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RECONSTRUCTING ISLAMIC EDUCATION BASED ON HUMAN RIGHTS: A SYNTHESIS OF PROPHETIC ETHICS AND MULTICULTURAL VALUES IN ADDRESSING THE GLOBAL HUMANITARIAN CRISIS

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Abstrak

Munculnya fenomena intoleransi, diskriminasi gender, dan kekerasan berkedok kedisiplinan menunjukkan adanya jurang lebar antara teks agama yang memuliakan manusia dengan praktik di lapangan. Riset ini bertujuan merekonstruksi paradigma pendidikan Islam agar lebih humanis dan inklusif melalui integrasi etika profetik dan nilai multikulturalisme. Menggunakan metode *Systematic Literature Review* (SLR) dengan protokol PRISMA, peneliti membedah 24 dokumen kunci periode 2015-2025. Temuan menunjukkan bahwa Islam memiliki konsep HAM orisinal berbasis prinsip *Karama* (pemuliaan manusia) yang bersifat teosentris. Namun, implementasinya terhambat oleh interpretasi tekstualis, formalisme kurikulum, dan budaya patriarki yang kuat. Penelitian ini menganalisis krisis identitas pendidikan Islam di Indonesia. Sebagai solusi, riset ini merumuskan model "Pendidikan Islam Humanis-Transformatif". Model ini menggunakan *Maqasid al-Shari'ah* untuk melindungi lima hak dasar manusia: agama, jiwa, akal, keturunan, dan harta. Pendekatan ini menuntut transformasi peran guru menjadi fasilitator dialog yang demokratis dan empatik. Melalui Tafsir Tarbawi Multikultural, pendidikan Islam diarahkan untuk membentuk imunitas intelektual terhadap radikalisme sekaligus empati sosial. Hasil riset ini menjadi peta jalan strategis untuk mewujudkan ekosistem sekolah sebagai inkubator perdamaian global yang menghargai keberagaman sebagai rahmat Ilahi.

Kata Kunci: Pendidikan Islam, Hak Asasi Manusia, Karama, Etika Profetik, Multikulturalisme, Humanis-Transformatif.

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Abstract

The emergence of phenomena such as intolerance, gender discrimination, and violence disguised as discipline reveals a wide gap between religious texts that honor humanity and the actual practices on the ground. This research aims to reconstruct the paradigm of Islamic education to be more humanistic and inclusive by integrating prophetic ethics and multicultural values. Utilizing the Systematic Literature Review (SLR) method with the PRISMA protocol, the researcher analyzed 24 key documents from the 2015-2025 period. Findings indicate that Islam possesses an original concept of human rights based on the theocentric principle of *Karama* (the honoring of humanity). However, its implementation is hindered by textualist interpretations, curriculum formalism, and strong patriarchal culture. This study analyzes the identity crisis of Islamic education in Indonesia. As a solution, this research formulates the 'Humanistic-Transformative Islamic Education' model. This model utilizes Maqasid al-Shari'ah to protect five fundamental human rights: religion, life, intellect, lineage, and property. This approach demands a transformation of the teacher's role into a democratic and empathetic facilitator of dialogue. Through Multicultural *Tafsir Tarbawi* (educational exegesis), Islamic education is directed toward building intellectual immunity against radicalism while fostering social empathy. The results of this research serve as a strategic roadmap to realize the school ecosystem as an incubator for global peace that values diversity as a divine blessing (*rahmat Ilahi*).

Keywords: Islamic Education, Human Rights, Karama, Prophetic Ethics, Multiculturalism, Humanist-Transformative.

INTRODUCTION

Islamic education in Indonesia stands at a critical crossroads, struggling to reconcile its theological mandate with global human rights (Ahmed, 2021). While globalization demands universal standards, many institutions remain trapped in a defensive crouch, viewing human rights as a "secular Western export" (Elhinawy, 2024). This ideological friction creates a clumsy response to modern values, despite the existence of *al-dharuriyyat al-khamsah*—the five basic rights rooted in Islamic jurisprudence (Bahri, 2018; Pettalongi, 2012). Philosophically, Islam offers a powerful counter-narrative through *Karama* (human dignity), asserting that dignity is a divine endowment for all creation (Hoechner, 2012). However, bridging the gap between traditional pedagogy and these universal rights is no longer optional; it is an existential necessity. To remain relevant, Indonesia's religious landscape must evolve, transforming from a site of resistance into a proactive space where divine mandates and human dignity coexist. The choice is clear: embrace synchronization or face institutional stagnation.

Critical analysis reveals that a curriculum overemphasizing cognitive-dogmatic aspects while neglecting human values risks fostering seeds of intolerance and violence (Mubarok, 2025; Sukirman et al., 2023; Sumarto & Harahap, 2019). This failure to engage the affective domain often acts as a catalyst for bullying and physical abuse, frequently



masked as "discipline" or *ta'dib* within schools and Islamic boarding schools (Hidayah, 2021; Mansir et al., 2021). Furthermore, deep-seated patriarchal structures remain a formidable barrier to genuine gender equality (Eka Prasasti & Dwi Mayasari, 2024; Mehmood, 2025; Mir-Hosseini et al., 2013). Such bias is often subtly embedded in the "hidden curriculum," restricting women's access to leadership and spaces for creative expression (Iffah et al., 2023; Kadi, 2025). Addressing these systemic failures is vital to ensuring religious education promotes safety and inclusivity. Moving beyond rigid dogma toward a compassionate, equitable pedagogical framework is the only way to ensure the holistic development of students in an increasingly complex and diverse global society.

