

Reconstructing Islamic Religious Education with Gender Justice: An Asset-Based Analysis of Nur Rofiah's Core Justice Principles

¹Ni'mathul Alfien, ²Nur Kholis, ³Imas Maesaroh

¹²³Universitas Islam Negeri Sunan Ampel Surabaya

¹alfiennimathul@gmail.com, ²nurkholis@uinsa.ac.id, ³imas@uinsa.ac.id

Abstract: *Islamic Religious Education (PAI) plays a strategic role in shaping students' character, grounded in values of justice, empathy, and equal social relations. However, PAI learning practices still often contain gender biases that originate from social construction, not from the authentic values of Islamic teachings. Nur Rofiah's thoughts on essential justice principles, universal mercy, and reciprocity offer a framework of values that can enrich the internalization of gender justice in Islamic education. This study aims to analyze the integration of these three values into PAI learning through the Asset-Based Thinking (ABT) approach, which focuses on strengthening students' positive potential. The research method uses a literature study with content analysis of Nur Rofiah's works, Islamic feminism literature, religious education theory, and the ABT approach. The results of the study show that essential justice principles can be transformed through strengthening the nature of human equality; universal grace through empathic learning that fosters cross-gender concern; and reciprocity through collaborative learning models that place students as equal learning partners. The ABT approach has proven relevant in supporting the internalization of values through individual, relational, and spiritual asset-based strategies, thereby making PAI learning more dialogical, constructive, and character-oriented. This study recommends a PAI learning design that integrates ABT to strengthen critical reasoning, justice principles, and reciprocal relationships in schools and madrasah.*

Keywords: *Islamic Religious Education, Gender Justice, Nur Rofiah*

Abstrak: Pendidikan Agama Islam (PAI) memiliki peran strategis dalam membentuk karakter peserta didik yang berlandaskan nilai keadilan, empati, dan relasi sosial yang setara. Namun, praktik pembelajaran PAI masih kerap memuat bias gender yang bersumber dari konstruksi sosial, bukan dari nilai autentik ajaran Islam. Pemikiran Nur Rofiah mengenai keadilan hakiki, rahmah universal, dan kesalingan menawarkan kerangka nilai yang dapat memperkaya internalisasi karakter berkeadilan gender dalam pendidikan Islam. Penelitian ini bertujuan menganalisis integrasi ketiga nilai tersebut ke dalam pembelajaran PAI melalui pendekatan Asset-Based Thinking (ABT), yang berfokus pada penguatan potensi positif peserta didik. Metode penelitian menggunakan studi pustaka dengan

analisis isi terhadap karya-karya Nur Rofiah, literatur feminisme Islam, teori pendidikan agama, dan pendekatan ABT. Hasil kajian menunjukkan bahwa keadilan hakiki dapat ditransformasikan melalui penguatan fitrah kesetaraan manusia; rahmah universal melalui pembelajaran empatik yang menumbuhkan kepedulian lintas gender; dan kesalingan melalui model pembelajaran kolaboratif yang menempatkan siswa sebagai mitra belajar yang setara. Pendekatan ABT terbukti relevan dalam mendukung internalisasi nilai melalui strategi berbasis aset individual, relasional, dan spiritual, sehingga pembelajaran PAI menjadi lebih dialogis, konstruktif, dan berorientasi karakter. Penelitian ini merekomendasikan desain pembelajaran PAI yang mengintegrasikan ABT untuk memperkuat nalar kritis, keadilan, dan relasi kesalingan di sekolah maupun madrasah.

Kata Kunci: Pendidikan Agama Islam, Keadilan Gender, Nur Rofiah

Introduction

The issue of gender justice has increasingly attracted scholarly attention, particularly within the field of Islamic Religious Education (Pendidikan Agama Islam/PAI), which holds a strategic role in shaping students' moral reasoning, religious worldview, and social attitudes.¹ In the Indonesian educational context, PAI is not merely a subject that transmits doctrinal knowledge, but also a normative space where values, identities, and social relations are constructed and legitimized.² Consequently, the way justice, authority, and gender relations are framed within PAI learning has a significant influence on how students understand equality and human dignity in their everyday lives.

¹ Nur Laili Nabilah Nazahah Najiyah, Abdul Hamid, and Asa Ade Muliana, "Melacak Bias Gender Dalam Penafsiran Kementerian Agama Ri Pada Al-Qur'an Surah an-Nisa Dan Al-Baqarah," *Jurnal Harkat: Media Komunikasi Gender*, 2022, 94–107, <https://doi.org/10.15408/harkat.v18i2.29662>; Muhammad Husni Abdulah Pakarti et al., "Pendidikan Agama Dan Konstruksi Gender Dalam Masyarakat Islam," *Al-Ushroh: Jurnal Hukum Keluarga Islam* 1, no. 02 (December 5, 2023): 76–85, <https://doi.org/10.55799/alusroh.v1i02.298>.

² Indah Wigati, "The Asset-Based Community Development (Abcd) Dengan Analisis Rasch: Pembelajaran Agama Islam Responsif Gender," *Tadrib* 7, no. 2 (2021): 227–46, <https://doi.org/10.19109/tadrib.v7i2.9868>; Anis Khoeriah, Zumrotus Sholikah, and Salmi Nelsya, "Integrasi Nilai PAI Untuk Mendorong Kesetaraan Gender Dan Penghargaan Terhadap Perbedaan," *Journal of Humanities, Social Sciences, and Education* 1, no. 9 (November 30, 2025): 114–23, <https://doi.org/10.64690/jhuse.v1i9.513>.

Despite its normative mandate to uphold Islamic values of justice and compassion, a number of recent studies indicate that PAI learning practices still tend to reproduce gender bias.³ These biases often emerge not from the foundational principles of Islam itself, but from patriarchal cultural assumptions and textual interpretations that are presented as religious norms. Gender bias in PAI can be observed in stereotypical role divisions, teaching materials that marginalize women's experiences, and interpretive approaches that position men as the primary moral and social subjects. When such perspectives are repeatedly reinforced in classrooms, they risk being internalized by students as religiously sanctioned inequalities.

Within contemporary Islamic thought, various efforts have been made to reinterpret the concept of justice in response to gender inequality, particularly through the development of Islamic feminist and progressive interpretive frameworks. One influential Indonesian Muslim scholar in this discourse is Nur Rofiah, who formulates three core principles of justice in gender relations: Essential Justice, Universal Rahmah, and Reciprocity. Essential Justice emphasizes the inherent equality of human dignity; Universal Rahmah highlights compassion that transcends gender boundaries; and Reciprocity stresses mutual responsibility and cooperation in social relations. These principles are grounded in an ethical reading of Islamic teachings that seeks to restore justice as their central moral objective.

