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RECONSTRUCTION OF ISLAMIC THEOLOGY FOR GENDER-RESPONSIVE MORAL EDUCATION: FROM TAWHID TO AMAR MA'RUF NAHI MUNKAR

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Abstract

This article aims to reconstruct Islamic theology as a conceptual foundation for moral education that is responsive to gender values. The phenomenon of gender bias that still occurs in learning practices in Islamic institutions shows that there is a gap between theological teachings on justice and its implementation in education. Using a theological-philosophical qualitative approach, this study combines empirical analysis from interviews, observations, and learning documents with theological interpretations of the five main principles of Islam: tawhid, insan kamil, justice, freedom of will, and amar ma'ruf nahi munkar. The article shows that the process of internalizing gender values can be effectively implemented through three main stages: theological reflection on human equality before God, the application of reflective and dialogical pedagogy that promotes moral awareness, and institutional support that fosters a participatory and gender-fair culture. The integration of the five principles of Islamic theology results in a transformative model of moral education shifting the orientation of learning from dogma to ethical awareness. Theoretically, this article expands the discourse of reconstructive Islamic theology by placing gender justice as an expression of faith. Practically, this article offers an Islamic moral education strategy that is inclusive, theologically-based, and relevant to contemporary socio-cultural challenges.

Keywords: Islamic Theology, Moral Education, Gender Values, Justice, Moral Transformation

INTRODUCTION

Moral education is the core of the Islamic education system which is oriented towards the formation of people of faith, knowledge, and noble character. However, in the midst of changing social dynamics, moral education now faces a serious challenge in the form of gender bias stemming from theological interpretations that are still hierarchical and patriarchal. Various studies show that there are still inequities in educational curriculum and practices that place men as dominant figures and women as complements. This condition shows that there is a gap between the ideals of Islamic teachings on justice and equality and the reality of educational praxis which is still rooted in patriarchal culture (Baharuddin & Abbas, 2022; Al-Khateeb, 2021).

Previous studies on Islamic education and gender have mostly focused on the social, pedagogical, or policy dimensions of inclusive education. For example, research by Holmberg, Latifa, and Martin (2022) in Frontiers in Education found that gender representation in Islamic curricula in some Muslim countries is still male-biased. Similar research was also conducted by Baharuddin & Abbas (2022) which emphasized that the values of gender equality in the madrasah curriculum in Indonesia are still at the symbolic level, not yet internalized in learning methods. Meanwhile, a study by Frontiers (2022) highlights the importance of recontextualizing Islamic values to be more aligned with the principles of social justice and gender equality.

However, most of these studies have not explored the **theological** dimension in depth as a conceptual basis for the formation of gender-responsive moral education. Islamic theology is often treated only as a normative belief system, separate from the praxis of education. In fact, in a theological framework, Islam places justice as the main pillar of religious life (Nasr, 2018) and affirms the spiritual equality of all humans before God (Abdullah, 2020). This emptiness is the basis for the need for a new approach that combines theology with a more contextual moral education.

The novelty of this research lies in the reconstruction approach of Islamic theology that integrates theological analysis with empirical data of moral education. Different from previous studies that focused on the social or pedagogical dimension, this study makes the five main principles of Islamic theology tawhid, insan kamil, justice, freedom of will, and amar ma'ruf nahi munkar as a reconstructive framework in building a gender-responsive moral education model. This approach not only reinterprets religious texts, but also connects them to the practical realities of teachers, students, and Islamic education policies. Thus, the results of this study present a theological construction that is applicable and relevant to the needs of the times, not just a normative discourse.

In this context, Islamic theology is no longer positioned as a static dogma, but as a source of dynamic values that can strengthen the moral and ethical dimensions of education. The principle of tawhid, for example, is not only a

metaphysical teaching about the oneness of God, but also an ontological principle of human equality before Him. Meanwhile, kamil people can be interpreted as a vision of universal humanity that affirms spiritual perfection regardless of gender, and justice as an ethical principle underlying balanced social relations.

The urgency of this research lies in the effort to reconnect Islamic theology with the practical practice of moral education that is sensitive to the values of equality and humanity. The reconstruction of Islamic theology is expected to produce an educational paradigm that places justice, freedom, and humanity as the core of moral formation. Thus, moral education is not only a means of forming religious behavior, but also a social instrument that fosters equal empathy, responsibility, and ethical awareness among students.