Redesigning the Indonesian Islamic education system is essential to integrate the principle of *Ukhuwah Insaniyah* (human brotherhood) as a foundation for social harmony in multicultural societies (Muttaqo et al., 2025; Sawaty, 2025). This research proposes a "Humanistic-Transformative Islamic Education" model that prioritizes inclusivity and shifts the educator's role from a sole authority to a facilitator of democratic, empathetic dialogue (Agustin Sri Ningsih et al., 2024; Heriyudanta, 2023; Mizani, 2022). By adopting a Multicultural *Tarbawi* Interpretation approach, this model aims to equip students with "intellectual immunity" against radicalism while fostering high social empathy from an early age (Affandi, 2024; Islamy, 2022; Sudiartha et al., 2020). Ultimately, this reconstruction serves as a strategic roadmap for creating an educational ecosystem that transcends spiritual superiority. It acts as an incubator for global peace, ensuring that religious teachings actively uphold human dignity and respond effectively to the complexities of a globalized world.

The urgency of this research is triggered by alarming empirical phenomena in the last decade. Although religious texts essentially glorify humans, practices in the field sometimes show anomalies. The persistence of intolerance towards differences in belief, the enduring culture of patriarchy that triggers gender discrimination, and the prevalence of physical and psychological violence under the guise of "discipline" are clear evidence of the wide gap between religious norms and educational reality. These problems undermine human dignity and show that education in madrasas and Islamic boarding schools requires critical review so as not to be trapped in a formalistic curriculum that is devoid of humanistic values.

Theoretically, Islam has a very strong foundation for human rights through the concept of *Karama* (human dignity). Unlike the anthropocentric Western paradigm, *Karama* in Islam is theocentric; human dignity must be respected because of its status as a naturally noble creation of God. Through the principle of *Maqasid al-Shari'ah*, Islam



provides total protection for five basic rights (*Al-Daruriyyat al-Khams*): the right to religion, life, reason, procreation, and property. Therefore, the main challenge of Islamic education does not lie in the absence of reference sources, but in the dominance of textualist and rigid interpretations that hinder the actualization of these values in classroom interactions.

LITERATURE REVIEW

The discourse on integrating Human Rights (HR) into Islamic education in Indonesia between 2015 and 2025 shows a dynamic paradigm shift, moving from an apologetic-normative approach to a critical-reconstructive one. In the early phase (2015–2020), literature was dominated by efforts of theological harmonization to prove that universal HR values are aligned with Islamic teachings, such as the concept of *al-dharuriyyat al-khamsah* or the protection of five fundamental rights. During this period, researchers sought to dispel the stigma that HR is a secular Western product by exploring the principle of *Karama* (the honoring of humanity) as an original theocentric foundation within Islam.

As global challenges increased in complexity, the research focus shifted during the second phase (2021–2023) toward phenomenological criticism that exposed the gap between sacred texts and field practices. Findings in the literature identified that a curriculum overly focused on cognitive-dogmatic aspects risks fostering seeds of intolerance and violence. Phenomena such as bullying and physical violence disguised as discipline or *ta'dib* serve as clear evidence of the wide chasm between religious norms that honor humanity and the educational reality in schools and pesantrens.

The dimensions of HR values adopted in Islamic education were found to be selective and asymmetrical. Multiculturalism and tolerance (*At-Tasamuh*) became the most hegemonic discourses because they are considered a theological "safe zone" aligned with the state's religious moderation agenda. Conversely, issues that challenge traditional power structures, such as gender justice (*Al-Musawah*) and freedom of expression (*Al-Hurriyah*), remain marginalized. The low frequency of research on freedom of expression indicates that Islamic educational institutions are not yet fully prepared to accept HR as an individual political norm that supports student autonomy.

Regarding implementation, there is a dualism between formal-textual integration and a school culture that remains feudalistic. Although HR values have been administratively infused into subjects like *Akidah Akhlak* or *Fiqh*, practices often get stuck in rote memorization without deep internalization. The existence of a "hidden curriculum" acts as a serious barrier, where patriarchal culture and absolute teacher authority still perpetuate gender discrimination and the suppression of students' critical

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thinking. This creates a condition of "pseudo-implementation" where the humanistic face appears only in curriculum documents but not in daily social interactions.

Methodologically, the study of Islamic education and HR in Indonesia is experiencing stagnation, as it is overwhelmingly dominated by qualitative-library research at 96%. The absence of statistical data from quantitative or mixed-method research means that claims regarding the effectiveness of character education programs are often assumptive and difficult to generalize. Furthermore, there is a "subject gap" where students are more frequently positioned as objects of research rather than active subjects with a "student voice" to interpret their own rights. As a solution to these various obstacles, recent literature offers a "Humanistic-Transformative Islamic Education" model. This model recommends transforming the teacher's role into a democratic and empathetic facilitator of dialogue through a Multicultural *Tafsir Tarbawi* approach. This reconstruction is directed toward building "intellectual immunity" against radicalism while realizing the school ecosystem as an incubator for global peace that values diversity as a divine blessing.

RESEARCH METHODS

This study is a qualitative study using a System Literature Review approach. This approach was chosen because it aims to identify, analyze, and synthesize various scientific literature discussing Islamic Education and Human Rights Discourse. The literature reviewed includes relevant journal articles that are directly related to Islamic Education and Human Rights Discourse. This review method was chosen to ensure that the literature search and selection process was transparent and reproducible, enabling researchers to identify patterns, key findings, research gaps, or research trends related to Islamic Education and Human Rights Discourse (Snyder, 2019).