Nur Rofiah's conceptualization of justice is closely aligned with the *maqāṣid al-sharī'ah*, which aim to protect religion, life, intellect, lineage, and property as fundamental dimensions of human welfare. From this perspective, gender justice is not an external or modern imposition upon Islamic law, but a logical consequence of its objectives. The protection of human dignity, intellect, and social well-being necessarily requires the rejection of discriminatory practices, including those that are normalized through educational processes. Therefore, integrating gender-just

³ Syahri Ramadona Dona et al., "Implementing Asset-Based Community Development (ABCD) Approach in Enhancing Qur'anic Literacy Through Tahsin Learning at Gampong Meunasah, Bireuen, Aceh," *Al-Arkhabii: Jurnal Pengabdian Masyarakat* 5, no. 2 (July 5, 2025): 113–31, https://doi.org/10.51590/jpm_assunnah.v5i2.1061; Siti Toyibah, "Revitalization training for TPQ through the Asset Based Community Development (ABCD) approach," *Dedicated: Journal of Community Services (Pengabdian kepada Masyarakat)* 3, no. 1 (June 27, 2025): 275–88, <https://doi.org/10.17509/dedicated.v3i1.83073>.

interpretations into PAI is consistent with the ethical goals of Islamic education itself.⁴

Although scholarly discussions on gender justice in Islam continue to expand, their application within the pedagogical framework of PAI remains limited. Much of the existing literature focuses on identifying and critiquing gender bias in religious texts, curricula, or classroom practices. However, these studies often stop at the level of critique and do not sufficiently offer constructive models that can be operationalized by PAI teachers in everyday learning contexts. As a result, teachers are frequently left without clear pedagogical guidance on how to internalize gender-justice values in a manner that is educational, dialogical, and developmentally appropriate for students.⁵

In response to this gap, Asset-Based Thinking (ABT) emerges as a relevant pedagogical approach for integrating gender justice into PAI learning. ABT emphasizes students' strengths, moral capacities, and positive potential rather than framing social injustice solely through deficit, blame, or moral failure. This orientation resonates with Islamic educational principles that recognize human beings as moral agents endowed with dignity and the capacity for ethical growth. Previous educational studies suggest that asset-based approaches can foster empathy, reflective thinking, and collaborative

⁴ Andrew Kwok et al., "Beginning Teachers and Strategies for Asset-Based Pedagogy," *American Journal of Education*, February 1, 2025, <https://doi.org/10.1086/733579>; Zaretta Hammond and Yvette Jackson, *Culturally Responsive Teaching and The Brain: Promoting Authentic Engagement and Rigor among Culturally and Linguistically Diverse Students* (Thousand Oaks, California: Corwin, 2015); Ema Yunita Titisari et al., "Community Development Strategy Through Identification of Tangible and Intangible Assets for the Development of Baran Buring Tourism Kampung," *Indonesian Journal of Urban and Environmental Technology*, July 20, 2024, 119-33, <https://doi.org/10.25105/urbanenvirotech.v7i2.18067>.

⁵Fadilatun Nisa As Sayuti and Syahrul Sitorus, "Pengembangan Kurikulum PAI Yang Responsif Gender Sebagai Upaya Mewujudkan Kesetaraan Dan Keadilan Dalam Dunia Pendidikan," *Fatih: Journal of Contemporary Research* 2, no. 1 (July 5, 2025): 423-32, <https://doi.org/10.61253/tz9wm710>; Annisa Nur Afifah et al., "Internalisasi Kesadaran Gender Dalam Pendidikan Agama Islam: Pendekatan Holistik Untuk Pengembangan Karakter," *Indonesian Journal of Action Research* 3, no. 1 (January 8, 2024): 15-24, <https://doi.org/10.14421/ijar.2024.31-02>; Muhammad, "Isu Gender Dalam Kurikulum Pendidikan Serta Tantangan Dan Solusi," *At-Ta'lim: Jurnal Kajian Pendidikan Agama Islam* 7, no. 1 (2025): 51-61, <https://ejournal.an-nadwah.ac.id/index.php/Attalim/article/download/925/593>.

skills competencies that are essential for building just and egalitarian social relations.⁶

Integrating Nur Rofiah's principles of Essential Justice, Universal Rahmah, and Reciprocity within an Asset-Based Thinking framework offers a promising pathway for reconstructing PAI pedagogy. Such an integration enables teachers to address gender injustice proportionately, encourage critical engagement with Islamic values, and cultivate classrooms as ethical learning communities grounded in mutual respect. Departing from this urgency, this study aims to analyze a model of PAI reconstruction that synthesizes Nur Rofiah's core justice principles with the ABT approach. The findings are expected to contribute both theoretically to Islamic educational discourse and practically to the development of more inclusive, humanistic, and gender-responsive PAI learning in schools and madrasah.⁷

Beyond addressing the identified research gap, this study is positioned within a broader discourse on the transformation of Islamic Religious Education (PAI) in responding to contemporary social realities. PAI has long been expected to function not only as a medium for transmitting religious knowledge but also as a space for cultivating ethical awareness, social sensitivity, and critical engagement with lived experiences. However, discussions on gender justice within PAI often remain fragmented, either limited to normative theological debates or reduced to prescriptive moral instruction. This condition results in a pedagogical gap, where values of justice are acknowledged in theory but insufficiently articulated as an integrated learning framework that can guide classroom practices.

In this context, Nur Rofiah's conception of essential justice offers a strategic theoretical lens. Her framework emphasizes justice as a lived ethical principle rooted in Islamic values, rather than merely a legalistic or ideological construct. By situating justice as an essential value inherent to human dignity, her thought opens possibilities for reimagining PAI learning as a transformative process—one that enables students to critically reflect on

⁶ Nur Rofiah, *Nalar Kritis Muslimah: Refleksi atas Keperempuanan, Kemanusiaan, dan Keislaman* (Afkaruna.id, 2020); N. Rofiah, *Nalar kritis muslimah: Refleksi atas keperempuanan, kemanusiaan, dan keislaman* (Noura Books, 2019).

⁷ Nurliana Nurliana and Rahmat Hidayat, "Bias Gender Dalam Buku Pelajaran Agama Islam Sekolah Menengah Atas," *IjouGS: Indonesian Journal of Gender Studies* 2, no. 1 (June 30, 2021): 43–57, <https://doi.org/10.21154/ijougs.v2i1.3039>; Asniar Tanjung, "Pendidikan dan Gender: Studi Tentang Bias Gender dalam Buku Pelajaran Agama Islam," *Jurnal Manajemen dan Pendidikan Agama Islam* 3, no. 4 (July 2025): 198–208, <https://doi.org/10.61132/jmpai.v3i4.1265>.

gender relations, power structures, and moral responsibility within everyday life. This study therefore treats Nur Rofiah's ideas not as a standalone feminist discourse, but as a conceptual resource that can enrich the normative and pedagogical foundations of PAI.

The significance of this study lies in its effort to bridge normative Islamic teachings and contemporary educational challenges through a conceptual integration model. Rather than proposing new curricular content, this research focuses on how existing PAI materials can be reinterpreted and reorganized using the lens of essential justice. Such an approach is crucial, given that many PAI curricula already contain values related to fairness, compassion, and responsibility, yet lack an explicit framework that connects these values to issues of gender justice. By offering a structured conceptual model, this study contributes to the development of PAI pedagogy that is both contextually relevant and theologically grounded.

Furthermore, this research contributes to academic discussions by extending the application of gender justice discourse beyond textual analysis into the realm of educational design. Previous studies have predominantly examined gender justice in Islamic thought at the level of interpretation or legal reasoning, with limited attention to its pedagogical implications. This study addresses that limitation by emphasizing conceptual integration as a bridge between theory and practice. As such, it provides a foundation for future empirical studies on the implementation of justice-oriented learning in PAI classrooms, while maintaining a clear focus on its conceptual and theoretical scope.

Method

This research employs a qualitative approach through a literature review complemented by semi-structured interviews, with the primary purpose of developing a conceptual model for integrating Islamic gender justice values into Islamic Religious Education (PAI) learning. The literature review serves as the main methodological foundation, while interviews function as supporting empirical data to contextualize the conceptual framework within real educational practices.⁸

The literature study focuses on the process of collecting, reviewing, and synthesizing data from various scientific sources to construct a comprehensive theoretical foundation. This approach enables an in-depth exploration of Nur Rofiah's ideas on essential justice, universal mercy

⁸ Amir Hamzah, *Metode Penelitian Kepustakaan (Library Research) Kajian Filosofis, Teoretis, Aplikasi, Proses, dan Hasil Penelitian* (Literasi Nusantara Abadi, 2020).

