THE DOMINANT FACTOR OF THE GENDER MANAGEMENT IN THE QUR'AN PERSPECTIVE AT THE INTELLECTUAL AND PROFESSIONALISM MATURITY CAMPUS

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ARTICLE INFO	ABSTRACT
	Purpose: Many people are confused and do not know about setting human roles, especially: what about gender status? Exploring Gender Leadership from a Quranic Perspective on Intellectual and Professional Maturity / Ulu Al-Albab University Campus. The purpose of this article is to describe gender terms and the management of equality in the Qur'an. **Theoretical Framework:** The management of gender equality in the Qur'an or the perspective of efforts in the Ulu Al-Albab campus is interpreted and applied and implemented in all forms of that professionalism, which is reflected in the creation of intellectual professional and intellectual scholars as professional scholars. boys and girls alike. In all matters and fields, a life of depth of spirituality, breadth of knowledge, magnanimity, morality and maturity is presented with professionalism and coherence, enthusiastically enjoying and implementing the development of results. **Design/Methodology/Approach:** The research method used a quantitative approachor naturalist in field education, and bibliography study type. **Findings:** Research results indicate that the Qur'an signals with the terms "men" and "women", which are properly masculine and feminine, with additional knowledge not based on gender, with the terms "oldest" and "newest" when necessary, which is closely related to the type of gender or not (role), which prioritizes professionalism. **Research, Practical & Social Implications:** Gender management from the perspective of the Qur'an, interpreted and implemented in the Ulu Al-Albab campus and applied in all forms of professionalism reflected in the creation of intellectual professional and intellectual scholars as professional scholars equally among boys and girls. All things and aspects of life bring deeper spirituality, broad knowledge, high morals and maturity, professionalism and enthusiastic togetherness to develop and make results. **Originality/Value:** This study is unique because it focuses on UIN Maulana Malik Ibrahim Malang, the only Islamic university in Indonesia based on the general concept of Ulu al-Albab (intellectual and professional maturity). Doi: https://doi.org/10.26668/businessreview/2024.v9i3.4461

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O FATOR DOMINANTE DA GESTÃO DE GÊNERO NA PERSPECTIVA DO ALCORÃO NO CAMPUS DE MATURIDADE INTELECTUAL E PROFISSIONAL

RESUMO

Objetivo: Objetivo deste estudo foi identificar o perfil da pesquisa acadêmica sobre blended learning no mundo e propor uma agenda de pesquisa para o tema.

Referencial Teórico: A literatura recente tem relatado bons resultados tanto no desempenho dos alunos quanto na satisfação dos estudantes no blended learning (Dziuban et al., 2004). No entanto, ainda há muito o que investigar e aprender sobre o BL por ser um desenvolvimento recente.

Desenho/Metodologia/Abordagem: Analisamos o perfil das publicações internacionais sobre blended learning em gestão e negócios de 2001 a 2021. Identificamos quando, quem, onde e o quê foi publicado sobre o assunto, destacando os autores e periódicos de maior impacto com base no índice h e CiteScore (Scopus), além de explorar a cooperação entre países.

Resultados: O volume de pesquisas vem aumentando nos últimos vinte anos, embora existam poucos autores, instituições e periódicos de referência contribuindo para a consolidação do tema e os países que realizam mais pesquisas conjuntas em redes de coautoria respondem pelo maior volume de publicações, autores e revistas de impacto.

Pesquisa, Implicações Práticas e Sociais: Sugerimos uma agenda de pesquisa futura e destacamos as contribuições feitas para a educação executiva e gerencial.

Originalidade/Valor: Os resultados indicam que o número de publicações está crescendo, sendo a área de gestão e negócios a que mais contribui, sendo que os países que produzem em coautoria também fornecem mais publicações.

Palavras-chave: Educação Gerencial, Educação Executiva, Análise Bibliométrica, Gestão e Educação Empresarial.

EL FACTOR DOMINANTE DE LA GESTIÓN DE GÉNERO DESDE LA PERSPECTIVA DEL ALCORÁN EN EL CAMPUS DE MADUREZ INTELECTUAL Y PROFESIONAL

RESUMEN

Objetivo: El objetivo de este estudio fue identificar el perfil de la investigación académica sobre blended learning en el mundo y proponer una agenda de investigación sobre el tema.

