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INTEGRATING GENDER EQUALITY IN LANGUAGE EDUCATION: FAQIHUDDIN'S MUBADALAH APPROACH THROUGH LITERACY PRACTICE

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Article Information	ABSTRACT
	This article explores how Faqihuddin Abdul Kodir, a progressive Islamic scholar, integrates the concept of gender equality into education through la nguage and literacy. His works provide an essential framework for understanding how literacy can function as an ethical, dialogical, and transformative tool for social justice. Using a qualitative approach, this study draws on document analysis and in-depth interviews with key informants to examine how Faqihuddin's mubadalah (reciprocity) framework challenges gender-biased socio-religious narratives and promotes inclusive educational practices. The findings reveal that his writings reconstruct gender representation in educational texts, promote gender-inclusive language, and advocate for literacy as a means of empowerment. Teachers and learners are positioned as partners in a reciprocal learning process, where justice and equality guide interpretation and communication. Ultimately, this study affirms that literacy, when practiced through mubadalah, extends beyond technical reading and writing it becomes a moral act that nurtures empathy, equality, and mutual respect. The research concludes by recommending the integration of gender-sensitive literacy into curricula, teacher training, and educational policy to foster inclusive learning environments that align with both Islamic ethics and global gender justice. *This is an open access article under the [CC BY-SA](#) license.*

1. INTRODUCTION

Education serves as both a mirror and a driver of societal transformation. While it is expected to promote equality and human development, gender inequality remains a persistent issue, particularly in language education. Classrooms often reflect the broader social structures in which gendered expectations and biases are embedded. During the

researcher's internship in a high school, for example, male students were often labeled as lazy or undisciplined, whereas female students were praised as diligent and obedient. Such labeling, though seemingly harmless, subtly perpetuates stereotypes that shape students' identities and self-perception. This everyday reality demonstrates that inequality in education does not always manifest through access, but through language and discourse that sustain unequal norms.

Language is not only a tool for communication it is a medium through which power and identity are negotiated. As scholars such as Lee (2022) and Janks (2010) emphasize, language can either reinforce or dismantle social hierarchies. Within this context, Faqihuddin Abdul Kodir's work offers a transformative framework. His mubadalah concept, meaning reciprocity or mutuality, reinterprets traditional Islamic perspectives on gender by emphasizing justice, compassion, and equality between men and women. Through this lens, education becomes not merely the transfer of knowledge but a process of cultivating ethical consciousness and respect for human dignity.

The intersection between gender and literacy forms the foundation of this study. UNESCO (2020) defines literacy as a fundamental human right that enables lifelong learning. However, literacy also carries social and cultural dimensions it shapes how individuals interpret their world and relate to others. Faqihuddin extends this view by positioning literacy as an ethical practice rooted in mutual care. His works argue that literacy should not only teach reading and writing but also foster awareness of power, justice, and equality.

Critical literacy theory aligns closely with Faqihuddin's approach. As Luke (2012) explains, critical literacy invites learners to question the values and assumptions behind texts, promoting the ability to read the world as well as the word. Faqihuddin's reinterpretation of texts through mubadalah resonates with this idea, encouraging learners to engage in dialogue and reinterpret meaning based on mutual respect. In classrooms, this translates to teaching practices that move beyond rote learning to inclusive dialogue, where both male and female students participate equally in meaning-making.

Gender equality in education, therefore, is not only a matter of policy or access but also of pedagogy and perspective. As Kabeer (2019) argues, gender-sensitive teaching can transform classroom dynamics by acknowledging students' diverse experiences and needs. Faqihuddin's approach serves as a practical model of such pedagogy one that bridges Islamic ethical teachings and modern educational principles. His emphasis on inclusive language and ethical literacy demonstrates how religious and cultural values can harmonize with global movements for gender equity.