(rahmah), and reciprocity (mubādalāh), and their relevance to contemporary pedagogical theories, particularly Asset-Based Thinking (ABT). Qualitative literature-based analysis is widely applied in Islamic education research as it allows for systematic interpretive understanding of religious texts, discourses, and educational paradigms.

Data sources in this study consist of primary and secondary literature, as well as interview data. Primary literature includes Nur Rofiah's works on Islamic gender justice and foundational texts discussing equality and justice from Islamic and social perspectives. Secondary sources comprise indexed national and international journal articles addressing Islamic feminism, PAI pedagogy, asset-based educational approaches, and justice-oriented educational theories. Literature data were collected through systematic searches using relevant keywords in databases such as Google Scholar, DOAJ, SINTA, and Scopus.⁹

To enrich the conceptual findings and ensure contextual relevance, this study also employs semi-structured interviews with Islamic Religious Education (PAI) teachers. The interviews aim to capture teachers' perspectives, experiences, and challenges related to the implementation of gender justice values in classroom practices. Participants were selected using purposive sampling, focusing on teachers with experience in PAI instruction at the secondary education level. Interview questions were designed to explore teachers' understanding of gender justice, pedagogical strategies, and the potential integration of asset-based approaches in PAI learning.

Data analysis was conducted using thematic content analysis. This technique involves close reading of texts and interview transcripts, coding key ideas, grouping them into thematic categories, and interpreting relationships among themes to generate an integrative conceptual understanding. Thematic analysis is particularly suitable for examining abstract constructs such as gender justice values, social relations, and pedagogical orientations, while synthesizing diverse sources into a coherent analytical framework.¹⁰

Data validity was strengthened through source triangulation, comparing findings from literature and interview data to ensure consistency and interpretive credibility. Additionally, critical evaluation of each

⁹ Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology*, 4th ed. (SAGE Publications, Inc., 2019), <https://doi.org/10.4135/9781071878781>.

¹⁰ Matthew B Miles, A. M Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 4th ed. (Thousand Oaks, CA: SAGE Publications, 2019).

document's academic reliability and reflexive analysis of interview data were applied in accordance with qualitative research standards. Through this methodological design, the study establishes a strong academic basis for formulating a conceptual model of gender-equitable PAI reconstruction that integrates Nur Rofiah's theoretical contributions with the Asset-Based Thinking approach.¹¹

Result and Discussion

True Justice in Nur Rofiah's Thought and Its Implications for PAI

The concept of essential justice initiated by Nur Rofiah arises from her criticism of dominant religious interpretations that, for centuries, have been shaped primarily by male experiences while marginalizing or excluding women as subjects of knowledge. According to her, this imbalance has produced religious understandings that often legitimize inequality and structural injustice, particularly in gender relations. Through various writings and forums of the Indonesian Congress of Women Ulama (KUPI), Nur Rofiah emphasizes that "women's essential justice" should not be understood narrowly as justice for women as a social category alone. Instead, it represents justice for all individuals and groups who are placed in vulnerable positions, including men, children, the poor, and other marginalized communities.¹² This perspective situates justice as a universal ethical principle in Islam, positioning it as a moral orientation that guides social relations, legal reasoning, and educational practice. In this sense, justice is not limited to abstract norms but functions as a lived ethical commitment that must be reflected in everyday interactions.

This understanding of essential justice requires a critical rereading of religious texts that are frequently associated with gender relations, such as verses on polygamy, inheritance, marital authority, and leadership. Nur Rofiah argues that these texts must be interpreted using the framework of *maqāṣid al-syarī'ah*, with a strong emphasis on safeguarding human dignity, justice, and the safety of the weakest party.¹³ Through this approach, religious interpretation is no longer merely textual or literal, but also ethical and contextual, ensuring that Islamic teachings remain aligned with their

¹¹ Sharan B. Merriam and Elizabeth J. Tisdell, *Qualitative Research: A Guide to Design and Implementation*, 4th ed., The Jossey-Bass Higher and Adult Education Series (San Francisco, CA: John Wiley & Sons, 2015).

¹² Rofiah, *Nalar Kritis Muslimah*.

¹³ Rofiah; Nur Afriani Fariha, "Argumen Keadilan Gender Perspektif Nur Rofiah (Kajian Atas Buku Nalar Kritis Muslimah)" (Institut Ilmu Al-Qur'an (IIQ) Jakarta, 2022), <https://repository.iiq.ac.id//handle/123456789/1874>.

fundamental purpose of bringing benefit (*maṣlaḥah*) and preventing harm (*mafsadah*).

Several recent studies examining the concept of intrinsic or essential justice confirm that this approach offers a hermeneutical framework capable of correcting patriarchal biases entrenched in many classical interpretations, particularly those related to gender relations and the division of family roles.¹⁴ However, this approach has not been without criticism. Some scholars argue that Islamic feminist interpretations, including the ideas proposed by Nur Rofiah, are overly progressive because they introduce modern categories such as equality, human rights, and gender analysis into texts that emerged within a patriarchal socio-historical context.¹⁵ From this perspective, such reinterpretations are seen as an external imposition on religious tradition. Nevertheless, other studies demonstrate that Indonesian Muslim feminists consistently operate within the epistemological framework of Islam itself by positioning the Qur'an and Sunnah as the primary sources of authority. As a result, the accusation of secularization or Westernization is not entirely accurate.¹⁶

In this regard, the present study positions Nur Rofiah's concept of essential justice not merely as a theological response to gender inequality, but as a pedagogical resource that can be systematically translated into Islamic Religious Education (PAI). Rather than engaging in polemical debates over the legitimacy of gender discourse in Islam, this study shifts the focus toward how ethical principles of justice can be internalized through educational processes. This pedagogical orientation is crucial, as PAI functions not only to convey religious knowledge but also to shape students' moral imagination and social awareness. By framing essential justice as an educational value, this study emphasizes the role of learning as a transformative space where students are guided to critically reflect on inequality while remaining rooted in Islamic ethical foundations.

In the context of Islamic Religious Education (PAI), the concept of essential justice has significant pedagogical implications. Literature shows that this notion can be integrated into PAI learning through various instructional strategies. Teachers may guide students to reexamine verses that

¹⁴ Rofiah, *Nalar Kritis Muslimah*; Fariha, "Argumen Keadilan Gender Perspektif Nur Rofiah (Kajian Atas Buku Nalar Kritis Muslimah)."

¹⁵ Musdah Mulia, "Feminisme Islam Di Indonesia: Refleksi, Aksi, Dan Praxis," *Jurnal Perempuan* 27, no. 2 (August 29, 2022): 167-78, <https://doi.org/10.34309/jp.v27i2.689>.

¹⁶ Mulia; Nafsiyatul Luthfiyah, "Feminisme Islam Di Indonesia," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 16, no. 1 (April 1, 2015): 75-88, <https://doi.org/10.14421/esensia.v16i1.988>.

are often used to justify gender inequality, such as Q.S. 4:34 concerning leadership in the family, verses on inheritance, or discussions on polygamy, by applying a socio-historical and maqāṣid-based approach. Through this method, students are encouraged to understand that, in Islam, human worth and dignity are determined by piety and moral integrity rather than gender. This understanding helps students critically evaluate social norms that associate authority and value with biological differences.¹⁷ Additionally, teachers can critically review the language, narratives, and visual representations found in PAI textbooks, which frequently portray women solely within domestic roles. These representations can then be replaced with more inclusive examples that reflect women's participation in public, professional, and intellectual spheres based on competence and capacity rather than gender alone.¹⁸

The Asset-Based Thinking (ABT) approach further strengthens the process of internalizing essential justice in PAI learning. ABT shifts the focus of education from identifying students' deficiencies to recognizing and developing the moral, cognitive, emotional, and reflective assets that students already possess.¹⁹ Students' everyday experiences, such as observing the division of domestic labor in their families or witnessing social injustice in their communities, can serve as meaningful entry points for exploring their existing understandings of justice. Recent studies indicate that asset-based learning enhances student participation, strengthens their confidence in voicing experiences of injustice, and improves their ability to formulate inclusive and empathetic solutions to social problems.²⁰ Through ABT, the

¹⁷ Fariha, "Argumen Keadilan Gender Perspektif Nur Rofiah (Kajian Atas Buku Nalar Kritis Muslimah)"; Dudun Najmudin et al., "Gender Equality in Islamic Education: Curriculum, Pedagogy, and Media Strategies," *AL-MAIYYAH: Media Transformasi Gender Dalam Paradigma Sosial Keagamaan* 18, no. 2 (November 4, 2025): 124–41, <https://doi.org/10.35905/almaiyyah.v18i2.14939>.