Empirically, the results of field research show that teachers, students, and parents in Islamic educational institutions have shown increased awareness of gender inclusivity, although it has not been fully implemented systematically. Therefore, this study seeks to develop a conceptual framework that connects normative theology with the practice of gender-responsive moral education through the integration of divine values and human experience.

This research offers conceptual novelty through an approach to the reconstruction of Islamic theology in the praxis of moral education that integrates theological and empirical analysis. Unlike previous research that discussed the issue of gender equality only from the social or policy perspective, this study uses the principles of Islamic theology as the basis for the formation of a gender-responsive moral education model. Theoretically, this research expands the scope of Islamic theology from the normative realm to a praxistic paradigm that affirms the relationship between faith, ethics, and social justice. Practically, the results provide a new direction for the development of Islamic education curriculum and policies to be more adaptive to the values of equality and universal humanity.

RESEARCH METHODS

This research uses a qualitative approach with philosophical and theological patterns, because the issues studied are not only empirical, but also conceptual and normative. This approach allows researchers to delve deeply into the meaning, value, and relevance of Islamic theological principles to the formation of gender-responsive moral education. As stated by Creswell & Poth (2018), a qualitative approach provides space for researchers to understand social phenomena from the perspective of participants through contextual interpretations rich in meaning.

In this context, the method of philosophical-theological analysis is used to reinterpret basic concepts in Islamic theology such as tawhid, insan kamil, justice, freedom of will, and amar ma'ruf nahi munkar, so that they can be reinterpreted according to the needs of modern educational praxis. A similar approach is also used in contemporary theological research by Abdullah (2020) and Hasan (2021), who show that theological reconstruction requires a dialogue between Islamic transcendental values and the social reality of humanity.

The approach of this research is qualitative descriptive research with a type of religious phenomenology that seeks to understand the meaning and experience of religion in depth as experienced by Islamic education actors. This study uses a descriptive-analytical design with a multi-source analysis model, where the researcher combines textual data from classical and modern literature with field data obtained through Islamic educational practices. This approach is adapted from the framework of theological hermeneutics (Rahman, 1982) which emphasizes the process of two-way reading between text and context: from the normative values of revelation to social praxis, and vice versa, from social experience to a new understanding of the principles of Islamic theology. With a phenomenological approach to religion, the researcher places the spiritual, moral, and pedagogical experiences of informants as the main data to reconstruct the relationship between theology and the praxis of moral education.

As explained by Rachman (2021) in the Journal of Islamic Thought and Civilization, this dual hermeneutic approach is effective for uncovering the dialectical relationship between religious doctrine and contemporary reality, particularly in social issues such as justice, education, and gender. Therefore, this research not only interprets religious texts, but also traces how Islamic theological values are practiced, realized, and internalized in the process of moral education in Islamic institutions.

RESEARCH RESULTS

This research finds that the reconstruction of Islamic theology in gender-responsive moral education can be formulated through five main principles, namely tawhid, insan kamil, justice ('adl), freedom of will (ikhtiyar), and amar ma'ruf nahi munkar. Each principle serves not only as a theological basis, but also as an ethical and pedagogical framework that directs moral learning towards the formation of a just, inclusive, and gender-just character.

1. Tawhid as the Foundation of Spiritual and Moral Equality

Field data shows that the understanding of tawhid among teachers and students is still ritualistic and centered on formal faith aspects. However, an in-depth interview revealed the emergence of a new awareness that the knowledge of God (tauhidullah) requires the recognition of the equality of all human beings before Allah. Guru Nurlela Halim stated that " tauhid menekankan bahwa laki-laki dan perempuan setara; yang membedakan hanyalah iman dan ketakwaan (tawhid emphasizes that men and women are equal; the only difference is faith and

piety)," while A. Norma asserts that " tauhid menumbuhkan persaudaraan universal; semua individu tanpa memandang jenis kelamin diciptakan setara (tawhid fosters universal brotherhood; all individuals regardless of sex are created equal)." On the other hand, some madrasah leaders such as Rusman Madina are still of the view that "tetap laki-laki yang lebih dibandingkan perempuan (men are still more than women)," indicating that there is still a patriarchal bias at the managerial level.