This theory examines how gender norms shape individuals' roles and expectations, underscoring the importance of challenging these norms to promote equality. In analyzing Faqihuddin works, this framework will elucidate how his educational practices aim to dismantle traditional gender roles and foster a more equitable learning environment. Key elements include text analysis, social awareness of political and economic contexts, critical reflection on personal views, active participation in learning, and recognition of multimodality, i.e. different forms of text such as images and videos. This approach aims to empower students to become agents of change who can challenge existing injustices and norms.

Critical literacy focuses on empowering learners to analyze and question the texts and discourses they encounter, encouraging them to recognize and challenge power dynamics, including those related to gender. This theoretical perspective emphasizes that literacy encompasses not only the ability to read and write but also critical thinking skills that enable individuals to engage with their communities and advocate for their rights. As literacy is a fundamental human right and a key component of personal and societal

development, this framework will guide the examination of how Faqihuddin incorporates critical literacy into his pedagogical strategies, allowing students to engage with gender issues thoughtfully and critically.

Analyzing Faqihuddin contributions to language education reveals how language can be a vehicle for promoting gender equality. His works may incorporate inclusive language practices, challenge stereotypes, and advocate for the representation of diverse gender identities in educational materials.

The analysis of Fahrihudin works in language education aims to evaluate the extent to which gender equality themes have been integrated into the educational materials. This evaluation involves identifying key themes, assessing the relevance of content to gender equality objectives, and examining how the presentation of materials supports the development of students' awareness and understanding of gender issues. This approach is crucial to ensure that language education not only develops linguistic skills but also promotes values of equality and inclusivity, contributing to a more equitable society.

This article aims to analyze how Faqihuddin's works promote gender equality through language and literacy, using qualitative analysis of his texts and interviews with educators and readers familiar with his approach. Specifically, the research focuses on: (1) how gender roles are represented in his writings, (2) how literacy is used as a tool for promoting gender equality, and (3) how these insights can inform inclusive pedagogical practices.

2. METHODS

A case study design was adopted, focusing on the analysis of selected writings and public lectures discussing the concept of mubadalah and its application in education and literacy. These materials were chosen because they explicitly articulate the principles of reciprocity, justice, and inclusivity within Islamic and pedagogical contexts. The research aimed to interpret how these concepts contribute to gender equality through critical literacy. This study employed a qualitative research approach to explore how Faqihuddin Abdul Kodir's *mubadalah* framework promotes gender equality through language and literacy. The qualitative method was chosen because it allows for an in-depth understanding of ideas, meanings, and interpretations related to gender justice and educational discourse.

2.1 Data Source

The data consisted of two main types:
1. Primary data textual materials and transcribed talks discussing mubadalah, gender equality, and education, which were analyzed through discourse analysis.
2. Secondary data journal articles, reports, and online sources related to gender equality, literacy, and Islamic pedagogy.

In addition, semi-structured interviews were conducted with three informants: two Islamic education lecturers and one gender activist who are actively involved in educational and gender justice initiatives. Their perspectives helped contextualize how mubadalah-based ideas are implemented in real classroom practices.

2.2 Data Collection

Data were collected through document analysis and in-depth interviews.

1. Document analysis involved identifying recurring themes and linguistic patterns related to equality, justice, and inclusive language in the selected texts.
2. Interviews were conducted online and lasted 30-45 minutes each, focusing on how educators perceive the use of mubadalah principles and gender-sensitive literacy in teaching practices.

2.3 Data Analysis

Data analysis followed the thematic analysis model, consisting of three stages:
1. Data reduction: selecting and coding data related to reciprocity, equality, and literacy.
2. Data display: organizing patterns and findings for cross-comparison between textual and interview data.
3. Conclusion drawing: interpreting how mubadalah-based literacy contributes to promoting gender equality in education.

To ensure the credibility of findings, the study applied method triangulation, combining document analysis and interviews. Member checking was also carried out by allowing participants to review summaries of their input to ensure accuracy and reliability.

3. RESULTS AND DISCUSSION

This section presents the main findings and interpretations derived from the analysis of data collected through document analysis and interviews. The data interpretation focuses on understanding how gender equality is represented through language and literacy based on the mubadalah (reciprocity) framework. The findings are organized to answer the research questions, explain how the results were obtained, interpret them logically, and connect them to existing theories and prior studies.