¹⁸ Novita Dyah Islamiyyah, Nur Rahmadani Fitri, and Herlini Puspika Sari, "Peran Pendidikan Islam Dalam Mewujudkan Kesetaraan Gender," *IHSAN: Jurnal Pendidikan Islam* 3, no. 2 (April 18, 2025): 213–20, <https://doi.org/10.61104/ihsan.v3i2.943>.

¹⁹ Dylan Chown, Nadeem Memon, and Abdalla Mohamad, "A Shared Vision for Islamic Schooling in Australia: Learners, Learning, and Leading Learning," Stimulus Paper (Centre for Islamic Thought and Education: University of South Australia., 2023).

²⁰ Ana Mustaghfiroh, Umar Manshur, and Muhammad Syahrul Mubaroq, "Islamic Religious Pedagogy and Affective Literacy: Constructing Socio-Emotional Education Frameworks," *Indonesian Journal of Education and*

concept of essential justice is not merely transmitted as an abstract norm but is lived and reflected upon through students' real-life experiences. Therefore, ABT serves as an important bridge connecting the normative idea of essential justice with pedagogical practices that humanize students as active subjects in the learning process.²¹

At the discussion level, the findings related to essential justice indicate that gender justice in PAI cannot be effectively addressed through content revision alone. Ethical values such as justice require pedagogical mediation that allows students to connect normative principles with lived realities. This finding reinforces the argument that learning is not a neutral process, but a value-laden space where meanings are constructed through interaction, reflection, and dialogue. Without intentional pedagogical strategies, justice risks remaining a rhetorical concept that is acknowledged cognitively but not internalized ethically by learners.

Universal Grace and the Development of Cross-Gender Empathy in PAI

Universal mercy in Nur Rofiah's thought is understood as an extension of the Qur'anic principle of *rahmatan lil-'ālamīn*, namely divine compassion that encompasses all beings without distinction of gender, social class, ethnicity, or cultural identity.²² Mercy, in this sense, is not merely an affective attitude but a foundational ethical principle that governs social relations, power structures, and the treatment of vulnerable groups. Within this framework, relationships between men and women are ideally built on mutual care, protection of the weak, respect for human dignity, and the firm rejection of all forms of gender-based violence. Recent empirical research confirms that the principle of *rahmah* can serve as a strong ethical and theological basis for opposing domestic violence, sexual harassment, child marriage, and various cultural practices that degrade women's dignity and bodily integrity.²³ Mercy thus becomes both a moral compass and a social responsibility within Islamic life.

The discussion of universal mercy further demonstrates that moral values in Islamic education must be experienced affectively in order to shape

Social Studies 4, no. 3 (November 7, 2025): 153–67, <https://doi.org/10.33650/ijess.v4i2.12803>.

²¹ Chown, Memon, and Mohamad, "A Shared Vision for Islamic Schooling in Australia: Learners, Learning, and Leading Learning."

²² Rofiah, *Nalar Kritis Muslimah*.

²³ Wulan Ariyanti et al., "Strategi Pendidik Dalam Menanamkan Nilai-Nilai Anti Kekerasan Pada Anak Usia Dini," *Pratama Widya: Jurnal Pendidikan Anak Usia Dini* 10, no. 1 (April 30, 2025): 92–103, <https://doi.org/10.25078/pw.v10i1.4370>.

ethical sensitivity. Rahmah, when treated merely as a doctrinal concept, risks being reduced to moral advice detached from social realities. However, when integrated through empathetic and asset-based learning, mercy becomes a lived ethical disposition that influences students' responses to injustice, suffering, and vulnerability. This finding highlights the importance of affective learning dimensions in PAI, particularly in addressing complex moral issues related to gender and power relations.

This understanding of universal mercy is closely aligned with the broader objectives of Islamic law. Many contemporary scholars emphasize that the ultimate purpose of the Shari'ah is to realize benefit and to prevent harm (*jalb al-maṣāliḥ wa dar' al-mafāsid*). From this perspective, any practice that threatens human safety, dignity, and psychological well-being, including gender-based violence and coercive control in family relations, directly contradicts the spirit of Islamic teachings.²⁴ Protection of life (*ḥifẓ al-nafs*), dignity (*ḥifẓ al-'ird*), and intellect (*ḥifẓ al-'aql*) all require the creation of social relations grounded in compassion and nonviolence. However, this universal understanding of rahmah is often challenged by conservative interpretations that view mercy in a hierarchical, asymmetrical manner. In such views, protection is constructed as the exclusive moral duty of men, while obedience is framed as the primary obligation of women, thereby reproducing unequal power relations within the family and society.²⁵ This hierarchical framing risks reducing rahmah to a tool of control rather than a principle of mutual humanization.

From an educational perspective, hierarchical interpretations of mercy pose a serious pedagogical risk. When compassion is framed as asymmetrical where one group is positioned as the protector and the other as the passive recipient students may internalize obedience and silence as religious virtues, even in situations of harm. In such contexts, victims of violence or discrimination may be encouraged to endure suffering in the name of patience rather than to seek justice. This condition highlights the importance of reconstructing rahmah as a mutual and ethical responsibility within PAI learning, ensuring that mercy becomes a force for empowerment and protection, not a justification for unequal power relations.

²⁴ Nakhla Isfina Siagian, Anisa Rahmawati, and Tazkiyya Ibnatu Hasan, "Keadilan Gender Dalam Maqasid Al-Syari'ah: Pendekatan Feminisme Islam," *Aufklarung: Jurnal Pendidikan, Sosial Dan Humaniora* 5, no. 2 (July 17, 2025): 1–5, <https://pijarpemikiran.com/index.php/Aufklarung/article/view/745>.

²⁵ Fariha, "Argumen Keadilan Gender Perspektif Nur Rofiah (Kajian Atas Buku Nalar Kritis Muslimah)."

In the context of Islamic Religious Education (PAI), the value of universal mercy can be internalized effectively through learning models that cultivate empathy across genders and social groups. Various studies demonstrate that experiential dialogue, case-based learning, and social engagement projects are particularly effective in nurturing students' moral sensitivity toward the lived realities of vulnerable groups.²⁶ Through these methods, students are not only introduced to normative teachings about compassion but are also guided to emotionally and ethically respond to real social problems. Teachers can invite students to analyze contemporary news related to domestic violence, sexual harassment, or gender discrimination, and relate these cases to Islamic values of justice, protection of honor (*ḥifẓ al-'ird*), and mutual assistance in goodness. Such discussions help students recognize that *rahmah* is not limited to personal piety but must also be manifested in social attitudes and collective responsibility.

The Asset-Based Thinking (ABT) approach plays a strategic role in reinforcing the internalization of universal mercy in PAI learning. ABT works by activating students' emotional assets, such as caring attitudes, the ability to understand the feelings of others, and social sensitivity, rather than focusing on emotional deficits or moral shortcomings.²⁷ Teachers can identify students who naturally demonstrate empathy, patience, and strong listening skills, and position them as peer facilitators or empathetic drivers within classroom interactions. Through this process, students come to see that the capacity for mercy already exists within themselves and their peers. ABT further helps students realize that *rahmah* is not an abstract theological concept but a daily practice that they have been living through simple actions such as helping friends, mediating conflicts, and showing concern for those who are marginalized.