Marco Teórico: La literatura reciente ha informado de buenos resultados tanto en el rendimiento como en la satisfacción de los estudiantes en la enseñanza semipresencial (Dziuban et al., 2004). Sin embargo, todavía queda mucho por investigar y aprender sobre el BL, ya que se trata de un desarrollo reciente.

Diseño/Metodología/Enfoque: Analizamos el perfil de las publicaciones internacionales sobre aprendizaje combinado en gestión y empresa desde 2001 hasta 2021. Identificamos cuándo, quién, dónde y qué se publicó sobre el tema, destacando los autores y revistas con mayor impacto según el índice h y CiteScore (Scopus), además de explorar la cooperación entre países.

Resultados: El volumen de investigación ha ido en aumento en los últimos veinte años, si bien son pocos los autores, instituciones y revistas de referencia que contribuyen a la consolidación del tema y los países que realizan más investigación conjunta en redes de coautoría acaparan el mayor volumen de publicaciones, autores y revistas de impacto.

Implicaciones Investigadoras, Prácticas y Sociales: Sugerimos una futura agenda de investigación y destacamos las contribuciones realizadas a la educación ejecutiva y de gestión.

Originalidad/Valor: Los resultados indican que el número de publicaciones está creciendo, siendo el área de gestión y negocios la que más contribuye, y los países que producen en coautoría también aportan más publicaciones.

Palabras clave: Educación Gerencial, Educación Ejecutiva, Análisis Bibliométrico, Educación Gerencial y Empresarial.

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1 INTRODUCTION

The Qur'an is the essence of these teachings, which serve as guidelines and guidelines for life, as mentioned in the Hadith of the Prophet Muhammad SAW said that "Indeed, I submit to two things that do not go astray, unless you follows correctly both, namely, the Qur'an and my Sunnah." As a guide to life, the Qur'an is about how to make this life in the afterlife safe, successful and happy, which is expressed in the construction and placement of gender in real life.

On the other hand, the development of a person's life is the experience of normal, extraordinary development and significant changes to gender. This messy colored thing spread the Covid-19 pandemic raging in the world. It is important to answer this question and find an alternative solution to create a new real-life guideline. And how we gave guidance and direction, teaching us what the Qur'an is about. This study focuses on how gender guidance from the Qur'an contributes to security, success and happiness in later life, especially from the perspective at the Ulu Al-Albab campus.

The Qur'an makes many references to the terms "men and women" and the term "oldest and newest" which provide guidance such as the ordering of the roles of man. In arrange this life, especially his role as a "follower/caliph." The Qur'an said to the angels: "I will raise a caliph on earth." They said: "Do you want to make a man break and shed blood there when we were; pious?" He replied: "I know who you are." Many people make mistakes and cannot set the role of people, especially - is status still related to gender? Therefore, gender management is studied from a Qur'anic perspective at Ulu Al-Albab campus.is very necessary.

1.1 THE OBJECTIVE OF THIS RESEARCH

This study has two objectives: to determine and analyze the factors driving gender equality management at the Ulu Al-Albab University campus from a Quranic perspective.

1.2 THE RESEARCH QUESTIONS

There are many professional women and men, they had to develop their role and raise their position in equality.

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2 THEORETICAL REFERENTIAL

2.1 GENDER DEFINITION

Gender (Webster's New World Dictionary) defines "the real differences in values and ways between men and women." Also (The Women's Studies Encyclopedia) explains that: "Gender is a cultural concept that tries to distinguish the roles, behavior, way of thinking and emotional nature of men and women developing in society."

This word is considered a new vocabulary that has entered. the Indonesian language and this term has become very common in recent decades. Many feminists and women's watchers, such as Julia Cleves Mosse, have provided definitions of gender in her book Half a World, Half a Chance. Rukmina (2007) defines: "Gender plays a main role in acting in costumes and masks so that other people can identify us as feminine or masculine." BKKBN (2007) defines: "Gender as differences in the roles, functions and responsibilities of men and women that are the result of social structure and can change over time." Meanwhile, the Ministry of Health of the Republic of Indonesia (2008) explains that: "Gender is the differences in the roles, behavior and temperament of men and women based on culture or society's interpretation of the biological differences between men and women." Gender is therefore not acquired from birth, but is known through learning (socialization) from childhood to adulthood. Thus, gender can be regulated and changed. Conceptually, the meaning of gender is: "The mental and cultural interpretation of male and female gender differences." The idea of gender is to express whether an activity is considered appropriate for men and women. Gender as a concept is the recognition of differences between men and women according to socio-cultural influences.