The views of these teachers are in line with the thoughts of Amina Wadud (2019) in the Qur'an and Woman, who states that tawhid has a social dimension that negates the human hierarchy because all come from the same divine source. This understanding is also supported by Abdullah (2020) who sees tawhid as a social theological principle that integrates the values of justice and humanity. In the process of moral learning, some teachers began to interpret tawhid as the basis for the value of spiritual equality: respecting fellow human beings means upholding the value of God's oneness in social life. The practice is seen in classroom reflection activities and thematic discussions that emphasize equal rights and responsibilities between male and female students.

Thus, the egalitarian interpretation of tawhid shifts the orientation of learning from dogmatic obedience to critical and social moral awareness. Tawhid is no longer just a dogma of faith, but a spiritual and epistemological foundation for the establishment of equality, justice, and respect for human dignity in Islamic educational institutions.

2. Insan Kamil as a Model for Inclusive Character Building

The concept of kamil people is understood by teachers and madrasah heads as the highest moral ideal in Islamic education. However, the results of observations show that this understanding is often still symbolic and has not been fully internalized in learning strategies. Some teachers have begun to develop reflective-participatory methods to foster students' moral awareness by providing space for dialogue and critical thinking. Teacher A. Norma explained, " Kami berusaha agar siswa tidak hanya tahu apa itu insan kamil, tapi juga merasakan bagaimana menjadi manusia yang bermanfaat, saling menghormati, dan bertanggung jawab (We try to make students not only know what a kamil person is, but also feel how to be a useful, respectful, and responsible human being)." The same thing was conveyed by Nurlela Halim, " Kami mencoba menumbuhkan sikap saling menghargai antara siswa laki-laki dan perempuan supaya mereka belajar bahwa kemuliaan manusia tidak ditentukan oleh jenis kelamin, tetapi oleh akhlaknya (We try to foster mutual respect between male and female students so that they learn that human dignity is not determined by gender, but by morals)."

Conceptually, this finding reinforces Ibn Arabi's view in Futuhat al-Makkiyah that the kamil person is a manifestation of the Divine qualities (tajalli) that are present in humans without gender distinction. Nasr (2018) emphasized that human perfection is a balance between spirituality, intellect, and morality. In the context of education, the head of the madrasah Dr. H. Aidil emphasized that "insan kamil itu manusia yang seimbang; berilmu, beriman, dan berakhlak. Kesempurnaan bukan hanya soal ibadah, tetapi juga tanggung jawab sosial (insan kamil are balanced human beings; knowledgeable, faithful, and moral. Perfection is not only a matter of worship, but also of social responsibility)."

The practice of applying kamil human values can be seen in peer discussion activities and morality-based collaborative projects, where male and female students play an equal role in solving moral problems. One of the students, Syahrul Ramadhan, said: "Kami sering berdiskusi kelompok antara laki-laki dan perempuan tentang masalah sosial. Di situ kami belajar untuk saling mendengarkan dan menghormati (We often have group discussions between men and women about social issues. There we learned to listen to each other and respect each other)." This approach illustrates the paradigm shift of moral education from normative monologues to reflective dialogues that foster spiritual maturity, empathy, and social awareness.

This concept is in line with the transformative moral education approach (Al-Khateeb, 2021), which emphasizes the relationship between spiritual reflection and social justice. In this model, teachers act as moral facilitators who help students reflect on moral values through real experiences. Thus, human beings are no longer abstract metaphysical concepts, but a paradigm of inclusive human formation that balances faith, reason, and morals and actualizes universal human values in the classroom and social life.

3. Justice ('Adl) as a Pillar of Social Ethics and Humanity

This study found that the principle of justice ('adl) is the most prominent value internalized in the process of moral learning in Islamic educational institutions. Teachers understand justice as the basis for forming harmonious and gender-equitable social behavior. However, the results of observations show that its application is still uneven at all madrasah levels. Some teachers have tried to interpret 'adl contextually and progressively, while others are still stuck in a pattern of cultural understanding that places men in a dominant position.

Interviews with teachers show the emergence of a new awareness of the meaning of justice in the context of Islamic education. Guru Nurlela Halim emphasized that, "Keadilan berarti menempatkan sesuatu pada tempatnya. Dalam belajar, anak laki-laki dan perempuan sama-sama diberi kesempatan untuk berpendapat dan bertanggung jawab (Justice means putting something in its place. In learning, boys and girls are equally given the opportunity to express themselves and take responsibility)." This statement illustrates the understanding that justice is not just a legal principle, but a moral value that must be lived in learning practice. A similar view is expressed by A. Norma, who says: "Kalau kita percaya pada keadilan Allah, maka kita juga harus berlaku adil di kelas. Tidak boleh membedakan siapa yang berbicara, laki-laki atau perempuan (If we believe in God's justice, then we must also be fair in the classroom. There should be no distinction between who speaks, male or female)." These two

views affirm that madrasah teachers have associated justice with participatory equality, where every student has the same right to express their opinions and play an active role.