The discussion in the article aims to: (1) To identify how Faqihuddin work integrates a gender equality perspective in the context of language education. (2) Assess the role of literacy in building awareness and understanding of gender equality among students. (3) To offer insights and recommendations for educators and policymakers on integrating gender equality perspectives in language education based on the findings from Faqihuddin work. And research questions; (1) How do Faqihuddin work represent gender roles within the context of language education? (2) How do these works educate and promote gender equality through literacy? (3) How can the insights gain from analyzing Faqihuddin work inform future practices in language education to enhance gender equality?

3.1 Representation of Gender in Text

This segment represents the most crucial part of Faqihuddin's entire oeuvre, comprising approximately 20.3% of the overall content. In this segment, Faqihuddin articulately and comprehensively discusses various dimensions related to gender, underscoring the significance of gender equality across multiple domains, particularly in education. Faqihuddin's work explicitly states that every human being, both men and women, must be positioned as subjects in religious texts. He rejects literal and biased readings of Hadith or verses that only mention one gender. With the mubadalah approach, she invites readers to do a fair and equal reading. In this way, literacy of religious texts is interpreted critically and deeply, not only accepting the text passively, but also evaluating the context and its impact on gender relations.

3.2 Values of Gender Equality

In examining the section on gender representation within Faqihuddin's work, it is evident that while the primary emphasis remains on gender-related issues, this segment constitutes a significant portion, accounting for 16.2% of the entire text. Here, Faqihuddin delves into the essential values of gender equality that society must embrace. The values of gender equality are at the core of the mubadalah approach. Faqihuddin emphasizes that in Islam, human quality is determined by piety and good deeds, not gender. He invites readers to understand that relations between men and women should be based on the principles of cooperation and mutual respect. Through this narrative, readers are encouraged to internalize the values of equality as part of faith and humanity, so that the literacy process becomes an educative tool for character and value building.

3.3 Gender-Inclusive Language

In the work of Faqihuddin, a segment comprising 13.5% is dedicated to exploring the interplay between gender and language, highlighting the significance of language as a tool for communication within the framework of gender equality. Faqihuddin articulates that language transcends mere information transmission; it also mirrors and molds societal perceptions of gender. Language is an important focus in this work. Faqihuddin not only conveys the message, but also considers how the message is transmitted. He uses gender-inclusive language and analyzes terms in Hadith that have only been interpreted in masculine terms.

3.4 Literacy Strategy

Faqihuddin's work presents a comprehensive examination of literacy strategies, which constitutes 10.8% of the overall content. While the primary emphasis of this work is on gender equality in education, Faqihuddin underscores the critical role of literacy strategies as instruments for addressing and advocating gender-related issues. In building effective communication, Faqihuddin uses flexible and contextual literacy strategies. He adjusts language and narrative style depending on the audience. For example, in communicating with activists, he reduces religious references to make the message of equality more acceptable. This strategy shows that literacy is not only about content, but also about approach and delivery, making literacy a strategic advocacy tool.

3.5 Context in Education

In Faqihuddin's work there is a significant emphasis on the issue of gender equality in education, which is reflected in the 13.5% percentage in his discussion. This figure shows that Faqihuddin's work specifically directs his attention and analysis to the importance of gender equality in the context of education, highlighting the challenges and opportunities that exist.

3.6 Example/Illustrations

Faqihuddin's work presents a comprehensive examination of literacy strategies, which constitutes 10.8% of the overall content. While the primary emphasis of this work is on gender equality in education, Faqihuddin underscores the critical role of literacy strategies as instruments for addressing and advocating gender-related issues. This work is also rich with real illustrations that come from personal experiences and social interactions. One of

them is Faqihuddin's experience when adjusting the content of his writing to be accepted by activists. These illustrations strengthen the message conveyed and make literacy more contextual and down-to-earth. Through illustrations, readers can understand that gender equality is not just a theory, but a reality that must be fought for through daily experiences.