2.2 GENDER EQUALITY AND INEQUALITY

Gender equality is the equality of men and women that they have opportunities and rights to play a role and participate as human beings. Gender equality is equal conditions for men and women in political, social, economic, cultural, defense and national security activities, as well as equality in achieving development results. Bakhtyar and Rezaei (2012) argue that men and women have the same political and social rights and gender differences have lost their value. It is not a problem to drive them; they can be religious, political or social leaders. Gender equality is therefore equal acceptance and appreciation (Sufiarti, 2007), including:

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1. Differences between men and women.

2. Differences between men and women in society.

3. Understand that the differences in living conditions between men and women are essentially due to the way women give birth.

4. They accept the differences between men and women as wisdom.

5. Gender equality is not synonymous with comparison.

6. Gender equality means equality of existence, equality of empowerment and participation in all aspects of domestic and public life.

Based on the explanation of gender equality, researchers can reveal that equality is abstract because it is solely based on a person's perception and thought patterns of themselves. Therefore, the one who understands the concept of gender equality according to his basic understanding and accepts everything related to this concept, acts according to his understanding. This is key to ensure that society avoids incidents that show gender inequality or discrimination.

Gender representation is any behavior that shows themunequal situation or position of men and women. As BKKBN (2007) explains, "gender injustice or discrimination often occurs in families and communities and in the workplace in various forms", for example; "Stereotyping" or "standard image" is the labeling of one gender which often has negative benefits and generally causes injustice, for example: because women are considered friendly, gentle, neat, better working as secretaries, kindergarten teachers; friendly woman, considered flirtatious; friendly man, considered a charmer.

1. "Stereotyping" or "standard image" is the assumption that one gender is considered inferior or inferior to the other. For example: In the past, women did housework, so women were considered "housekeepers" or "backroom friends".

2. "Exclusion" is the conditions or processes in which the exclusion of a member of one gender from work or primary occupation leads to poverty. For example: The increasing development of technology means that what used to be done by women by hand is now being replaced by machines, which were usually done by men.

3. Double duty is the treatment of one gender where that person works more than the other gender.

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2.3 THE CONCEPT OF GENDER MANAGEMENT IN THE QUR'AN PERSPECTIVE

We only know information that can be obtained through sight, hearing, feeling, etc., which are part of the human senses. Sunaryo (2005) explained that: Human knowledge has six levels:

1. full of meaning;
2. understand;
3. application;
4. analysis;
5. combination; and
6. evaluation.

Notoatmojo (2007) explained that: the factors that influence knowledge, namely:

1. education;
2. age; and
3. resources.

This study focuses on how the Qur'anic gender guidance, which is supposed to promote safety, success and happiness in the afterlife, is applied to the life of the world, especially in the pursuit of the perfection of Ulu Al-Albab campus. On the other hand, the development of human life has experienced an extraordinary development, especially changes in the genderdrive perspective, which have recently accelerated:

1. influence of the industrial revolution 4.0 and development 5.0 and colored by global disruption;
2. spread by the Covid-19 (corona virus) pandemic that has hit the world.

It is important to consider and look for alternative solutions that can be used as real guidelines that can be applied in life, especially how we get guidance and direction from our teachings that the Qur'an promotes as the main guidance and direction.

Gender equality is the equality of men and women who get opportunities and rights as people to play a role and participate (Sufiarti, 2007). The Qur'an refers to the concepts of "men and women" ("*al-Rijal* and *al-Nisa*"), specifically: "Men are the protectors of women, because God preferred some of them (men) over women. "

In this verse, the concepts "men and women" are closely related to gender (female and male roles), which prioritizes professionalism in everything. Of course, this means masculinity and femininity. Therefore, the terms "men and women", indicate that they can be both men and

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women. Can be both male and female, gender is not intended. So this interest is related to the utmost professionalism.

On the other hand, there are also the terms of "oldest and newest*"* ("*al-Dzakar and al-Untsa"*), especially those found in Surah al-Hujurat verse 13, explained that: "O man! Indeed, We created you from a man and a woman, then We made you into nations and tribes so that you may know each other. Indeed, the noblest among you in the sight of Lord is the man who is most pious. Indeed, Lord is All-Knowing, All-Knowing."