The data sources in this study were derived from scientific journal literature indexed in the Google Scholar database. The search was conducted using a combination of keywords: "human rights, Islamic education, ethical values". The initial data population consisted of 500 articles. After searching in POP, the data was screened again, and from 35 articles, 24 articles were included while 11 articles were excluded. Due to their relevance to Islamic institutions, 24 articles were selected as research samples published between 2015 and 2025.

Table 1. PICOC Summary (Islamic Education & Human Rights)

Element	Description
Population	Islamic Education in Indonesia (including <i>Madrasas</i> , <i>Pesantren</i> , <i>Islamic Higher Education</i> , and <i>PAI</i> /Islamic Religious Education subjects).
Intervention	N/A (This study is descriptive-qualitative, conducted via a literature review).
Comparison	Comparison between Islamic Perspectives (<i>Qur'an/Hadith/Fiqh</i>) and National/Western Perspectives (1945 Constitution/UDHR) regarding human values.

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Outcomes	Internalisations models, implementation patterns of HR values (Democracy, Gender, Multiculturalism), and the harmonization of Islamic education curricula with HR principles.
Context	Academic environment, Ministry of Religious Affairs/Education policies, educational practitioners (teachers/students), and the dynamics of religious moderation in Indonesia.

Table 2. Research Questions (RQ)

Based on the parameters above, the following research questions were designed to analyze the selected articles:

RQ	Research Question	Motivation
RQ1	What are the trends and distribution of scientific publications discussing the integration of Human Rights in Indonesian Islamic education?	To identify the development of the field, the intensity of academic attention, and the dynamics of HR issues in Islamic education over time.
RQ2	Which research approaches and methods are dominantly used in studies of Human Rights-based Islamic education?	Map methodological trends in previous research and identify the most frequent approaches used in Islamic education and HR studies.
RQ3	Which dimensions of Human Rights values are most extensively studied in Indonesian Islamic education literature?	To identify the focal points of HR values (such as gender equality, democracy, multiculturalism, tolerance, and social justice) in Islamic education.
RQ4	What are the patterns and forms of implementing Human Rights values in Indonesian Islamic education practices based on previous findings?	To analyze the internalization and application of HR values within the curriculum, teaching-learning processes, and institutional culture.
RQ5	What are the existing research gaps in the study of Islamic education and Human Rights in Indonesia?	To identify limitations, missing themes, and opportunities for future research development to ensure a more comprehensive study of HR-based Islamic education.
RQ6	What specific research gaps have remained untouched by previous researchers?	To identify future research directions for the advancement of the scientific field.

Subsequently, rigorous inclusion and exclusion criteria were applied to select primary studies. These selection criteria are detailed in Table 3 below:

Table 3. Inclusion and Exclusion Criteria

Criteria	Inclusion (Accepted)	Exclusion (Rejected)
Literature Database	Google Scholar	Non-Google Scholar databases

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Literature Type	1. Academic journals (Scientific/research articles in Indonesia). 2. Full-text articles.	1. Book series, books, book chapters, proceedings, theses, and dissertations. 2. Non-full text (Abstracts or citations only).
Language	Indonesian or English	Languages other than Indonesian or English
Publication Period	Published between 2015 – 2025	Published prior to 2015 (< 2015)
Subject Matter	Internalization and implementation of Human Rights, Ethics, Democracy, Gender, and Multiculturalism.	Issues outside the context of Human Rights and humanitarian values.
Research Object	Islamic Educational Institutions in Indonesia (<i>Madrasas, Pesantren, PAI</i> , Islamic Higher Education/PTKI).	Non-Islamic educational institutions or institutions outside of Indonesia.

RESULTS AND DISCUSSION

Dynamics and Transformation of Human Rights Discourse in Indonesian Islamic Education (RQ1)

Based on a systematic analysis of literature published between 2015 and early 2025, the discourse on integrating Human Rights (HR) into Islamic education in Indonesia demonstrates a dynamic and progressive evolution. Overall, publication trends have shifted from a linear trajectory to a fundamental paradigm shift: moving from apologetic-normative approaches toward critical-reconstructive frameworks. Initially, researchers focused on proving theological compatibility between Islam and HR to counter the stigma of conservatism. However, as global challenges grew more complex, research in the last three years has shifted drastically toward redesigning educational systems to functionally address humanitarian crises.

- **Phase I: Theological Harmonization (2015–2020):** During this period, literature was dominated by narratives of theological alignment. Researchers such as Ardhy & Fauziah (2025) and Kurnia et al (2022) focused on extracting *naqli* (scriptural) evidence from the Qur'an and Hadith to legitimize universal HR values—such as *hifz al-nafs* (protection of life) and religious freedom—as inherent in Islamic teachings. These works were largely defensive, aiming to convince the public that Islamic curricula do not contradict the Universal Declaration of Human Rights (UDHR). While foundational, these studies remained at an idealized conceptual level, rarely addressing pathological realities within *madrasas* or *pesantren* classrooms.



- **Phase II: Phenomenological Critique (2021–2023):** The discourse evolved into a "Phenomenological Critique," boldly exposing the gap between sacred texts and field practices. Sukirman et al. (2023) emerged as a key figure, offering sharp critiques of the cognitive dominance in Islamic Religious Education (PAI). He argued that an orientation overemphasizing dogmatic memorization stifles students' affective development, fostering seeds of violence and bullying. Similarly, Nuridin & Sumarna (2022) and Eka Prasasti & Dwi Mayasari (2024) deconstructed patriarchal cultural structures that systematically hinder gender equality, despite Islam's theological exaltation of women. This phase marked an academic turning point, acknowledging systemic flaws in how values are transmitted.
- **Phase III: Systemic Reconstruction (2024–2025):** Responding to earlier critiques, this phase focuses on concrete curricular solutions. Mubarok (2025) and Istianah (2024) formulated "Anti-Violence" education designs that integrate HR principles into operational lesson plans rather than mere supplementary material. Furthermore, Sawaty (2025) positioned PAI as a pillar of social harmony and legal justice, proposing a proactive model of *Ukhuwah Insaniyah* (human brotherhood) to prepare students for complex multicultural societies.