3.7 Implication for Language Education

In his work, Faqihuddin includes a notable number of examples and illustrations around 9.5% of the overall content that help explain the concept of gender equality in a clear and relatable way. These examples aren't just add-ons; they play an important role in deepening the reader's understanding of gender-related issues. Finally, this work highlights the importance of an inclusive approach in language education. Faqihuddin points out that in the process of academic writing in English, there is a tension between the demands of Western structures and the expression of local values. This indicates the need for a 56 language education system that is more flexible, inclusive and able to accommodate learners' cultural backgrounds and values. Literacy in this context becomes a means to voice identity and social justice.

The analysis of Faqihuddin's writings reveals that his mubadalah framework redefines the relationship between men and women as one of partnership, not hierarchy. In Qira'ah Mubadalah, he argues that when religious texts address men, they should also be understood as addressing women, since both are moral agents before God. This perspective challenges the patriarchal tendencies often found in classical interpretations that position women as subordinate. Through this inclusive reading, Faqihuddin transforms gender relations from domination to cooperation. He emphasizes that equality is not about sameness but about justice and shared responsibility. Such reinterpretation has significant implications for education, particularly in how language and literacy are taught. For instance, teachers are encouraged to avoid gender-biased examples and to adopt balanced narratives that empower both male and female students.

In Faqihuddin's framework, literacy is not a neutral skill but an ethical process that shapes one's moral and social awareness. It aligns with the idea of critical literacy (Luke, 2012), which views reading and writing as acts of questioning and reflecting on social power. Through mubadalah literacy, learners are guided to read texts critically, to ask: Whose voices are represented? Whose are silenced? This practice encourages them to engage with content from diverse perspectives. For example, rewriting traditional stories from female characters' viewpoints helps students understand how narratives construct gendered meanings.

The interview data also confirmed that literacy tasks based on mubadalah principles foster empathy and cooperation in classrooms. Students become more open to dialogue and more respectful toward different perspectives. This reflects what Freire (1970) describes as "reading the world," where literacy becomes a means of liberation. Furthermore, mubadalah literacy aligns with the Islamic concept of adl (justice) and ihsan (excellence), positioning literacy as a moral responsibility. Teachers are thus called to be ethical facilitators who ensure that every learner's voice is heard and valued.

This research involved two female informants who have strong backgrounds in gender and education issues. The first informant (I1) is a female activist who has long been involved in education and gender studies. The second informant (I2) is a Mubadalah community activist who is active in various discussions and movements related to gender justice in Islam. Both informants were purposively selected due to their direct involvement in gender discourse as well as their experience interacting with Faqihuddin Abdul Kodir's works, especially in the context of education and language.

3.8 Integration of Gender Equality Values

According to the informants, the works of Faqihuddin Abdul Kodir are not solely grounded in religious texts in an abstract or rigid sense. Instead, they emerge from the lived realities and everyday experiences of women, particularly in the context of social structures that often marginalize them. This approach adds significant depth to his writings, making them not only theologically rich but also socially relevant and deeply resonant with contemporary issues faced by Muslim communities.

3.9 Inclusive Language Style

The informants observed that Faqihuddin Abdul Kodir's language style is highly communicative, approachable, and far from didactic. Rather than speaking from a pedestal, his writing adopts a tone that is friendly, light, and easy to grasp especially for university students and young readers who are still navigating complex religious and social concepts. This accessibility makes his work particularly well-suited for use in educational settings, serving not only as a source of theological insight but also as a valuable tool for literacy and critical thinking in the classroom.

3.10 Mubadalah Approach

Faqihuddin Abdul Kodir introduces the concept of mubadalah as a fresh and thoughtful way to interpret religious texts one that emphasizes reciprocity and mutual respect between men and women. Rather than outright rejecting religious texts that appear to be gender-biased, he encourages a re-reading of these texts through a more just and egalitarian lens. His approach does not aim to dismantle tradition, but to engage with it critically and compassionately, uncovering the ethical spirit that upholds dignity and equality for all human beings.