In this verse, the terms of "*oldest* and *newest"*, followed by " *nationality and ethnicity* ", this suggests that the terms are closely related to gender and not gender (feminine-masculine roles) which prioritizes professionalism. So it is more about the meaning of reproduction, the preservation of humanity so that it remains harmonious.

Therefore, gender management is interpreted and implemented to build all kinds of professional competences, which is expressed in the emergence of professional intellectuals and professional intellectuals in the concept of equality between men, implemented by the Islamic State University of Maulana Malik Ibrahim (UIN Maliki) Malang, as outlined in the campus vision of realizing an integrated higher education that combines science and Islam with an international reputation, interpreted as follows:

1. integrated higher education, namely combining colleges and traditions with systems of Islamic residential school traditions. Higher education provides broad knowledge and professional maturity, while Islamic boarding schools bring spiritual depth and moral dignity;

2. connecting science and Islam, namely the creation of nature verses and Qur'an and Hadith verses as sources for the development of science, technology and art; and

3. they have an international reputation, namely international standards and predicates of stakeholders and international classification bodies (Fahim et. al. 2022).

3 METHODOLOGY

3.1 RESEARCH METHOD

This study use quantitative research with method of study will discuss about Likert scale, tool of statistics, and conceptual framework.

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3.2 LIKERT SCALE

Ankur Joshi (2015) states that: "Measurement psychometrics perception the most basic and frequent respondents used in study education and science social is Likert scale."

The Likert scale has scale five (or seven) points used for measure perception individual. Evaluation with Likert scale assume strength/intensity something attitude nature normative, for example: absolutely not agree (1), no agree (2), neutral (3), agree (4), strongly agree (5), and make perception that attitude individual can be measured.

Method analysis used is quantitative approach – Analysis Factors (Dillon, W. R., 1984) with using simulated data.

Study this prioritize search for gender management data in the Qur'an developed at the Islamic State University of Maulana Malik Ibrahim Malang in develop campus to become a world-class university.

3.3 FACTOR ANALYSIS

Analysis Factor is one of tool of statistics for reduce and simplify variable complex or study become factor new supported by a bunch observed variables, and entered to in structure data trees (Dillon, W. R., 1984, and Purwono, B. S. A, et al., 2023).

3.4 MATHEMATICAL MODEL

Mathematical model of Factor Analysis (Dillon, 1984; Purwono et al., 2023):

$$X = \Lambda f + \qquad (1)$$

Where:

$X = m$ - research variables, $X' = (x_1, x_2, \ldots, x_m)$
$f = n$ - common factors, $f' = (f_1, f_2, \ldots, f_n)$
$e = p$ - unique factors, $e_i = (e_1, e_2, \ldots, e_p)$.
$\Lambda = m \times n$ matrix of unknown constants called factor loadings.

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3.5 DENDROGRAM

A dendrogram is a representative diagram tree. This diagrammatic representation often used in different context: in _ grouping hierarchy, this describe the arrangement of clusters produced by the analysis related (Dillon, 1984; Ali Nasith et al., 2020).

3.6 CONCEPTUAL FRAMEWORK

Therefore, that is, deep gender management in the Qur'an perspective at Ulu Al- Albab campus strengthened with four pillars: 1. Depth spiritual, 2. Nobility morals, 3. Breadth knowledge, 4. Maturity professional and becoming center science. development knowledge, technology and art that breathe Islam and become pusher progress public (Fahim et al., Jilin University Journal, 2021).

So that can depicted gender management in the Qur'an perspective at Ulu Al- Albab campus (Figure 1).