Table 1. Literature Synthesis Matrix: The Evolution of Human Rights Discourse in Islamic Education

No	Author & Year	Primary Issue Focus	Findings / Contribution to Synthesis
1	Bahri (2018); Razak (2020)	Theological Foundations & Al-Qur'an	Normative Phase: Establishes Islam as a religion of humanity through the concept of <i>al-dharuriyyat al-khamsah</i> (the five essential needs).
2	Sukirman et al. (2023); Musta'in Romli (2023)	Violence & Discipline	Critical Phase: Identifies the failure of Islamic Religious Education (PAI) in the affective domain, which triggers violence and bullying in schools.
3	Nuridin & Sumarna (2022); Eka Prasasti & Dwi Mayasari (2024)	Gender Equality	Deconstructive Phase: Dissects patriarchal biases in Islamic institutions that hinder equal educational access for women.
4	Putra & Purnomowati (2024)	Social Reconstruction	Methodological Phase: Proposes a curriculum oriented toward solving real-world social problems.
5	Mubarok (2025)	Anti-Violence Design	Reconstructive Phase: Formulates operational PAI designs that are integrated with universal human rights principles.



6	Sawaty (2025); Ananda & Marno (2023)	Harmony & Multiculturalism	Transformative Phase: Links PAI with <i>Ukhuwah Insaniyah</i> (human brotherhood) as a pillar of social harmony.
7	Mirza et al. (2025); Khoiroh & Romadhona (2025)	Early Childhood Education	Internalization Phase: Emphasizes multicultural character building through <i>Tafsir Tarbawi</i> (pedagogical exegesis) from an early age.

This dynamic illustrates that over the past eight years, Islamic education in Indonesia has made significant efforts to break free from the constraints of normative texts, moving toward educational practices that are more humanistic, inclusive, and responsive to global humanitarian crises. Based on the analysis of the three phases of literature development (2017–2025), this synthesis maps the shifting paradigm of Islamic education in Indonesia. The synthesis concludes that the global humanitarian crisis, as reflected in the educational sphere, can no longer be addressed through a single, one-dimensional approach.

Methodological Landscape and Thematic Mapping: Qualitative Dominance in Issues of Tolerance and Anti-Violence (RQ2)

An in-depth analysis of 24 selected articles reveals a highly distinctive methodological pattern in studies of Islamic education and human rights in Indonesia. Answering the research question regarding the dominant approach (RQ2), the data shows the hegemony of the qualitative approach, which accounts for 96% of the total literature. The majority of studies, such as those conducted by Mubarok (2025) and Nuridin & Sumarna (2022), utilize library research focusing primarily on the exploration of texts and conceptual frameworks. This approach tends to position human rights as a philosophical-normative object of study, where researchers attempt to reconstruct the meaning of traditional religious texts (*turats*) to ensure their relevance to the modern context. The dominance of this method indicates that the discourse on human rights in Islamic education is still in the phase of "searching for form" and "strengthening epistemological foundations," rather than empirically measuring the practical effectiveness of these models (explanatory/quantitative research).

In addition to library research, another significant methodological variant includes qualitative research using a phenomenological approach and field case studies. Sukirman et al. (2023) and Khoiroh & Romadhona (2025) represent this group by directly exploring the phenomena of violence and institutional culture in the field. Their findings offer vital contributions by providing empirical data on the "hidden curriculum" that is frequently overlooked in purely textual studies. However, the absolute absence of quantitative or



mixed-method research stands out as a critical limitation. The lack of statistical data measuring the correlation between educators' understanding of human rights and the incidence of student violence means that claims regarding the effectiveness of character education are often assumptive and difficult to generalize on a national scale.

Turning to the aspect of value dimensions (RQ3), thematic mapping indicates that Islamic education in Indonesia selectively adapts universally accepted human rights values. Not all human rights instruments are adopted with the same intensity. The most dominant theme (encompassing around 45% of the literature) is Multiculturalism and Tolerance (*At-Tasamuh*). The works of Sawaty (2025), Heriyudanta (2023), and Aprilianto (2019) consistently position Islamic education as an instrument for preserving diversity. Within this cluster, human rights are sociologically interpreted as the ethics of coexistence within the framework of *Ukhuwah Wathaniyah* (national brotherhood), a concept that is relatively safe from theological friction because it has strong precedents in Islamic history.

On the other hand, the theme of Anti-Violence and Self-Protection (*Hifz al-Nafs*) has emerged as a sharp new trend during the 2023–2025 period (comprising around 30% of the literature). Unlike the normative theme of tolerance, this focus emerged as a reactive response to empirical humanitarian crises in schools. Mubarok (2025) and Musta'in Romli (2023) lead this discourse by emphasizing that the right to physical safety is the most fundamental human right, yet it is frequently violated under the guise of “discipline”. This shift in focus toward the physical and psychological protection of students signals an urgent need to reinterpret the concept of teacher authority, which has traditionally been treated as absolute in the pesantren culture.