3.11 Potential for Language Education

Several informants shared that they have incorporated Faqihuddin Abdul Kodir's works into their classrooms, using them both as teaching materials and as prompts for student discussions. The responses from students have been notably positive. Many of them felt a genuine sense of connection to the values of justice and equality that Faqihuddin promotes in his writings. His ability to speak to real human experience particularly those related to gender and social fairness resonates with young learners who are increasingly seeking meaning and relevance in their educational journey.

3.12 Implementation Challenges

Informants highlighted that one of the main challenges in integrating gender justice into language education lies in the persistent influence of societal stereotypes. Deeply rooted gender norms continue to shape how students, teachers, and even educational content perceive the roles of men and women. In addition to this, there is a notable lack of inclusive teaching materials that address gender issues in thoughtful and critical ways. Many educators also face limitations in terms of training they may not have received sufficient exposure or professional development opportunities to engage confidently and sensitively with gender-related topics in the classroom.

3.13 Recommendations for Language Teachers

Informants emphasized the importance of enhancing teachers' awareness of gender bias within educational texts and encouraging them to create dialogic spaces in the classroom where such issues can be openly discussed. They recommended that language educators select materials that represent men and women in balanced and respectful ways, and avoid language that reinforces discriminatory or stereotypical views. These recommendations highlight the pivotal role of educators not merely as transmitters of knowledge, but as key agents in shaping students' social and moral consciousness. The classroom becomes not just a site of instruction, but a space where values are internalized and critical perspectives are nurtured. In this section, the researcher will outline the findings derived from direct interviews with the author of the work under examination, specifically Dr. KH. Faqihuddin Abdul Kodir. This interview was conducted to delve deeper into the author's thought processes, motivations, and the socio-religious context that influenced the writing of the work. By engaging directly with the source, the researcher was able to gather more authentic and comprehensive insights regarding the intentions and objectives that Dr. Faqihuddin aimed to express in his work.

3.14 Language as a Means of Equal Relations (Mubadalah Principle)

Language is more than just a means of conveying information it is a powerful force that shapes how we relate to one another. Ideally, language should build bridges, foster respect, and promote equality. It should not be used to belittle, silence, or assert dominance. This view is deeply in line with the core ideas of mubadalah, a perspective that calls for mutual respect, shared dignity, and balanced relationships in all forms of human interaction. At the heart of mubadalah is a simple yet profound principle: that every person regardless of gender, status, or background is equally worthy of honor, voice, and space. In the context of language education, this principle becomes especially relevant. Teachers are not just teaching students how to form sentences; they are helping shape how those students see themselves and others through the language they use.

3.15 Substance is More Important than Terminology

The values of gender justice can be communicated effectively without necessarily relying on academic terms such as "feminism" or "gender" especially in contexts where such terminology may create discomfort or resistance among the audience. This reflects a flexible, transformative approach to education one that prioritizes meaningful engagement over rigid adherence to terminology. In this sense, what truly matters is not the label or the academic language used, but the core message and values being conveyed.

3.16 Writing and Teaching as a Form of Service

Writing and teaching more broadly should be grounded in a spirit of service. At its best, communication is not about displaying knowledge or asserting intellectual authority, but about offering ideas in ways that can be genuinely understood, felt, and embraced by the audience. In the context of language education, this spirit of service translates into an intentional and compassionate approach to teaching: one that takes into account who the learners are, what their backgrounds and needs may be, and how messages can be conveyed with clarity, care, and relevance. Language teachers, therefore, are called to do more than deliver content. They are invited to thoughtfully consider how their words might be received,

and to make pedagogical choices such as tone, text selection, and communicative style that meet students where they are. This means using language that is accessible without being reductive, engaging without being overwhelming, and respectful without being distant. It is an act of empathy as much as it is an act of instruction.

3.17 Popular Literacy for Gender Awareness

Academic texts on gender often remain inaccessible to the general public due to their complex language and theoretical framing. In language education, it is important to bring these ideas closer to learners by using popular stories, real-life narratives, or light articles that reflect women's experiences in everyday contexts. Such texts can introduce gender awareness gradually, using language that is simple, relatable, yet still transformative in meaning.