Moreover, the relevance of ABT becomes increasingly significant in the contemporary digital context, where students are constantly exposed to hate speech, cyberbullying, misogynistic content, and various forms of symbolic violence. Research on digital literacy from a gender perspective indicates that strengthening the value of universal mercy enables students to respond to harmful content more critically and ethically, particularly in navigating online interactions that normalize misogyny, ridicule, or symbolic

²⁶ Mustaghfiroh, Manshur, and Mubaroq, "Islamic Religious Pedagogy and Affective Literacy."

²⁷ Chown, Memon, and Mohamad, "A Shared Vision for Islamic Schooling in Australia: Learners, Learning, and Leading Learning."

violence.²⁸ Students who internalize rahmah as a moral asset are more selective in their consumption and sharing of information, more cautious in their online interactions, and more inclined to counter harmful narratives with respectful and compassionate responses.

Through this process, universal mercy becomes an internalized moral force that guides students' behavior in both face-to-face social relations and the digital sphere. It shapes their sensitivity toward injustice, their response to suffering, and their commitment to building egalitarian and nonviolent relationships. Thus, in Nur Rofiah's thought and its pedagogical application through ABT in PAI, universal mercy functions not only as a theological principle but also as a transformative ethical foundation for nurturing empathetic, respectful, and socially responsible Muslim character.

Reciprocity and Collaborative Learning as Gender Justice Practices

Reciprocity in KUPI discourse and in Nur Rofiah's thought refers to the principle of mutual relations between men and women based on protection, respect, and strengthening.²⁹ This concept departs from a critique of hierarchical gender relations that position one party as the dominant subject and the other as a passive object. Reciprocity emphasizes that men and women are equally moral agents who share responsibility in maintaining justice, dignity, and well-being in both private and public spheres. By placing mutuality at the center of social relations, this concept challenges long-standing patriarchal structures that naturalize asymmetrical power relations within the family, education, and society at large.

Some contemporary studies have demonstrated that the principle of reciprocity provides an essential ethical framework for renewing interpretations of family fiqh, particularly those that have traditionally emphasized qiwamah as men's exclusive authority.³⁰ Through the lens of reciprocity, qiwamah is reinterpreted not as unilateral domination but as a functional responsibility to be negotiated based on competence, agreement,

²⁸ Nurhayani Saragih and Santa Lorita, "Memperkuat Literasi Digital Untuk Menanggulangi Kekerasan Berbasis Gender Di Ranah Virtual," *Communnity Development Journal* 5, no. 4 (2024): 6347-53; Galuh Aulia Ramadhanti and Iis Mardiansyah, "Membangun Kesadaran Digital Dalam Pencegahan Kekerasan Berbasis Gender Online Pada Remaja," *Dedikasi* 5, no. 2 (2025): 87-94.

²⁹ Rofiah, *Nalar Kritis Muslimah*.

³⁰ Agus Hermanto and Ihda Shofiyatun Nisa', "Ekologi Rumah Tangga Harmonis: Konsep Mubadalah sebagai Kunci Utama," *The Indonesian Journal of Islamic Law and Civil Law* 5, no. 1 (April 28, 2024): 92-108, <https://doi.org/10.51675/jaksya.v5i1.734>.

and the principle of justice. This approach allows family relations to be understood as partnerships rather than command-based hierarchies. Nevertheless, the idea of reciprocity also encounters significant criticism. Conservative groups often argue that egalitarian relations contradict what they call the social *sunnatullah*, or the perceived natural order of gender roles. For this reason, they prefer the term complementarity, which frames men and women as having different yet mutually complementary roles.

However, further studies reveal that complementarity, when applied without a critical analysis of power relations, often perpetuates inequality and reinforces gender-based marginalization.³¹ Complementarity may appear harmonious at the normative level, yet in practice, it frequently locks women into domestic and subordinate roles while granting men decision-making authority. As a result, reciprocity is viewed as a more transformative ethical concept because it explicitly addresses relations of power, access to resources, and participation in decision-making. It not only affirms differences but also insists on equality in dignity, rights, and responsibility.

In educational settings, the uncritical application of complementarity can unintentionally reinforce gendered expectations within classroom interactions. Male students may be more frequently positioned as leaders or decision-makers, while female students are subtly directed toward supportive or administrative roles. Such patterns, although often perceived as natural or neutral, contribute to the normalization of unequal participation. By contrast, reciprocity offers a pedagogical framework that encourages equal voice, shared responsibility, and negotiated roles based on competence rather than gender. This makes reciprocity particularly relevant for PAI, where learning spaces should model ethical social relations consistent with Islamic values of justice and mutual respect.

In the context of Islamic Religious Education (PAI), the value of reciprocity can be effectively realized through dialogical and collaborative learning models. PAI learning that is oriented toward student participation, shared responsibility, and mutual respect provides a concrete space for practicing reciprocal relations. Empirical studies indicate that cooperative learning strategies foster equal relationships between male and female students, particularly in classroom discussions, group presentations, and collective decision-making.³² Through collaborative learning, students are trained to listen to one another, negotiate roles, and respect different perspectives regardless of gender.

³¹ Najmudin et al., "Gender Equality in Islamic Education."

³² Mustaghfiroh, Manshur, and Mubaroq, "Islamic Religious Pedagogy and Affective Literacy."

Teachers play a crucial role in ensuring that reciprocity is genuinely practiced in classroom interactions, as they function as key agents of the hidden curriculum that shapes students' perceptions of authority, fairness, and participation. They must be attentive to subtle patterns of bias, such as consistently appointing male students as group leaders or assigning technical tasks to boys and administrative functions to girls. Such practices may unconsciously reinforce gender stereotypes. By contrast, when teachers consciously manage classroom roles in a balanced manner and encourage equal participation, students learn that leadership, responsibility, and cooperation are not determined by gender, but by capability and commitment.

The Asset-Based Thinking (ABT) approach further strengthens the implementation of reciprocity in PAI learning. ABT views the classroom not as a collection of competing individuals, but as a network of interrelated social assets that can be mobilized for collective growth.³³ Every student is seen as possessing strengths that contribute to the learning community, whether through communication skills, empathy, creativity, or organizational ability. By emphasizing collective rather than individual assets, ABT fosters a learning environment that is rooted in mutual support and shared success.

Studies on asset-based education show that focusing on collective strengths, such as solidarity, peer support, and social networks, is effective in creating mutually reinforcing learning spaces.³⁴ In the context of PAI, teachers can apply ABT by designing activities such as peer mentoring programs, mixed-gender community service projects, and group-based reflections on experiences of injustice and cooperation. For example, students may work together in service-learning projects that address social problems in their communities, such as assisting vulnerable families or promoting environmental care, while reflecting on how Islamic values of reciprocity and cooperation are manifested in these activities.

Through such pedagogical practices, reciprocity is not merely taught as a concept but experienced directly in the daily life of the classroom. Students learn to depend on one another, appreciate diverse contributions, and build equitable relationships based on respect and shared responsibility.

³³ Chown, Memon, and Mohamad, "A Shared Vision for Islamic Schooling in Australia: Learners, Learning, and Leading Learning."

³⁴ Piotr Mikiewicz, "Social Capital and Education – An Attempt to Synthesize Conceptualization Arising from Various Theoretical Origins," ed. Gustavo Cunha De Araújo, *Cogent Education* 8, no. 1 (January 1, 2021): 1907956, <https://doi.org/10.1080/2331186X.2021.1907956>.