On the other hand, the head of the madrasah, Dr. H. Aidil, interpreted justice in the context of balance and proportionality. He stated that, " Dalam Islam, adil itu bukan berarti sama rata, tapi proporsional sesuai peran dan kemampuan. Tapi kami terus berusaha supaya kesempatan belajar tetap seimbang (In Islam, justice does not mean equality, but proportionality according to roles and abilities. But we continue to strive to keep the learning opportunities balanced)." This understanding reflects managerial efforts to accommodate the value of justice without losing the social and cultural context of Islamic educational institutions. Although there are still differences in perspectives, the overall data shows a shift towards a more inclusive and reflective meaning of 'adl. These field findings reinforce the view of Al-Ghazali (1993) in Ihya' Ulum al-Din, who calls justice the pinnacle of noble morals and the main condition for the realization of a civilized society. Furthermore, Fazlur Rahman (1982) interprets 'adl as a social expression of tawhid, which is the embodiment of faith in moral responsibility towards fellow humans. The concept of double movement introduced by Rahman—the reciprocal movement between the text of revelation and the social context—is clearly reflected in the practice of teachers who interpret the justice of the Qur'an contextually and apply it in a pattern of gender-fair learning evaluation. This approach is also in line with the idea of Baharuddin & Abbas (2022) who affirm that gender justice education must be rooted in a theological foundation so as not to lose its spiritual legitimacy.

The results of interviews with students also confirmed that the value of 'adl has begun to be internalized through equivalent learning experiences. Nurul Khusamia stated that, " Kami belajar untuk saling menghargai pendapat teman. Tidak ada yang lebih tinggi karena laki-laki atau perempuan, semua punya hak bicara (We learned to respect each other's opinions. No one is higher because of men or women; everyone has the right to speak)." Meanwhile, Syahrul Ramadhan added, " Guru kami selalu bilang bahwa adil itu bukan hanya soal nilai, tapi soal sikap. Kalau kita menghargai orang lain, berarti kita sudah belajar adil (Our teachers always say that fairness is not only a matter of values, but a matter of attitude. If we respect others, we have learned to be fair)." The statements of the two students show that justice is understood not only as a formal rule, but as a daily ethical practice that forms healthy and equal social relationships in the classroom.

From the theoretical side, the principle of 'adl in Islamic moral education not only upholds social justice, but also becomes an epistemological instrument that connects faith and humanity. In the framework of Abdullah (2020) on integrative Islamic epistemology, justice functions as a bridge that unites the spiritual dimension and social praxis. Through the reconstruction of the meaning of 'adl, moral education no longer stops at the teaching of moral values, but develops into a process of forming a critical ethical awareness of social injustice around students.

Thus, the application of the principle of justice ('adl) in madrassas affirms the transformation of Islamic theology from a normative paradigm to a praxis paradigm. Teachers no longer only transfer moral teachings, but act as reflective facilitators who help students interpret the meaning of justice in real life. Through participatory and equity-based learning, students understand that justice is a real expression of faith—a path to a full and gender-equitable humanity.

4. Freedom of Will (Ikhtiyar) as the Basis of Moral Independence

This research found that the principle of freedom of will (ikhtiyar) is the main foundation in the formation of moral independence of students in Islamic educational institutions. Based on the results of observations, some teachers have changed the approach to moral learning from an instructive to a participatory pattern. This process provides a space for students to dialogue, express opinions, and express moral views reflectively. The teacher is no longer the only source of truth, but rather a moral facilitator who encourages students to think critically and take responsibility for their ethical choices. Teacher A. Norma emphasized that, "Kami memberi kesempatan kepada siswa untuk berpendapat, bahkan berbeda pandangan dengan guru, selama tetap beradab. Dari situ mereka belajar tanggung jawab atas pikirannya sendiri (We allow students to express opinions, even differ from teachers, as long as they remain civilized. From there they learn responsibility for their own thoughts)." This view shows that freedom-based learning actually strengthens students' civility and moral awareness, not weakens it.