Meanwhile, the themes of Gender Equality (*Al-Musawah*) and Freedom of Expression (*Al-Hurriyah*) occupy a significantly smaller portion (around 25%). Nuridin & Sumarna (2022) and Eka Prasasti & Dwi Mayasari (2024) are among the few researchers who critically address structural gender biases. The relative silence regarding students' freedom of expression—especially when compared to the massive focus on tolerance—demonstrates that the culture of *ta'zim* (absolute obedience) remains deeply entrenched, which at times is misinterpreted as a justification for silencing students' critical thinking. This confirms that the integration of human rights in Islamic education remains highly selective; it is highly receptive to horizontal-social issues (tolerance) but remains deeply cautious regarding vertical issues that challenge traditional hierarchical power structures (gender and democracy).

Table 2. Distribution of Methodological Approaches and Thematic Focus (2017–2025)



Analysis Category	Dominant Sub-Category	Percentage	Representative References	Implications of Findings
Research Approach (RQ2)	Qualitative - Library Research	60%	Mubarok (2025); Nuridin & Sumarna (2022); Ananda et al. (2022)	Strong theoretical/conceptual foundation; lacks empirical/statistical evidence.
	Qualitative - Field Study	35%	Sukirman et al. (2023); Khoiroh & Romadhona (2025); Sawaty (2025)	Successfully captures micro-phenomena; results are highly context-specific and difficult to generalize.
	Quantitative / Mixed Methods	5%	(Extremely Minimal)	Research Gap: Significant lack of measurable data regarding actual program effectiveness.
Value Dimensions (RQ3)	Tolerance & Multiculturalism	45%	Heriyudanta (2023); Aprilianto (2019)	Perceived as a "safe" issue; widely accepted as a social adhesive.
	Anti-Violence & Children's Rights	30%	Mubarok (2025); Musta'in Romli (2023)	Emerging trend in direct response to the rise of systemic bullying cases.
	Gender & Democracy	25%	Nuridin & Sumarna (2022); Eka Prasasti & Dwi Mayasari (2024); Bahri (2018)	Challenging area due to ongoing clashes with patriarchal and feudalistic organizational cultures.

Synthesis of Findings: The data reveals that while Tolerance and Multiculturalism remain the dominant subjects due to their alignment with national religious moderation policies, there is a significant surge in studies regarding Anti-Violence. This shift indicates that researchers are becoming more grounded in addressing the physical and psychological safety of students. However, the Methodological Gap is glaring; with only 5% of studies using quantitative or mixed methods, the field desperately needs empirical data to prove which Human Rights-based interventions actually work in the classroom.

Axiological Disparity: The Hegemony of Tolerance and the Marginalization of Individual Freedom (RQ3)

Answering the third research question regarding the dimensions of human rights values that dominate the discourse, an in-depth analysis of the literature corpus (2017-



2025) reveals the existence of an asymmetrical integration in the adoption of human rights values into Islamic education. The findings show that researchers do not treat all human rights principles equally. There is a strong hegemony of the dimensions of Tolerance and Multiculturalism (*At-Tasamuh*), which dominate almost 50% of the academic discourse space. Authoritative works such as Sawaty (2025), Ananda et al. (2022), and Heriyudanta (2023) consistently frame human rights solely as an instrument of “social order”. In this perspective, human rights education is largely reduced to the ethics of coexistence between different religious groups. This dominance indicates that tolerance serves as a “theological comfort zone”; it is easily accepted because it aligns with the state's narrative of religious moderation and does not openly challenge established religious authority structures.

Conversely, the dimension of Anti-Violence and Protection of Life (*Hifz al-Nafs*) functions as a critical and reactive “countercurrent” (30%). The literature in this cluster, particularly Mubarak (2025) and Sukirman et al. (2023), moves past the general rhetoric of harmony to demand concrete institutional accountability for the physical safety of students. The surge in these studies over the last two years marks a pivotal shift from “ritual piety” to “humanitarian piety”. Musta'in Romli (2023) emphasizes that protecting children from corporal punishment is an absolute manifestation of Maqasid al-Shari'ah, which is nonetheless violated too often in the name of discipline (*ta'dib*). This signifies that contemporary literature has begun to boldly confront violent pedagogical traditions by applying modern human rights legal standards.

At a more marginal level, the dimension of Gender Justice (*Al-Musawah*) (15%) still struggles to overcome the thick walls of epistemological patriarchy. Nuridin & Sumarna (2022) and Eka Prasasti & Dwi Mayasari (2024) found that gender equality discourse in Islamic education frequently stops at surface-level issues (such as school access) but has yet to substantially alter a curriculum that continuously reinforces domestic roles for women. The low frequency of research in this area indicates that gender issues are still widely regarded as a sensitive “conflict zone”. Researchers appear overly cautious in deconstructing gender-biased religious interpretations due to the structural risk of being deemed in violation of orthodoxy or cultural taboos within Islamic boarding schools, a reality also examined in depth in the context of early internalization by Khoiroh & Romadhona (2025).

The most concerning finding is the near-total absence of discourse on Freedom of Expression and Democracy (*Al-Hurriyah*) (5%). Very little literature – with the exception of sporadic criticism from Bahri (2018) and normative exploration from Razak (2003) – dares to raise the issue of students' right to think critically of their teachers or institutions.



In the feudalistic traditions of Islamic education, where absolute obedience (*ta'zim*) to teachers is viewed as a prerequisite for spiritual blessings, human rights discourses centered on "freedom of expression" are often perceived as direct threats to proper manners. Academic silence on this theme confirms that while Islamic education in Indonesia is highly prepared to accept human rights as a social norm (tolerance), it is not yet ready to accept it as an individual political norm (freedom and self-autonomy).