In this way, collaborative learning supported by the ABT approach becomes an effective medium for cultivating gender-justice practices in PAI, allowing reciprocity to develop not only as a normative value but also as a lived social ethic that shapes students' attitudes and behavior beyond the classroom.

The formulation of a conceptual model is necessary to avoid a fragmented integration of gender justice values in PAI learning. Without a coherent framework, efforts to promote justice, mercy, and reciprocity often depend on individual teacher initiatives and remain sporadic. A structured model allows these values to be aligned systematically with pedagogical strategies, learning activities, and student development goals. Therefore, the proposed model in this study functions as an integrative tool that bridges normative Islamic ethics with concrete educational practices.

Conceptual Model for Internalizing Gender Justice Values in PAI Learning through an Asset-Based Thinking Approach

This section presents a theoretical framework that summarizes the relationship among the values of gender justice in Nur Rofiah's thought, the pedagogical practice of Islamic Religious Education (PAI), and the role of the Asset-Based Thinking (ABT) approach in strengthening students' internalization of these values. This conceptual model is designed to illustrate how the values of essential justice, universal grace, and reciprocity can be operationalized in the PAI learning process to produce fair, empathetic, and egalitarian characters.

This model places fundamental values as the normative foundation, serving as the orientation for learning. These values are then implemented through various pedagogical practices, such as material reinterpretation, empathic learning, and collaborative learning. Learning activities are designed to give students hands-on experience so that they not only understand grades, but also live them. The ABT approach is a reinforcement strategy that works transversally to optimize students' cognitive, emotional, relational, and spiritual assets, enabling the internalization of values in depth.

Taken together, the values of essential justice, universal mercy, and reciprocity form an interconnected ethical framework rather than isolated moral concepts. This study shows that when these values are integrated pedagogically, they mutually reinforce one another in shaping students' moral reasoning and social behavior. Justice provides the ethical foundation, mercy cultivates empathy and moral sensitivity, while reciprocity structures equitable social relations. The Asset-Based Thinking approach strengthens this integration by ensuring that students are positioned as active moral agents capable of reflecting, negotiating, and practicing these values within their social contexts.

Table illustrates the conceptual model of internalizing the value of gender justice in PAI learning through the ABT approach. This model shows that the internalization of values requires not only a theoretical understanding of gender justice but also a pedagogical strategy that connects these values to learners' learning experiences.

The first column lists three core values in Nur Rofiah's thought: essential justice, universal mercy, and reciprocity. These three values serve as the ethical foundation for character formation in PAI. The second column explains how these values are operationalized through PAI's pedagogical practices, such as reinterpretation of gender-sensitive materials, empathy-based learning, and collaborative learning. In the third column, learning activities are presented that allow students to experience firsthand the process of understanding, feeling, and practicing these values.

Table 1. Conceptual Model of Internalizing Gender Justice Values in PAI through the ABT Approach

Fundamental Values (Nur Rofiah's Thoughts)	Description of PAI Pedagogical Values / Practices	Activities	Reinforcement through ABT	Implementation Examples
True Justice → equality of human dignity	<i>Reinterpretation of Material:</i> re-reading gender-sensitive verses/hadiths thematically and contextually	Discussion of human verses (e.g. 49:13, 4:1)	Exploring students' cognitive assets: analytical skills, thinking experiences, prior knowledge	Thematic interpretations of humanity: Analysis of examples of gender stereotypes in textbooks
Universal Grace → empathy, compassion, non-discrimination	<i>Empathetic Learning:</i> experiential dialogue, case studies	Role play injustice, discussion of personal experience	Activating emotional assets: empathy, sensitivity, caring	Role play in cases of verbal abuse: reflections on empathic attitudes in Islam
Reciprocity → Equal Relations & Cooperation	<i>Collaborative Learning:</i> male-female mixed group work	Collaborative projects with equal role sharing	Strengthening relational assets: communication, cooperation, mutual respect	The project created a poster of the values of equality, mutual help, and mercy.
Value to Character Integration	<i>Character Practice in PAI</i>	Attitude evaluation & reflection	ABT emphasizes inside-out change	Students exhibit new behaviors: not mocking gender roles, respecting friends' opinions, and sharing tasks.

The role of ABT is shown in the fourth column, where this approach is used to optimize various student assets both cognitive, emotional, relational, and spiritual. By emphasizing students' positive potential, ABT strengthens the process of internalizing values, making learning more humane, participatory, and meaningful. The last column shows concrete examples that teachers can implement, so that this model is not only conceptual but also operational and applicable in schools or madrasah.

Overall, this model shows that internalizing gender justice values in PAI requires a systematic alignment among ethical foundations, pedagogical strategies, and student-centered reinforcement. Such alignment ensures that gender justice is not merely understood conceptually but embodied as a sustained moral orientation in students' attitudes and behavior.

This study contributes to the discourse on Islamic Religious Education by offering a conceptual and pedagogical model that bridges Islamic gender justice values with classroom practice. Unlike studies that

primarily focus on textual critique or normative argumentation, this research emphasizes pedagogical operationalization through an asset-based framework. Nevertheless, this study remains conceptual in nature and does not yet include empirical classroom implementation. Future research may explore how this model operates in diverse educational settings and how teachers and students negotiate these values in practice. Despite this limitation, the model provides a foundational framework that can inform curriculum development, teacher training, and further empirical investigation.

Taken together, essential justice, universal mercy, and reciprocity should not be understood as separate moral values operating independently within Islamic Religious Education. Rather, they form an integrated pedagogical ethical framework that functions holistically in shaping students' moral reasoning and social behavior. Essential justice provides the normative foundation by affirming the equal dignity of all human beings and setting ethical boundaries against inequality and domination. Universal mercy deepens this foundation by cultivating affective sensitivity, empathy, and moral responsiveness toward vulnerability and suffering. Reciprocity operationalizes both justice and mercy within concrete social relations, translating ethical commitments into practices of mutual respect, shared responsibility, and collaborative engagement.

Within the context of PAI, this interrelation is pedagogically significant. Justice without mercy risks becoming rigid moralism, mercy without justice risks becoming sentimental compassion devoid of structural critique, and both justice and mercy without reciprocity remain abstract ideals detached from lived social relations. By integrating these three values, PAI learning is positioned not merely as moral instruction, but as an ethical formation process in which students are guided to understand justice cognitively, feel compassion affectively, and practice equality relationally. The Asset-Based Thinking approach strengthens this ethical integration by enabling students to internalize these values through their own cognitive, emotional, and relational capacities, thus transforming ethical principles into lived pedagogical experiences.

This study differs from most existing studies on gender justice in Islam and Islamic Religious Education in several important ways. Previous research has largely focused either on textual critique of patriarchal interpretations or on normative arguments defending the compatibility of Islam and gender justice. While these studies are crucial, they often stop at the level of theological discourse and do not sufficiently address how gender justice values can be pedagogically internalized in formal religious education. In contrast, this study shifts the analytical focus from polemical debates

toward pedagogical operationalization by translating Nur Rofiah's ethical concepts into a coherent learning framework for PAI.

Moreover, this study introduces an Asset-Based Thinking approach as a reinforcing pedagogical strategy, which has rarely been applied in discussions of Islamic gender justice. Rather than emphasizing deficiencies or moral problems, this approach positions students as active moral agents equipped with cognitive, emotional, and relational assets that can be mobilized for ethical learning. Through this integration, the study contributes not only to the discourse on Islamic gender justice, but also to the development of value-based pedagogy in PAI, offering a conceptual bridge between normative Islamic ethics and classroom practice.

