However, changes at the level of argumentation and understanding cannot be directly equated with changes in everyday practices. This study did not specifically measure whether views concerning equality were subsequently translated into changes in behavior or gender-relational patterns among santri outside the learning environment.

The experiences of Ummi Rosita and Nur Afika Firanti demonstrate another dimension of the development of such awareness. Reflection on women's experiences and attention to issues of violence and social injustice indicate that philosophy education does not stop at conceptual mastery but can be used to interpret social reality critically. From a feminist perspective, the ability to connect experience with social structures is an important step in developing awareness of power relations. At this point, philosophy education has a broader function than knowledge transmission because it provides a conceptual language for articulating experiences that may previously have been understood individually. Nevertheless, this study does not provide sufficient evidence to determine whether this process of articulation has developed into collective consciousness or transformative action beyond the pesantren community.

These findings also demonstrate a relationship between *epistemic agency* and gender consciousness. When female santri acquire the capacity to interpret experiences, articulate arguments, and produce ideas, they are no longer entirely dependent on external epistemic authorities. In this sense, increased epistemic capacity may constitute one mechanism through which critical gender consciousness can develop. However, this relationship is not automatic. An individual may possess critical thinking abilities without consistently using them to question gender relations; likewise, an understanding of equality does not necessarily result in changes in practice. Therefore, the contribution of philosophy education is more appropriately understood as providing epistemic and pedagogical conditions that enable consciousness transformation rather than as the sole cause of such transformation.

Taken as a whole, the findings indicate a series of interconnected processes: openness of access enables women to participate, participation opens space for the articulation of experience, and such articulation provides a basis for reflection on gender relations. Within a feminist evaluation framework, this sequence demonstrates that inclusivity does not stop at procedural equality but has the potential to develop into changes in how santri understand gender positions and relations. Nevertheless, the available evidence is stronger in demonstrating the potential and indications of consciousness transformation than in establishing that such transformation has fully occurred. This limitation is important because changes

in consciousness are gradual processes that cannot be inferred solely from learners' experiences within a single educational context.

Institutionalizing Gender Awareness in Pesantren Structures

If philosophy education provides space for the development of critical gender consciousness, the next question concerns the extent to which such consciousness takes institutional form within pesantren life. The findings indicate that relatively equal treatment is evident not only in the learning process but also in santri participation in rule-making, the distribution of domestic and social responsibilities, and the implementation of disciplinary measures without gender-based distinctions. These findings demonstrate that gender inclusivity has a structural dimension within pesantren life and does not occur solely at the level of classroom interaction.

From the perspective of *feminist institutionalism*, institutions are not merely neutral formal structures but spaces in which norms and power relations can be maintained as well as negotiated. Policies, rules, and everyday practices may produce different consequences for groups based on gender (Holmes, 2020). In this study, the involvement of male and female santri in formulating rules and the application of equal disciplinary standards demonstrate institutional mechanisms that limit the possibility of differential treatment based on gender. However, equality in formal rules does not in itself demonstrate that gendered power relations at the informal level have been completely transformed. Formal norms may coexist with habits, perceptions, or forms of informal authority that are not always visible in written rules.

The same issue can be observed in the distribution of domestic and social responsibilities. The absence of task divisions explicitly based on gender can be interpreted as a practice that challenges stereotypes concerning men's and women's work. From a feminist perspective, the division of labor is an important arena for the reproduction of gender relations because certain forms of work have historically been associated with particular gender identities (Ahmad et al., 2024). However, the finding concerning equal distribution of tasks needs to be interpreted cautiously. Equality in task distribution demonstrates the absence of an apparent distinction in the observed practices, but it is insufficient to establish that santri consciously understand such practices as forms of gender struggle or transformation. The same practices may emerge for various reasons, including efficiency in managing communal life, community norms, or institutional culture that developed before the santri participated in philosophy education.

At this point, it is important to consider alternative explanations for the inclusivity observed. Gender equality apparent in pesantren life may not entirely be a consequence of philosophy education or feminist consciousness. Leadership

characteristics, organizational culture, institutional history, and community values may also shape these practices. Therefore, the relationship between philosophy education and the institutionalization of gender equality cannot be understood linearly. Philosophy education may provide a conceptual language and reflective framework for understanding equality, but the institutionalization of such practices may also be influenced by broader institutional factors. The absence of longitudinal data in this study prevents the researcher from determining whether these inclusive practices emerged as a result of philosophy education, existed beforehand, or resulted from an interaction between the two.

Furthermore, this study did not identify santri voices that explicitly rejected, questioned, or experienced inequality within these institutional practices. This condition needs to be considered when interpreting the findings because the absence of critical voices does not necessarily indicate the absence of different experiences. Informants who were willing to participate in the study may also have been more likely to articulate experiences that were consistent with the institution's image of equality. Therefore, the findings indicate the presence of relatively inclusive institutional practices as perceived and experienced by the informants, but they cannot be used to claim that all members of the community share the same experiences or that gendered power relations have been fully transformed.

Thus, the institutionalization of gender equality at Pondok Pesantren Mahasiswa Murthada Muthahhari Yogyakarta is more appropriately understood as an institutional process that enables and supports inclusive practices rather than as definitive evidence that gender consciousness has been fully internalized by the entire pesantren community. The strength of the findings lies precisely in the connection between learning spaces, participation practices, and communal rules that are relatively consistent in providing opportunities for both men and women. Nevertheless, a more critical feminist evaluation needs to retain questions concerning how these practices were formed, who benefits from them, whether different experiences exist, and the extent to which formal equality is translated into changes in power relations in everyday life.

Conclusion

This study concludes that the Philosophy Class Program at Pondok Pesantren Mahasiswa Murthada Muthahhari Yogyakarta demonstrates relatively inclusive gender practices across structural, pedagogical, epistemic, and institutional dimensions. Equal access is provided to male and female santri, while classroom discussions, FGD activities, and *kultum* provide opportunities for relatively equal participation and expression. The inclusion of women-centered philosophical perspectives in the curriculum also indicates an effort to broaden the knowledge canon and create space for women's epistemic agency.

However, these findings should not be interpreted as evidence that gender relations have been fully transformed. The practices observed indicate enabling conditions and emerging forms of gender consciousness rather than completed emancipation or structural transformation. The findings also suggest that gender inclusivity in the pesantren context cannot be understood solely through Western feminist categories, but needs to be read in relation to Islamic values, pesantren culture, institutional norms, and local practices. Further research with broader participants and longitudinal approaches is needed to examine how far these inclusive practices contribute to sustained changes in gender relations beyond the learning environment.

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