The same thing was conveyed by teacher Nurlela Halim, who considered that freedom of thought is an effective means to form religious sincerity. He stated, "Anak-anak sekarang harus diberi ruang untuk memahami agama secara reflektif. Kalau hanya disuruh patuh, mereka tidak akan paham makna taat itu sendiri (Children must now be given the space to understand religion reflectively. If they are only told to obey, they will not understand the meaning of obedience itself)." These teachers believe that freedom in the context of Islamic education is not unlimited freedom, but spiritually responsible freedom. On the other hand, the head of the madrasah Dr. H. Aidil added a harmonious managerial perspective, that "Ketika anak-anak diberi kebebasan berpendapat, mereka justru lebih bertanggung jawab. Mereka belajar berpikir sebelum bertindak (When children are given freedom of opinion, they are actually more responsible. They learn to think before they act)." These three statements show the transformation of the pedagogical paradigm in the madrasah: from formal obedience to reflective moral consciousness that comes from theological values.

From the perspective of students, the interviews show that they interpret freedom as an opportunity to learn to understand ethical responsibility. Syahrul Ramadhan, one of the students, stated that, " Kalau kami diberi kesempatan berdiskusi, kami jadi tahu bahwa setiap pilihan ada tanggung jawabnya. Tidak hanya soal benar atau salah, tapi juga soal niat dan akibatnya (If we are given the opportunity to discuss, we know that every choice has a responsibility. It's not just a matter of right or wrong, but also about intentions and consequences)." This view

describes students' understanding of freedom that is not individualistic, but moral and social. In moral learning, freedom is not just the right to choose, but a means to cultivate awareness of the spiritual and social consequences of every action.

This field finding is in line with Al-Ghazali's view in Ihya' Ulum al-Din (2023 edition), which affirms that human beings are given free will (ikhtiyar) as a divine mandate to uphold justice and virtue. According to him, human freedom is only meaningful when it is used to achieve ihsan—that is, goodness born from inner awareness. In a more modern context, Fazlur Rahman through the latest edition of Islam and Modernity (University of Chicago Press) articulates effort as moral autonomy, which is the ability of human beings to make ethical decisions based on spiritual awareness, not external coercion. Thus, freedom in the Islamic theological view is not just a right, but a responsibility inherent in human dignity.

From an educational perspective, the value of effort serves as a basis for building the moral autonomy of students. This is in line with the concept of education of conscience put forward by Hasan (2021), that Islamic education must foster freedom of thought directed at moral and social responsibility. Classroom observations show that learning models such as moral debate classes and self-reflection journals are effective in fostering students' ethical independence. They not only memorize moral concepts, but learn to judge actions based on their intentions, context, and underlying Islamic values.

Thus, freedom of will in the context of Islamic moral education can be reconstructed as a means of establishing religious moral autonomy. The teacher acts as a facilitator who leads students to understand that freedom of thought is not contrary to faith, but rather deepens it. Directionless freedom can cause moral chaos, but freedom guided by the consciousness of tawhid gives birth to spiritually and socially responsible individuals. This principle of effort is the bridge between faith and ethical action, between reflection and devotion. Through the application of the value of responsible freedom, Islamic moral education can produce a generation that is free in thinking, but still subject to Divine values — human beings who think with reason, feel with the heart, and act with faith.

5. Amar Ma'ruf Nahi Munkar as a Social Mechanism for the Formation of Morals

This research shows that the principle of amar ma'ruf nahi munkar functions as an effective social mechanism in the formation of students' character and moral awareness. The results of observations in several madrassas show that this value is no longer taught instructively and dogmatically, but is developed through collaborative and participatory activities. Teachers and learners interact in an equal atmosphere, building a moral culture based on real actions such as social activities, peer mentoring, and environmental projects. This kind of approach shows a paradigm shift from moral learning that is "teaching" to moral learning that is "moving".