Conclusions

This study confirms that the value of gender justice in Nur Rofiah's thought which includes essential justice, universal mercy, and reciprocity has significant relevance for the reconstruction of Islamic Religious Education (PAI) learning that is more humane, inclusive, and responsive to students' needs. These three values align with the basic principles of Islamic teachings, which place human beings in an equal, dignified, and responsible position in building just social relations.

The analysis shows that these values can be effectively internalized through PAI pedagogical practices, primarily through the reinterpretation of teaching materials, empathetic learning, and collaborative learning. Learning that provides space for dialogue, experiential reflection, and student cooperation allows the value of gender justice to be not only understood but also experienced as a real practice in classroom life. This approach can overcome gender bias that often arises through examples, language, and narrative structures in PAI materials.

The Asset-Based Thinking (ABT) approach has proven to have a strategic role in strengthening the value internalization process. By emphasizing the cognitive, emotional, relational, and spiritual assets students already have, ABT empowers learning and encourages change from within students (an inside-out approach). This approach shifts the learning orientation from a paradigm of deprivation to one of strength, enabling students to participate, build empathy, and actively establish egalitarian cooperation.

The conceptual model produced in this study shows a systematic relationship between normative values, pedagogical practices, and asset-based reinforcement strategies. By integrating these three components, PAI learning can play an important role in shaping students who are fair, empathetic, and collaborative. Thus, this research makes a real contribution

to efforts to strengthen religious education that is not only oriented to cognitive understanding but also to the formation of gender-correct character in accordance with the principles of Islamic teachings.

In a broader educational context, the reconstruction of PAI through a gender justice perspective also responds to contemporary challenges in religious education, particularly the need to cultivate ethical sensitivity, critical awareness, and social responsibility among students. Gender justice, as conceptualized in this study, is not positioned as an external or competing discourse to Islamic education, but rather as an integral ethical orientation that strengthens the moral substance of PAI itself. By emphasizing dignity, compassion, and reciprocity, PAI learning can function as a medium for nurturing students' moral reasoning and social consciousness in a plural and dynamic society.

Moreover, the integration of Nur Rofiah's core justice values with the Asset-Based Thinking (ABT) approach reinforces the role of PAI as a transformative educational practice. This integration enables teachers to move beyond moral instruction that is merely prescriptive toward learning processes that are reflective and participatory. As a result, students are encouraged to see themselves not as passive recipients of religious norms, but as moral agents capable of contributing to just and compassionate social relations. In this sense, the proposed model strengthens the relevance of PAI in addressing real-life social issues while remaining firmly grounded in Islamic ethical principles.

This study recommends that the development of gender-equitable PAI learning should be carried out by strengthening the curriculum and teaching materials that are free of stereotypes and grounded in the values of essential justice, universal mercy, and reciprocity. PAI teachers need training with a gender perspective and an Asset-Based Thinking (ABT) approach to optimize students' cognitive, emotional, and spiritual assets in the learning process. Collaborative and empathetic learning practices should be expanded to provide space for dialogue, equal cooperation, and hands-on experience of the value of gender justice. Efforts to internalize values must also be supported by an inclusive and non-discriminatory school culture, as well as collaboration with parents and the community, so that the learning environment consistently supports the formation of fair, empathetic, and egalitarian student character.

In terms of pedagogical implementation, it is also important for PAI learning to incorporate reflective evaluation practices that allow students to assess their own attitudes and interactions related to gender relations. Reflection journals, group discussions, and collaborative projects can serve as spaces for students to articulate their understanding of justice, empathy, and

reciprocity based on their learning experiences. Such practices support the internalization of values by linking religious knowledge with students' personal and social realities, thereby strengthening the sustainability of gender justice education in PAI.

At the policy level, educational institutions and stakeholders are encouraged to view gender-just PAI not merely as an instructional innovation, but as part of a broader commitment to inclusive and ethical education. Institutional support in the form of school policies, professional learning communities, and curriculum evaluation mechanisms can help ensure that gender justice values are consistently reflected in teaching practices, school culture, and educational leadership. This systemic support is crucial to prevent gender justice from being treated as an isolated theme rather than a foundational orientation of Islamic Religious Education.

Bibliography

- Afifah, Annisa Nur, Ade Syifani Nurmaidah, Fajriani Fajriani, Muhammad Azhar, and Hajam Hajam. "Internalisasi Kesadaran Gender Dalam Pendidikan Agama Islam: Pendekatan Holistik Untuk Pengembangan Karakter." *Indonesian Journal of Action Research* 3, no. 1 (January 8, 2024): 15–24. <https://doi.org/10.14421/ijar.2024.31-02>.
- Ariyanti, Wulan, Siti Sulistiawati, Annisa Mustikhatul Hidayah, Dini Wulandari, Siti Khotijah, Febry Magfirah, and Tri Wahyuningsih. "Strategi Pendidik Dalam Menanamkan Nilai-Nilai Anti Kekerasan Pada Anak Usia Dini." *Pratama Widya: Jurnal Pendidikan Anak Usia Dini* 10, no. 1 (April 30, 2025): 92–103. <https://doi.org/10.25078/pw.v10i1.4370>.
- Chown, Dylan, Nadeem Memon, and Abdalla Mohamad. "A Shared Vision for Islamic Schooling in Australia: Learners, Learning, and Leading Learning." Stimulus Paper. Centre for Islamic Thought and Education: University of South Australia., 2023.
- Creswell, John W., and Cheryl N. Poth. *Qualitative Inquiry & Research Design: Choosing among Five Approaches*. Fourth edition. Los Angeles: SAGE, 2018.
- Dona, Syahri Ramadona, Sukma Widya Puspita, Nurul, Raisa Azyana, Rahmawita, Syahfitri Arika, and Riza Maulida. "Implementing Asset-Based Community Development (ABCD) Approach in Enhancing Qur'anic Literacy Through Tahsin Learning at Gampong Meunasah, Bireuen, Aceh." *Al-Arkhabii: Jurnal Pengabdian Masyarakat* 5, no. 2 (July 5, 2025): 113–31. https://doi.org/10.51590/jpm_assunnah.v5i2.1061.

- Fariha, Nur Afriani. "Argumen Keadilan Gender Perspektif Nur Rofiah (Kajian Atas Buku Nalar Kritis Muslimah)." Institut Ilmu Al-Qur'an (IIQ) Jakarta, 2022.
<https://repository.iiq.ac.id//handle/123456789/1874>.
- Hammond, Zaretta, and Yvette Jackson. *Culturally Responsive Teaching and The Brain: Promoting Authentic Enagagement and Rigor among Culturally and Linguistically Diverse Students*. Thousand Oaks, California: Corwin, 2015.
- Hamzah, Amir. *Metode Penelitian Kepustakaan (Library Research) Kajian Filosofis, Teoretis, Aplikasi, Proses, dan Hasil Penelitian*. Literasi Nusantara Abadi, 2020.
- Hermanto, Agus, and Ihda Shofiyatun Nisa'. "Ekologi Rumah Tangga Harmonis: Konsep Mubadalah sebagai Kunci Utama." *The Indonesian Journal of Islamic Law and Civil Law* 5, no. 1 (April 28, 2024): 92-108.
<https://doi.org/10.51675/jaksya.v5i1.734>.
- Islamiyyah, Novita Dyah, Nur Rahmadani Fitri, and Herlini Puspika Sari. "Peran Pendidikan Islam Dalam Mewujudkan Kesetaraan Gender." *IHSAN: Jurnal Pendidikan Islam* 3, no. 2 (April 18, 2025): 213-20.
<https://doi.org/10.61104/ihsan.v3i2.943>.
- Khoeriah, Anis, Zumrotus Sholikah, and Salmi Nelsya. "Integrasi Nilai PAI Untuk Mendorong Kesetaraan Gender Dan Penghargaan Terhadap Perbedaan." *Journal of Humanities, Social Sciences, and Education* 1, no. 9 (November 30, 2025): 114-23.
<https://doi.org/10.64690/jhuse.v1i9.513>.
- Krippendorff, Klaus. *Content Analysis: An Introduction to Its Methodology*. 4th ed. SAGE Publications, Inc., 2019.
<https://doi.org/10.4135/9781071878781>.
- Kwok, Andrew, Joseph Waddington, Jenna Davis, Sara Halabi, Debbiee Huston, and Rita Hemsley. "Beginning Teachers and Strategies for Asset-Based Pedagogy." *American Journal of Education*, February 1, 2025. <https://doi.org/10.1086/733579>.
- Luthfiyah, Nafsiyatul. "Feminisme Islam Di Indonesia." *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 16, no. 1 (April 1, 2015): 75-88.
<https://doi.org/10.14421/esensia.v16i1.988>.
- Maulana, Iqbal. "Analisis Maqasid Al-Syariah Terhadap Hak-Hak Perempuan Dalam Hukum Keluarga Islam Dan Relevansinya Dengan Prinsip-Prinsip Cedaw." *An Nuqud Journal of Islamic Economics* 3, no. 1 (March 30, 2024): 98-103.
<https://doi.org/10.51192/annuqud.v3i1.2243>.