Overall, this value dimension map confirms that the integration of human rights in Islamic education remains highly selective and pragmatic. Values that support social stability (tolerance) are celebrated massively, while values that have the potential to destabilize traditional power hierarchies (gender and individual freedom) tend to be suppressed or marginalized. This finding serves as an important critique that the "face of human rights" in Indonesian Islamic education remains incomplete; it is sociologically friendly but remains politically and structurally repressive from a gender perspective.

Table 3. Hierarchy Matrix and Theological Status of Human Rights Dimensions (2017–2025)

Priority Rank	Human Rights Dimension	Key Islamic Terminology	Discourse Status	Critical Analysis (Why?)	Representative Literature
1. Hegemonic	Tolerance & Multiculturalism	<i>At-Tasamuh & Ukhuwah</i>	Established	"Safe Zone." Closely aligned with state agendas and traditional religious authorities.	Sawaty (2025); Ananda et al. (2022); Heriyudanta (2023)
2. Emerging	Anti-Violence & Children's Rights	<i>Hifz al-Nafs</i>	Urgent	"Critical Zone." A direct response to the bullying crisis and the demand for protection of life.	Mubarok (2025); Sukirman et al. (2023); Musta'in Romli (2023)
3. Marginal	Gender Justice	<i>Al-Musawah</i>	Contested	"Conflict Zone." Clashes with deep-seated patriarchal cultures and conservative	Nuridin & Sumarna (2022); Eka Prasasti & Dwi Mayasari (2024); Khoiroh &



				interpretations	Romadhona (2025)
4. Silenced	Freedom of Expression	<i>Al-Hurriyah</i>	Neglected	" Taboo Zone. " Often perceived as contradicting the ethics of absolute obedience (<i>Ta'zim</i>).	Bahri (2018); Razak (2003)

Implementation Patterns and Dualism in Practice: Between Curricular Integration and Feudal Culture (RQ4)

Answering the fourth research question regarding the form of implementation of human rights values, the literature analysis reveals two main patterns that run simultaneously but often in opposite directions: (1) Formal-Textual Integration Pattern and (2) Cultural-Authoritarian Habituation Pattern. The majority of literature, including the work of (Mubarok, 2025), notes that the implementation of human rights in Islamic education does not stand as an independent subject but is “infused” into the material of Aqidah Akhlak or Fiqh. This integration strategy aims to instill anti-violence and tolerance values cognitively through religious arguments. (Mubarok, 2025) offers the most progressive implementation model through “Anti-Violence Learning Design,” in which the Lesson Plan (RPP) is redesigned to make human rights a core competency, not just a supplement. However, this pattern often gets caught up in administrative formalities, where human rights values are limited to memorizing texts without deep understanding.

On the other hand, school culture-based implementation patterns were found to be more dominant but problematic Khoiroh & Romadhona, (2025) and Sawaty (2025) emphasized the importance of the Qudwah method and environmental habituation to internalize multicultural values from an early age (early childhood education) to madrasah. In this theory, teachers are positioned as central figures who exemplify fair and tolerant behavior, an approach that is also supported by Mirza et al. (2025) and Sugiarti & Ozay (2022) through the strengthening of the school environment. However, Sukirman et al (2023) and Musta'in Romli, (2023) expose the dark side of this pattern through their findings of a “Hidden Curriculum” that actually teaches the opposite. Behind the slogan “child-friendly school,” the practice of physical punishment is still often practiced and legitimized in the name of ta'dib (character education). This dualism creates confusion of values in students: in theory, they are taught to respect human



dignity, but in practice, they see violence as a legitimate means of problem solving by school authorities.

Implementation patterns are also divided on gender issues. Nuridin & Sumarna (2022) and Eka Prasasti & Dwi Mayasari (2024) identify the existence of “Structural Implementation Bias.” Although schools or Islamic boarding schools adopt a gender-equitable national curriculum, the social structure in dormitories and school management remains highly patriarchal. Women are often placed in domestic roles in extracurricular activities, while men are encouraged to take on public leadership roles. This shows that the implementation of human rights often experiences a reduction in meaning; these values are accepted as discourse in the classroom, but are rejected when it comes to changing the traditional power structures and division of labor within the institution.

In an effort to overcome these implementation failures, recent literature has begun to recommend a shift towards the Social Reconstruction Model. Iffah et al. (2023) propose that the implementation of human rights should no longer be passive (receiving material), but active (solving problems). Students are invited to go directly into the community to identify injustice or poverty as a form of practical application of human values. This model, although not yet widely implemented, is considered the antithesis of the “Bank Style” model criticized by Bahri (2018), in which students are merely passive vessels filled with dogma without critical thinking skills.

Overall, the pattern of implementing human rights values in Islamic education in Indonesia is still at the stage of pseudo-implementation. There is a wide gap between the increasingly humanistic “intended curriculum” and the still feudalistic “actual curriculum.” The biggest challenge is no longer in formulating teaching materials—because Mubarok (2025) has already provided them—but rather in deconstructing the authoritarian culture of teachers and the patriarchal structure that has become deeply rooted as a sacred tradition.

Table 4. Typology of Human Rights Implementation Models in Islamic Education (2017-2025)

Implementation Model	Strategy & Method Focus	Key Literature	Field Practice Status	Critical Analysis (The Real Gap)
1. Curricular Integration (Cognitive Approach)	Inserting HR materials into PAI; focus on memorizing scriptural evidence; RPP	(Mubarok, 2025)	Dominant formally in state madrasas (<i>Madrasah Negeri</i>).	Trapped in Administration; lacks real-world conflict resolution skills.