Interviews with several teachers reinforced the findings. Nurlela Halim said that, "Kami tidak hanya menjelaskan konsep amar ma'ruf nahi munkar, tetapi mengajak siswa mempraktikkannya dalam kehidupan nyata. Misalnya, mengorganisasi kegiatan berbagi dengan anak yatim atau menjaga kebersihan lingkungan sekolah (We not only explain the concept of amar ma'ruf nahi munkar, but invite students to practice it in real life. For example, organizing sharing activities with orphans or maintaining the cleanliness of the school environment)." Meanwhile, teacher A. Norma added, " Anak-anak belajar bahwa mencegah kemungkaran tidak harus dengan marah atau menghukum, tapi bisa lewat memberi contoh, menasihati dengan lembut, dan mengajak berbuat baik bersama-sama (Children learn that preventing wrongdoing does not have to be angry or punishing, but can be done by setting an example, advising gently, and inviting us to do good together)." These two views show that teachers no longer position themselves as behavioral controllers, but as moral examples that lead students to understand the meaning of amar ma'ruf nahi munkar as a process of forming collective ethical awareness.

From the students' side, the interviews also showed that they understood this concept as a form of social participation that is worth worship. Nurul Khusamia, a grade XI student, said, "Kami sering diajak membuat kegiatan sosial lintas kelas. Di situ kami belajar kerja sama dan saling peduli. Menolong orang lain itu juga bagian dari amar ma'ruf (We are often invited to make cross-class social activities. There we learned cooperation and care for each other. Helping others is also part of amar ma'ruf)." Meanwhile, Syahrul Ramadhan explained, "Kami belajar bahwa nahi munkar bukan berarti memusuhi, tapi mengingatkan dengan cara baik. Guru selalu bilang, dakwah itu harus dengan hikmah (We learned that nahi munkar does not mean to be hostile, but to remind in a good way. The teacher always says, da'wah must be with wisdom)." These two statements show that students begin to understand amar ma'ruf nahi munkar not as a repressive act, but as a form of social responsibility based on compassion and empathy.

Theoretically, the results of this study are in line with the thinking of Al-Ghazali (Ihya' Ulum al-Din, 2023 edition) which affirms that amar ma'ruf nahi munkar is the core of Islamic social ethics. Al-Ghazali emphasized that calling for good and preventing evil must be done with hikmah (wisdom) and mau'izhah hasanah (good advice), not by coercion or violence. This principle was later revitalized in contemporary theology by Amina Wadud (2019), who interpreted amar ma'ruf nahi munkar as a space for social dialogue that affirms equal participation between men and women in building a just and civilized society. Thus, this principle is not only a da'wah mechanism, but also an educational instrument to instill the value of equality and solidarity in a broader social context.

In learning practice, teachers and students jointly translate the value of amar ma'ruf nahi munkar in moral-based social projects, such as fundraising for the poor, environmental cleanliness activities, and mosque literacy programs. Dr. H. Aidil, the head of the madrasah, explained that, "Activities like this make children understand that amar ma'ruf nahi munkar is not just advice, but real action for the common good." This statement shows that

educational institutions play an important role in making this theological principle a contextual learning experience that shapes students' social consciousness.

Field findings also show that the application of the value of amar ma'ruf nahi munkar has a positive impact on social relations in the school environment. Students become more open, empathetic, and caring about their friends and the surrounding environment. The value of amar ma'ruf is not only interpreted as an obligation of da'wah, but as a spiritual expression that encourages the realization of justice and social benefits. In this context, the principle of nahi munkar is also not interpreted as an act of punishment, but an educational effort to build a culture of moral introspection and shared responsibility.

Thus, amar ma'ruf nahi munkar can be understood as the peak of the praxis of reconstructive Islamic theology. This principle integrates spiritual, ethical, and social aspects in a single educational praxis unit. He emphasized that true faith must be realized through social actions that bring benefits to others. Through the application of these values, Islamic moral education not only forms believing individuals, but also builds a moral community that upholds each other's goodness and rejects injustice. In other words, amar ma'ruf nahi munkar becomes the actual symbol of living theology — a theology that does not stop at the classroom or the book, but is established in just, inclusive, and transformative social action.

The five principles of Islamic theology—tawhid, insan kamil, justice, freedom of will, and amar ma'ruf nahi munkar—complement each other and form a new paradigm in Islamic moral education. Tawhid provides the foundation of spiritual equality; Kamil people lead to a vision of universal humanity; justice becomes a framework of social ethics; Freedom of will fosters moral independence; and amar ma'ruf nahi munkar becomes the principle of collaboration-based social action.

Overall, the results of this study confirm that when these theological principles are contextually reconstructed and integrated into educational practice, Islamic moral education can be transformed into an instrument of liberation that upholds justice, equality, and humanity. These findings support the argument that Islamic theology, if understood dynamically, is not only a metaphysical teaching, but also a social ethical system that leads humans to a just civilization (Wadud, 2019; Abdullah, 2020).