- Merriam, Sharan B., and Elizabeth J. Tisdell. *Qualitative Research: A Guide to Design and Implementation*. 4th ed. The Jossey-Bass Higher and Adult Education Series. San Francisco, CA: John Wiley & Sons, 2015.
- Mikiewicz, Piotr. "Social Capital and Education – An Attempt to Synthesize Conceptualization Arising from Various Theoretical Origins." Edited by Gustavo Cunha De Araújo. *Cogent Education* 8, no. 1 (January 1, 2021): 1907956. <https://doi.org/10.1080/2331186X.2021.1907956>.
- Miles, Matthew B, A. M Huberman, and Johnny Saldaña. *Qualitative Data Analysis: A Methods Sourcebook*. 4th ed. Thousand Oaks, CA: SAGE Publications, 2019.
- Muhammad. "Isu Gender Dalam Kurikulum Pendidikan Serta Tantangan Dan Solusi." *At-Ta'lim: Jurnal Kajian Pendidikan Agama Islam* 7, no. 1 (2025): 51–61. <https://ejournal.an-nadwah.ac.id/index.php/Attalim/article/download/925/593>.
- Mulia, Musdah. "Feminisme Islam Di Indonesia: Refleksi, Aksi, Dan Praxis." *Jurnal Perempuan* 27, no. 2 (August 29, 2022): 167–78. <https://doi.org/10.34309/jp.v27i2.689>.
- Mustaghfiroh, Ana, Umar Manshur, and Muhammad Syahrul Mubaroq. "Islamic Religious Pedagogy and Affective Literacy: Constructing Socio-Emotional Education Frameworks." *Indonesian Journal of Education and Social Studies* 4, no. 3 (November 7, 2025): 153–67. <https://doi.org/10.33650/ijess.v4i2.12803>.
- Najiyah, Nur Laili Nabilah Nazahah, Abdul Hamid, and Asa Ade Muliana. "Melacak Bias Gender Dalam Penafsiran Kementerian Agama Ri Pada Al-Qur'an Surah an-Nisa Dan Al-Baqarah." *Jurnal Harkat : Media Komunikasi Gender*, 2022, 94–107. <https://doi.org/10.15408/harkat.v18i2.29662>.
- Najmudin, Dudun, Ilham Pebrian, Lia Susanti, Mulyawan Safwandy Nugraha, and Nadira Salsabila. "Gender Equality in Islamic Education: Curriculum, Pedagogy, and Media Strategies." *AL-MAIYYAH: Media Transformasi Gender Dalam Paradigma Sosial Keagamaan* 18, no. 2 (November 4, 2025): 124–41. <https://doi.org/10.35905/almaiyyah.v18i2.14939>.
- Nurliana, Nurliana, and Rahmat Hidayat. "Bias Gender Dalam Buku Pelajaran Agama Islam Sekolah Menengah Atas." *IjouGS: Indonesian Journal of Gender Studies* 2, no. 1 (June 30, 2021): 43–57. <https://doi.org/10.21154/ijougs.v2i1.3039>.
- Pakarti, Muhammad Husni Abdulah, Hendriana Hendriana, Diana Farid, Ghina Ulpah, and Nurul Afifah. "Pendidikan Agama Dan Konstruksi Gender Dalam Masyarakat Islam." *Al-Ushroh : Jurnal Hukum Keluarga*

- Islam* 1, no. 02 (December 5, 2023): 76–85.
<https://doi.org/10.55799/alusroh.v1i02.298>.
- Ramadhanti, Galuh Aulia, and Iis Mardiansyah. "Membangun Kesadaran Digital Dalam Pencegahan Kekerasan Berbasis Gender Online Pada Remaja." *Dedikasi* 5, no. 2 (2025): 87–94.
- Rofiah, N. *Nalar kritis muslimah: Refleksi atas keperempuanan, kemanusiaan, dan keislaman*. Noura Books, 2019.
- Rofiah, Nur. *Nalar Kritis Muslimah: Refleksi atas Keperempuanan, Kemanusiaan, dan Keislaman*. Afkaruna.id, 2020.
- Saragih, Nurhayani, and Santa Lorita. "Memperkuat Literasi Digital Untuk Menanggulangi Kekerasan Berbasis Gender Di Ranah Virtual." *Communnity Development Journal* 5, no. 4 (2024): 6347–53.
- Sayuti, Fadilatun Nisa As, and Syahrul Sitorus. "Pengembangan Kurikulum PAI Yang Responsif Gender Sebagai Upaya Mewujudkan Kesenjangan Dan Keadilan Dalam Dunia Pendidikan." *Fatih: Journal of Contemporary Research* 2, no. 1 (July 5, 2025): 423–32.
<https://doi.org/10.61253/tz9wm710>.
- Siagian, Nakhla Isfina, Anisa Rahmawati, and Tazkiyya Ibnatu Hasan. "Keadilan Gender Dalam Maqasid Al-Syari'ah: Pendekatan Feminisme Islam." *Aufklarung: Jurnal Pendidikan, Sosial Dan Humaniora* 5, no. 2 (July 17, 2025): 1–5.
<https://pijarpemikiran.com/index.php/Aufklarung/article/view/745>.
- Tanjung, Asniar. "Pendidikan dan Gender : Studi Tentang Bias Gender dalam Buku Pelajaran Agama Islam." *Jurnal Manajemen dan Pendidikan Agama Islam* 3, no. 4 (July 2025): 198–208.
<https://doi.org/10.61132/jmpai.v3i4.1265>.
- Titisari, Ema Yunita, Julaihi Wahid, Damayanti Asikin, Herlindah Herlindah, and Heptari Elita Dewi. "Community Development Strategy Through Identification of Tangible and Intangible Assets for the Development of Baran Buring Tourism Kampung." *Indonesian Journal of Urban and Environmental Technology*, July 20, 2024, 119–33.
<https://doi.org/10.25105/urbanenvirotech.v7i2.18067>.
- Toyibah, Siti. "Revitalization training for TPQ through the Asset Based Community Development (ABCD) approach." *Dedicated: Journal of Community Services (Pengabdian kepada Masyarakat)* 3, no. 1 (June 27, 2025): 275–88. <https://doi.org/10.17509/dedicated.v3i1.83073>.
- Wigati, Indah. "The Asset-Based Community Development (Abcd) Dengan Analisis Rasch: Pembelajaran Agama Islam Responsif Gender." *Tadrib* 7, no. 2 (2021): 227–46.
<https://doi.org/10.19109/tadrib.v7i2.9868>.