Figure 1

Gender Management in the Qur'an Perspective at Ulu Al-Albab Campus
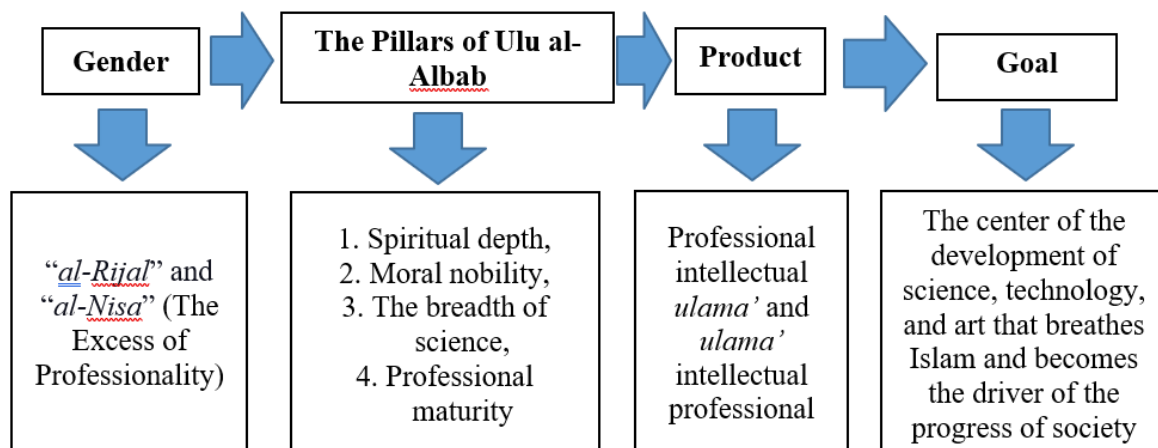
4 RESULTS AND DISCUSSION

The results and discussion will discuss about Descriptive Statistics, Factor analysis, and mathematical model.

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4.1 DESCRIPTIVE STATISTICS

Table 1 shows the average score of the research variables. Average value of Spiritual depth (Spirdept), Moral nobility (Mornob), The breadth of knowledge (Breasci), and Professional maturity (Profma) as an independent variable and Ulu Al Abab's perspective as depend variable (Ulul Albab) perception score each is 3.9516, 3.5887, 3.0806, 3.0242, and 4.0403 meaning surpass neutral.

Table 1

Descriptive Statistics

Variables	N	Minimum	Maximum	Means	Standard Deviation
Spirdept	124	3.00	5.00	3.9516	0.80501
Mornob	124	2.00	5.00	3.5887	1.02816
Breasci	124	1.00	5.00	3.0806	1.46280
Profma	124	1.00	5.00	3.0242	1.38202
UlulAAb	124	3.00	5.00	4.0403	0.82046

Table 2 shows a) Four variables (independent) reduced to two factors. b). Cumulative of the initial eigenvalue percentage was 56.742% (>50%). This means that the data information accumulated exceed 50% (that representation > 50%) is good.

Table 2

Total Variance Explained

Component	Beginning Eigenvalues			Extraction Amount from Quadratic Loading		
	Total	% from Difference	Cumulative %	Total	% from Difference	Cumulative %
1	**1,257**	31,421	31,421	**1,257**	31,421	31,421
2	**1,013**	25,321	56,742	**1,013**	25,321	**56,742**
3	,957	23,920	80,662			
4	,774	19,338	100,000			

4.2 FACTOR ANALYSIS

Table 3, Figures 4 and 5 show four (independent) variables reduced to two factors or components. The first factor is supported by three variables, namely Spiritual Depth (Spirdept) (loading factor = 0.611) and is called spiritual maturity. The breadth of knowledge (Breasci) (factor loading = 0.701), and Professional maturity (Profma) (loading factor = -0.570) and on

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the phone Spiritual maturity, and that second factor supported by one variable, the Formerly Moral nobility(Mornob) (factor loading = 0.918) and called moral nobility.

Table 3

Component Matrix

Variable	Component	
	1	2
Spirdept	**0.611**	-0.109
Mornob	-0.259	**0.918**
Breasci	**0.701**	0.394
Profma	**-0.570**	-0.048

4.3 THE MATHEMATICAL MODEL

The mathematical model are (equations 2 to 5):

$$Spirdept = 0.611\ f_1 - 0.109\ f_2 + e_1 \quad (2)$$

$$Mornob = -0.259\ f_1 + 0.918 f_2 + e_2 \quad (3)$$

$$Breasci = 0.701\ f_1 + 0.394\ f_2 + e_3 \quad (4)$$

$$Profma = -0.570\ f_1 - 0.048\ f_2 + e_4 \quad (5)$$

Figure 2 and 3, and Equation 2 shows the contribution of the first factor (spiritual maturity) is positive (0.611), and the second factor (moral nobility) is negative (0.109). Equation 3 shows the contribution of the first factor (spiritual maturity) is negative (- 0.259), and the second factor (moral nobility) is positive (0.918).