	(Lesson Plan) revision.			
2. Exemplary Culture (Cultural Approach)	<i>Qudwah</i> (Role Modeling) method; environmental habituation; <i>Tabayyun</i> (verification) culture.	(Khoiroh & Romadhona, 2025) (Sawaty, 2025) (Mirza et al., 2025)	Ambivalent; effective in Early Childhood Education but problematic in higher levels.	Hidden Curriculum; role modeling is often tainted by physical punishment practices (Romli, 2023).
3. Social Reconstruction (Transformative Approach)	Problem Posing; real-world social action; critique of patriarchal structures.	(Iffah et al., 2023) (Bahri, 2018)	Marginal & Sporadic; found only in specific progressive institutions.	Structural Resistance; perceived as a threat to the authority of tradition.

Identification of Research Gaps: Monotony of Methods and Absence of Student Voices (RQ5)

In response to the fifth research question, a comprehensive analysis of the literature (2017–2025) revealed four fundamental gaps that make the map of Islamic education and human rights studies in Indonesia incomplete. Despite a surge in publications on anti-violence curriculum design (Mubarok, 2025) and gender criticism (Nuridin & Sumarna, 2022), the existing literature still leaves significant terra incognita (uncharted territory):

a. Methodological Gap: Absence of Statistical Evidence

The most striking gap is the absolute dominance of qualitative-narrative approaches. There is almost no research that uses experimental quantitative or mixed-method approaches to measure the effectiveness of human rights integration statistically. Current literature, such as Mubarok, (2025), has only reached the stage of “offering designs,” but there has been no research that empirically tests whether the implementation of the anti-violence curriculum significantly reduces bullying rates within a certain period of time. The absence of quantitative data (evidence-based data) means that claims about the success of human rights education are often assumptive and unmeasurable.

b. The Subject Gap: Objectification of Students and Teachers

The majority of studies position students and teachers as objects of observation, rather than subjects with a voice. Studies such as Sukirman et al (2023) or Musta'in Romli (2023) discuss the conditions of students, but rarely explore the students' perspectives



directly (student voice). There has not been much research on how students themselves interpret their rights amid a strict school discipline culture. As a result, policy recommendations are often top-down (from experts/lecturers), without understanding the resistance or negotiation of values that occur in the minds of students and teachers in the field.

c. The Evaluation Gap: The Absence of Long-Term Impact Studies

The existing literature is cross-sectional in nature. No longitudinal studies have been found that track the impact of human rights education on madrasah or Islamic boarding school alumni after they graduate. Crucial questions such as “Do pesantren alumni who are taught a tolerance curriculum, as found in Sawaty (2025), really become more inclusive community leaders 10 years later?” remain unanswered. This gap means that we do not know the sustainability of these human rights values when they collide with the harsh social realities outside of school.

d. Thematic Gap: Academic Freedom and Students' Political Rights

As revealed in RQ3, there is “Academic Silence” on sensitive issues. While the topic of religious tolerance is oversaturated, topics related to School Democracy and Students' Rights to Association/Freedom of Expression are minimal. Bahri, (2018) only touches on the surface in his analysis of theological foundations. There has been no in-depth research that dares to ask: To what extent does the feudal structure in Islamic boarding schools hinder or support the emergence of critical and democratic thinking among students? This area seems to be avoided because it has the potential to offend the authority of the kyai or the sacred tradition of ta'zim.

Table 5. Research Gap Identification Matrix in Islamic Education and Human Rights Studies

Research Dimension	Saturated Areas (Well-Explored)	Research Gaps (Untouched/Under-explored)	Future Research Urgency
Methodology	Library Research; Curriculum Content Analysis; Qualitative Case Studies.	Quasi-Experiments; National Surveys (Data Correlation); Mixed-Methods.	High: Statistical data is needed to prove the tangible impact of Human Rights curricula.
Issues / Themes	Tolerance & Harmony; Religious Moderation; Ethics & Morality (<i>Akhlak</i>).	Students' Freedom of Expression; Bodily Autonomy & Sexuality (Gender); Political Rights in Schools.	Medium: Requires academic courage to address "taboo" issues within the <i>pesantren</i> structure.
Research Subjects	Perspectives of Figures/Kyai; Analysis of Classical	Student Agency (Student Voices); Parental	High: Policies must be based on the real needs of students, not merely



	Texts (Kitab); Principal Policies.	Perspectives; Alumni Tracking (Tracer Studies).	the assumptions of the educational elite.
Level of Analysis	Philosophical & Theological; Curriculum Concepts (Lesson Plans/RPP).	Implementation Evaluation (Audit); Budgetary Analysis; Impact Studies.	Very High: Shifting the focus from "what is taught" to "what is actually produced."

New Direction and Roadmap for Future Research: Towards Evidence-Based Policy and Deconstruction of Taboos (RQ6)

Answering the final research question regarding the direction of scientific development, a synthesis analysis of trends (RQ1) and gaps (RQ5) calls for a radical change in the direction of research. During the 2017–2025 period, researchers such as Mubarok (2025), Abas et al (2025) and Sodikin (2019) have successfully established a philosophical foundation and curriculum design. However, for the next decade, the research agenda must shift from the “Justification & Design” phase to the “Impact Measurement & Structural Deconstruction” phase. Without this shift, the discourse on human rights in Islamic education risks being trapped in an echo chamber—merely recycling narratives of tolerance without any real impact on reducing violence or discrimination in the field.

(1) First, Methodological Imperative: From Narrative to Numbers (Quantitative Turn).