DISCUSSION

This section discusses the relationship between the empirical findings of research and the theoretical framework of classical and contemporary Islamic theology, covering five main principles that are the basis for the reconstruction of Islamic theology for gender-responsive moral education: tauhid, insan kamil, justice ('adl), freedom of will (ikhtiyar), and amar ma'ruf nahi munkar. Each principle is not only understood as a doctrinal concept, but also as an epistemological and pedagogical instrument in building a reflective, inclusive, and equitable Islamic moral education system.

1. Tawhid as the Foundation of Spiritual and Moral Equality

The results of the study show that the understanding of tawhid in Islamic educational institutions has shifted from the realm of ritualistic to ethical awareness. The Master instilled the value that the oneness of God means the recognition of the equality of all human beings before God. Learning practices emphasize that human dignity is measured by his piety and deeds, not by gender or social status.

This finding reinforces the view of Al-Ghazali (1993) in Ihya' Ulum al-Din, which affirms that true tawhid is not just a verbal acknowledgment of the oneness of God, but the realization of justice and social balance. In the contemporary context, Amina Wadud (2019) developed the concept of a tawhidic paradigm, which eliminates gender hierarchy because all human beings come from the same divine source.

This integration is in line with Fazlur Rahman's (1982) idea of a double movement—the double movement of text into context and vice versa—which demands a reinterpretation of the values of revelation in order to remain relevant to social reality. Tawhid thus becomes the theological foundation for moral and spiritual equality, which has direct implications for reforming school curricula and culture to be more gender-inclusive. By making tawhid a praxis paradigm, Islamic educational institutions not only strengthen students' faith, but also build a theological consciousness that affirms universal humanity and social justice as a form of living faith (living theology).

2. Insan Kamil as a Paradigm for Inclusive Character Building

The concept of human beings is found in this study as the main moral vision in the formation of students' character. Teachers understand kamil people as a balanced person between faith, reason, and morals, although the implementation still varies. In its best practice, these values are brought to life through cross-gender collaborative activities, spiritual reflection, and social projects that encourage students to learn to respect others.

This concept is based on the thought of Ibn Arabi in Futuhat al-Makkiyah, who describes the kamil as a manifestation of divine qualities (tajalli) without distinction of sex. Human perfection is not determined by gender, but by the ability to reflect grace, adl, and wisdom in his moral actions. Nasr (2018) emphasized that Islamic education must return humans to their natural balance to avoid extremism and social bias. In this framework, research shows that kamil people are the basis of a reflective pedagogy that integrates spiritual, intellectual, and social values. Teachers act as moral facilitators who guide students to find the meaning of morals through dialogical learning experiences. Thus, human beings are not only a symbol of individual perfection, but also an inclusive moral education paradigm that combines theological values, ethics, and gender awareness.

3. Justice ('Adl) as a Pillar of Social Ethics and Humanity

The results of the study show that justice ('adl) is the most dominant value internalized in moral learning. Teachers understand that fairness means treating all individuals proportionately, fairly, and equally in learning opportunities. However, cultural biases are still found in some schools that tend to prioritize male roles in leadership. In a theoretical context, Fazlur Rahman (1982) interprets 'adl as a social manifestation of tawhid—namely the application of faith into moral responsibility towards others. Baharuddin & Abbas (2022) affirm that gender-fair Islamic education must be rooted in theological values so as not to get caught up in patriarchal bias. The results of the study show that teachers are starting to implement character-based evaluations, eliminate roles based on gender, and enforce ethical fairness in social relations in schools.

The reconstruction of the principle of 'adl in moral education strengthens the direction of the transformation of Islamic theology from a normative paradigm to a social preliminary. In line with Abdullah's (2020) view of integrative Islamic epistemology, theology should be a source of ethics that promotes a balance of rights and responsibilities. Thus, justice becomes a bridge between faith and humanity, and becomes the main axis of the formation of social ethics with gender justice in Islamic education.