3.18 Challenges: Designing Effective Patterns and Methods

One of the key challenges in promoting gender awareness through language education lies in finding effective ways to integrate gender-related content into curricula that are often constrained by limited time, rigid structures, and standardized learning goals. While the principles of mubadalah offer an inspiring and human-centered framework that emphasizes reciprocity, justice, and equality, the reality of educational systems particularly language classrooms does not always allow for direct or extensive engagement with these ideals. In this section, the researcher will elaborate on the findings from an interview with Prof. Dr. Amber Engelson, who is the owner of the book Hands of God at Work. The main focus of this interview is to explore the perspective of language literacy contained in the book, especially through Faqihuddin Abdul Kodir's work published in Chapter 6 entitled "Mubadalah Is In-Between": Translanguaging to Serve. In this interview, Prof. Engelson explained that Faqihuddin's work not only offers a transformative linguistic approach, but also emphasizes the importance of gender justice and equality through collaborative and contextual translanguaging practices.

3.19 Language as a Means of Equal Relations

One of the key insights that emerged from the interviews is the recognition that language plays a strategic role in shaping fair and respectful relationships between men and women. According to the informants, language is not merely a technical tool for communicationit is a reflection of how individuals perceive and engage with the social world, including gender relations. In this light, the use of fair and inclusive language becomes a vital foundation in educating a generation that is sensitive to and critical of gender inequality.

3.20 Focus on Substance, Not Terms

The informants noted that in efforts to advocate for gender justice, the use of terms such as "feminism" or "gender" often triggers resistance particularly in communities that are not yet familiar or comfortable with such discourse. In these contexts, rather than focusing on terminology that may be perceived as political or ideological, the preferred strategy is to highlight the core values of fairness, dignity, and equality. What matters most is not the label, but the message. This approach is deeply aligned with the mubadalah framework, which emphasizes substance over symbolism. Mubadalah encourages a focus on shared values,

mutual respect, and ethical relationships, rather than strict adherence to specific terms or identity markers. It invites dialogue and transformation through empathy, not confrontation.

3.21 The Flexibility of Language and Meaning

Although the term "translingual" was not explicitly mentioned by the informants, their reflections clearly revealed an awareness of the importance of flexibility in communicating across languages, cultures, and contexts. The informants emphasized that values such as justice and equality can be meaningfully conveyed through popular narratives, everyday stories, or even casual conversations forms that are often more approachable and readily accepted by the wider community. This translingual awareness holds particular significance in language education. Teachers are not simply working within the bounds of a single standardized language; rather, they are navigating multiple modes of expression, drawing from diverse linguistic and cultural resources to ensure that the messages they share are truly understood. This includes being sensitive to the sociocultural realities of their students and choosing mediums that resonate with their lived experiences.

3.22 Popular Literacy as a Bridge

The informants emphasized the importance of using popular texts to communicate both Islamic values and the principles of gender justice. Rather than relying on rigid or overly academic approaches, they suggested that more accessible forms of literacy such as short stories, personal narratives, and light opinion pieces can reach a broader audience, especially those who may not be familiar or comfortable with formal gender discourse.

3.23 Teaching as Devotion

Within the mubadalah framework, teaching is not merely a process of transferring knowledge it is a meaningful act of service to the community. The informants expressed that, whether in writing or teaching, their fundamental aim is to convey values to society in a way that honors the humanity of their audience. In this context, the mode of communication becomes just as important as the content itself: it is marked by humility, empathy, and a non-patronizing tone.

3.24 Challenges in Language Teaching

While the commitment to embedding gender justice into education is strong, the informants also acknowledged several challenges in putting this vision into practice. One of the most pressing obstacles lies in the limited time allocated for classroom instruction, along with the pressure to meet predetermined curriculum targets. Language teachers often operate within rigid and standardized lesson structures, leaving little room for open discussions or critical reflection. As a result, integrating gender-related topics requires not only intention, but also careful planning and creativity.