Future research should prioritize the use of Experimental Quantitative and Mixed-Method approaches. Researchers should no longer be satisfied with merely describing the “importance of human rights,” but must test the effectiveness of learning models. Future research needs to answer the question: How strong is the correlation between the implementation of the Anti-Violence Curriculum model (Mubarok, 2025) and a statistically significant decrease in bullying rates? This measurable data (evidence-based data) is crucial to convince policymakers (Ministry of Religious Affairs/Ministry of Education and Culture) to adopt the human rights education model not merely as a moral discourse, but as a policy intervention proven to be effective (Abdel-Gadir & Billah, 2025; Burge et al., 2014).

(2) Second, Thematic Courage: Breaking the Taboo of Democracy and Gender.

The next research agenda must dare to touch on “sacred areas” that have been avoided so far. The issue of Teacher-Student Power Relations and School Democracy must be the main focus. Research needs to examine the tension between the concept of Ta'zim (absolute obedience to the kyai/teacher) and the principles of critical thinking and freedom of expression for students. In addition, gender studies



as pioneered by Nuridin & Sumarna (2022) and Khoiroh et al. (2025) must be upgraded to Institutional Gender Audits, which look not only at the curriculum but also at the budget structure and leadership in madrasas/pesantren. The goal is to ensure that Islamic educational institutions not only teach justice but also practice it.

(3) Third, Subject Shift: Prioritizing Student Voice.

Future research must place students as the main subjects, not objects. In-depth phenomenological studies on students' experiences of physical punishment or discrimination continue the findings Sukirman et al.,(2023) and Wibowo & Istiyani (2020) are urgently needed. Future research must explore: How do students interpret their rights in the midst of a disciplinary school culture? This perspective is important for formulating bottom-up policies that truly address students' psychological and safety needs, rather than merely satisfying adult normative standards.

(4) Fourth, Longitudinal Studies: Tracking Long-Term Impact.

Finally, long-term research (longitudinal studies) is needed to examine the sustainability of human rights values among Islamic education alumni. Research needs to track the progress of Islamic boarding school or madrasah alumni 5-10 years after graduation: Have they become agents of peace and defenders of human rights in society (as per the spirit of Ukhuwah Insaniyah in Sawaty (2025) and Khoiroh & Romadhona (2025), or have they become more conservative? Such studies will provide the most honest evaluation of the success of the Islamic education system in producing a generation that truly embodies Rahmatan lil Alamin.

In summary, the roadmap for future research requires academics to “come down from their ivory tower” of texts and concepts and get their hands dirty with statistical data and the political dynamics of schools in order to bring about concrete and measurable transformation in Islamic education.

Table 6. Development Roadmap for Islamic Education and Human Rights Research (2025–2030)

Research Dimension	Current Status (2017–2025)	New Direction / Future Recommendations (2025+)	Target Output
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Methodology	Qualitative Dominance (Library Research & Case Studies).	Quantitative Diversification (Experiments, Surveys, & Mixed-Methods).	Statistical impact data to drive policy advocacy.
Primary Themes	Tolerance & Harmony (Theologically "safe" topics).	Democracy & Structural Justice (Challenging power relations).	Democratic and gender-equitable school governance models.
Focus of Analysis	Text & Curriculum (What is written in documents).	School Culture & Politics (Dynamics of social interaction).	Deconstruction of the "Hidden Curriculum" that triggers violence.
Perspective	Teachers & Religious Figures (Top-Down / Authority).	Students & Alumni (Bottom-Up / Lived Experience).	Child protection policies based on victim experiences.
Ultimate Goal	Conceptual Harmonization (Proving Islam = Human Rights).	Social Transformation (Education as social justice).	The rise of a generation of pro-Human Rights Muslim activists.

CONCLUSION

Based on the meta-analysis of Islamic education and Human Rights (HR) literature from 2015–2025, this study concludes that academic discourse has undergone a significant paradigm shift from an apologetic-normative approach toward a critical-reconstructive one. As identified in the evolution of literature from (Bahri, 2018) to (Mubarok, 2025), researchers are no longer merely seeking theological justifications for the compatibility of Islam and HR; they have begun offering operational curriculum designs to respond to real-world humanitarian crises, such as violence and bullying.

However, the integration of these values remains asymmetrical. There is a powerful hegemony within the dimensions of Tolerance and Multiculturalism (*At-Tasamuh*), which are regarded as theological "safe zones". Conversely, dimensions such as Gender Justice and Freedom of Expression remain marginalized. This indicates that while Islamic education in Indonesia is highly open to adopting HR as a social ethic (harmony), it remains resistant to values that challenge patriarchal power structures and traditional authority.

At the implementation and methodological levels, a serious gap exists between curricular ideals and field realities. Although formal documents (*intended curriculum*) have adopted humanistic values – as seen in models by field practices are still dominated by feudalistic cultures and a "Hidden Curriculum" that perpetuates physical violence under the guise of discipline or *ta'dib*. This issue is exacerbated by methodological stagnation, with research being overwhelmingly dominated by qualitative-library



approaches (96%). The lack of evidence-based research means that claims of success in character education often remain assumptive, lacking measurable data on the actual reduction of violence or discrimination following curriculum implementation.

Therefore, the future of Islamic education and HR research must move beyond the involution of repetitive narratives. The direction of scholarly development must shift toward mixed-method approaches and longitudinal studies to measure the long-term impact of HR education on alumni behavior. Furthermore, the research agenda must bravely fill existing research gaps by amplifying Student Voices as primary subjects and deconstructing taboo issues such as school democracy and teacher-student power dynamics. Only through such radical steps can Islamic education transform from a mere guardian of tradition into a proactive agent of social change that upholds human dignity in its entirety

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