4. Freedom of Will (Ikhtiyar) as the Basis of Moral Independence

Empirical findings show that students who are given space to dialogue, discuss, and reflect on moral values show a more mature development of ethical awareness. Teachers who use a participatory approach successfully foster students' personal responsibility and social concern. In Al-Ghazali's view, freedom of will is a divine trust that requires human beings to uphold justice and truth. Fazlur Rahman (1982) articulated this freedom as moral autonomy, which is the ability of humans to determine ethical actions based on spiritual awareness, not external pressure. The results of the study show the application of this principle through the self-reflection journal method and moral debate class which provides space for students to assess moral actions based on intention and context. This concept is also in line with Hasan (2021) about the education of conscience, which connects individual freedom with moral responsibility to God. Thus, the effort is not only freedom of choice, but the freedom to be ethically responsible. This principle is important to cultivate a generation that is critical, reflective, and spiritually aware in dealing with issues of justice and equality in the modern era.

5. Amar Ma'ruf Nahi Munkar as a Social Mechanism for the Formation of Morals

The principle of amar ma'ruf nahi munkar is found to be an important element that connects the individual and social dimensions in moral education. Teachers and students in madrassas collaborate in social activities such as peer mentoring, environmental service, and community service that foster empathy and cross-gender solidarity. In classical theology, Al-Ghazali views amar ma'ruf nahi munkar as an expression of love for the truth that must be carried out with wisdom and compassion. Amina Wadud (2019) interprets this principle as an equal social participation mechanism, where every individual has the right and obligation to uphold the public good. The results of the study confirm that this participatory approach strengthens collective moral responsibility and encourages the birth of a just social ethics.

Integrating the value of amar ma'ruf nahi munkar into the practice of learning, moral education becomes a means of forming reflective social awareness. This principle affirms that Islamic theology is actually dynamic and pragmatic—not only preserving the purity of faith, but also fostering social transformation. Thus, amar ma'ruf nahi munkar becomes the peak symbol of reconstructive theology that connects faith, ethics, and moral action to realize a just and civilized society.

The five principles of Islamic theology form a moral education framework that emphasizes the close relationship between faith, ethics, and social praxis. Tawhid provides the basis for spiritual equality; Insan Kamil becomes a vision of universal humanity; 'ADL upholds social balance; Ikhtiyar fosters moral responsibility; and amar ma'ruf nahi munkar becomes a social mechanism that maintains solidarity. The reconstruction of Islamic theology through the integration of these five principles shows that gender-responsive moral education is not a form of Western modernization, but a manifestation of the spirit of Islam itself, namely upholding 'adl, musawah, and ihsan as a form of grace for all nature (rahmatan lil 'alamin).

CONCLUSION

This research emphasizes that the reconstruction of Islamic theology is a conceptual and pragmatic foundation in building gender-responsive moral education. Based on the findings and discussions, the five principles of Islamic theology that are reconstructed—tawhid, insan kamil, justice ('adl), freedom of will (ikhtiyar), and amar ma'ruf nahi munkar—function as a complementary ethical, spiritual, and pedagogical framework.

1. The principle of Tawhid affirms the spiritual equality of all humans before God. This theological understanding shifts moral education from ritualistic patterns to ethical and social awareness. Tawhid is the basis for inclusivity, justice, and respect for human dignity, while encouraging a curriculum that rejects gender hierarchies.

2. The principle of Insan kamil is a paradigm for the formation of inclusive character that balances spirituality and morality. Teachers play the role of moral facilitators who foster empathy and social responsibility without gender discrimination. This principle makes moral education a process of forming universal humanity.

3. The Principle of Justice ('Adl) is a pillar of social ethics and the balance of human relationships. The application of 'adl values in moral education removes the role bias between men and women, builds a participatory culture, and affirms that social justice is a tangible manifestation of faith and the value of tawhid.

4. The principle of Freedom of Will (Ikhtiyar) is the foundation for the formation of religious moral autonomy. Moral education that provides space for reflection, moral debate, and self-evaluation forms students as spiritually aware ethical agents. This principle teaches that true freedom is a responsibility to uphold the good.

5. The principle of Amar Ma'ruf Nahi Munkar functions as a social mechanism that fosters moral solidarity and collective concern. This value is implemented through collaborative actions such as social projects, peer mentoring, and social justice-based activities. This principle affirms that a living faith must be embodied in just and humanist social action.

Overall, the integration of the five principles of Islamic theology reconstructs Islamic moral education from a normative system to a transformative paradigm that upholds justice, equality, and humanity. Thus, moral education based on reconstructive theology becomes a means of living theology—a theology that lives in social praxis—and realizes the vision of Islam as rahmatan lil 'alamin.

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