3.25 Teachers as Women's Voices

The informants emphasized the importance of language teachers having the courage to bring women's experiences into the classroom. Doing so is not only a way to broaden students' perspectives, but also an act of recognition of voices and narratives that are often overlooked or marginalized in conventional texts. Teachers are encouraged to intentionally

select and design materials that reflect both male and female experiences in a balanced and thoughtful manner.

The results of the interview indicate that the principles of mubadalah play a pivotal role in shaping gender-equitable educational approaches, particularly within the realm of language education. Core concepts such as the recognition of equal human dignity, the collaborative use of individual capacities, and the pursuit of mutual well-being serve as the foundation for fostering respectful and constructive communication. The informant highlighted that the core meaning of a message should take precedence over technical terminology, such as "feminism" or "gender," which may be unfamiliar or even intimidating to certain audiences. Therefore, values related to gender justice are better communicated through context-sensitive and accessible language, avoiding overly rigid or academic expressions that may alienate learners. Although the informant was not explicitly familiar with the term translingual, their pedagogical approach implicitly reflects its principles. They demonstrated an awareness of the need to deliver messages across linguistic and communicative boundaries to ensure the message's essence is understood by individuals regardless of their language background.

The primary challenges in integrating gender justice into the education system particularly in language education include limitations in time, pedagogical methods, and delivery formats. Therefore, effective communication strategies are essential to embedding gender justice values into curricula. To address these challenges, the informant recommended that language educators enrich their perspectives by engaging with real-life narratives of women's experiences of injustice. Doing so can help minimize masculine biases and support the development of more inclusive and gender-sensitive teaching materials.

This research explores how the works of Faqihuddin Abdul Kodir, through the mubadalah approach, shape perspectives on gender justice in language education. Interview findings reveal that mubadalah principles are not only found in written texts but are also reflected in the literacy practices and communication styles of educators and faith-based social activists. The core idea of mubadalah reciprocity and justice in relationships between men and women is evident in how the informant interprets and conveys messages through language.

4. CONCLUSION

This study concludes that integrating Faqihuddin Abdul Kodir's mubadalah framework into language education offers a transformative and holistic approach to achieving gender equality. His perspective challenges conventional boundaries between religious values and modern educational practices by presenting mubadalah not merely as a theoretical concept, but as a practical framework for ethical and reflective literacy. Within this approach, literacy is understood as an act of awareness an ethical and dialogical process that enables learners to question social injustices, develop empathy, and build relationships founded on equality and mutual respect. Such a redefinition of literacy encourages students not only to absorb information but also to interpret and reconstruct meaning through the principles of fairness, balance, and shared human dignity.

Through qualitative analysis, this research revealed that the mubadalah approach promotes inclusive classroom interactions and cultivates an environment where every student's voice is equally valued. It challenges gender stereotypes that often shape participation or reinforce biased social expectations, while fostering an atmosphere of cooperation and mutual understanding. In this sense, teachers become facilitators of justice individuals who guide students to critically examine gender representation in language, texts,

and everyday communication. This role empowers both educators and learners to engage in transformative dialogue that bridges faith-based ethics with modern critical thinking. The study shows that mubadalah not only enriches language learning but also deepens the moral and social dimensions of education.

Moreover, the findings highlight that mubadalah contributes to shaping a more humane and reflective learning culture. By emphasizing reciprocity and respect, this framework helps nurture values of equality, compassion, and ethical responsibility. In a mubadalah-based environment, both male and female learners are encouraged to recognize their shared roles as co-learners and co-creators of meaning. Such a perspective transforms the act of learning into a mutual process where understanding, reflection, and justice become the foundation of intellectual and moral growth.

Therefore, educators are encouraged to embrace mubadalah literacy as part of their teaching philosophy and daily practice. By internalizing its principles of balance, empathy, and fairness, teachers can foster classroom dynamics that honor equality and mutual care. In doing so, education becomes a genuine space for justice where every learner, regardless of gender, is recognized not only as a receiver of knowledge but also as an active contributor to the creation of meaning and positive social change.

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