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Figure 2

Four variable is reduce to two factor (Two factor solution)

Factor I
X1 = Spirdept
X3 = Breasci
X4 = Profma

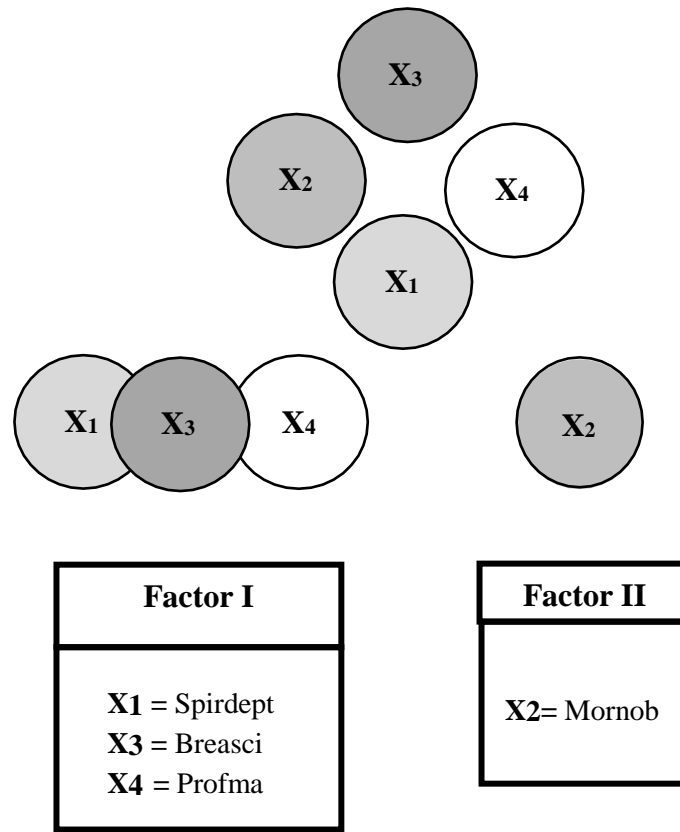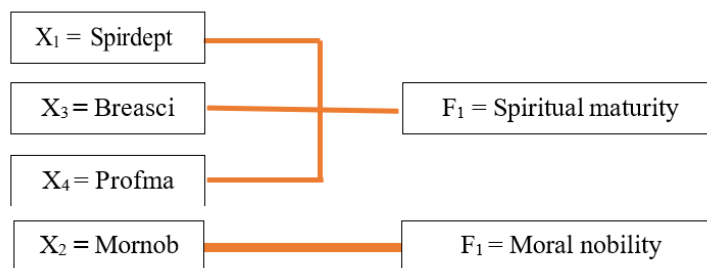| Factor II |
|---|
| **X2**= Mornob |

Figure 3

Dendogram of Four variable reduce to two fator

Equation 4 shows the contribution of the first factor (spiritual maturity) is positive (0.701), and the second factor (moral nobility) is positive (0.394). Equation 5 shows the contribution of the first factor (spiritual maturity) is negative (-0.570), and the second factor (moral nobility) is negative (-0.048).

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5 CONCLUSION

5.1 CONCLUSION

The conclusion of this research are:

1. four variables (spiritual depth, moral nobility, breadth of knowledge and professional maturity) reduced to two factors (called spiritual maturity and moral nobility);

2. the first factor, known as spiritual maturity, was supported by the three variables of mental depth, breadth of knowledge and professional maturity;

3. another factor known as moral nobility supported by one variable (moral nobility);

4. it can be male or female, asexual, closely related to gender, asexual (female-male role), prioritizing professionalism, so that it is more related to the meaning of reproduction, to the preservation of the person. harmony;

5. on the campus of the Islamic State University Maulana Malik Ibrahim (ISUMMI), gender leadership is interpreted, implemented and embodied to create an all-round professionalism, which is expressed in the "creation" of a professional intellectual for men and women on equal terms in all matters. . and fields. in life, prioritizing depth of spirituality, breadth of knowledge, moral flexibility and maturity of professional skills and equality, while passionately enjoying the results of development and realizing healthy intellectual and maturity of understanding in ISUMMI campus.

5.2 SUGGESTION

Some suggestions that can be delivered are:

1. the gender management is try to increase in equality;

2. the implementation of gender management become a new model;

3. the gender management is "creating" a professional intellectual with equality of conditions for men and women.

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