



Gender-Fair Professional Work Ethics From The Perspective of Qur'an Interpretation: Integrity of The Values of Al-Adl, Al-Karamah and Al-Amanah in The World of Education

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ABSTRACT

This study seeks to formulate a Qur'an-based framework for gender-equitable professional ethics by examining three fundamental moral principles: *al-'adl* (justice), *al-karamah* (human dignity), and *al-amanah* (trustworthiness). The research responds to the continuing presence of gender-based disparities within educational employment structures, particularly those that affect the recognition, professional authority, and social status of female teachers. Such disparities indicate the need for an ethical framework capable of integrating professional standards with principles of equality and human dignity. Using a qualitative and contextual hermeneutical approach, this study applies the thematic interpretation (*tafsir mawdu'i*) method to examine Qur'anic verses associated with justice, dignity, and responsibility. The interpretation is further developed through Fazlur Rahman's double movement theory, which facilitates the movement between the historical meaning of revelation and its application to contemporary social realities. The findings indicate that *al-'adl* provides an ethical foundation for promoting structural fairness, equal opportunities, and merit-based recognition within educational institutions. Meanwhile, *al-karamah* emphasizes the intrinsic dignity, intellectual capacity, and professional potential of female teachers, thereby challenging practices that reduce their status or opportunities because of gender. The principle of *al-amanah* further establishes professional integrity, accountability, and moral responsibility as essential elements in carrying out educational duties. When these three principles are integrated, they generate a Qur'anic model of professional ethics that simultaneously emphasizes competence, justice, human dignity, and gender equality. This framework demonstrates that Qur'anic ethical values can provide a normative basis for responding to contemporary inequalities in educational institutions. The study therefore contributes to the development of socially oriented Qur'anic interpretation while offering conceptual foundations for Islamic educational policies that promote inclusion, professional equality, and gender justice.

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1. INTRODUCTION

The issue of gender equity in education remains a significant concern that demands a serious response, not only from a public policy perspective but also from the perspective of professional ethics and Islamic values (Zapata-Casabon & Truyol, 2024). Although women's access to education has increased globally, inequalities remain evident in the representation, leadership, and professional recognition of female teachers. This situation indicates that gender equity has not yet been fully substantively rooted in the education system, and is often only present at the administrative or symbolic level (Setiawan & Ramadhani, 2025). A UNESCO report notes that although women dominate the teaching profession at the primary level, their numbers have declined sharply in leadership positions. A similar pattern is also observed in Indonesia: female teachers are more numerous, but very few hold principal positions (Correa et al., 2025; Ji et al., 2024). This situation reflects the persistence of structural barriers and a patriarchal culture that limit women's mobility in educational careers (Women, 2025). Therefore, the issue of gender equality is not merely a matter of statistical representation, but is closely related to professional ethics and the value systems that develop within educational institutions (S. Lin, 2025).

The Islamic perspective has long placed the concept of gender justice and work professionalism as fundamental values. The Qur'an affirms the universal principles of justice (al-'Adl), human dignity (al-Karamah), and trustworthiness (al-Amanah) as the foundation of ethical behavior in social life (F. Rahman, 1966). These principles demand fair treatment, respect for the dignity of each individual, and equal opportunities to contribute to the welfare of society. Verses such as QS. Al-Hujrāt [49]:13 and QS. An-Nahl [16]:90 emphasize that justice and human dignity are fundamental values in the Islamic social order (Asghari, 2023). In the educational context, these values require that professional promotion and recognition be determined by integrity, competence, and moral responsibility, not by gender (Mustakim et al., 2021). However, educational practices show that gender bias remains entrenched. Many institutions continue to operate within structures that prioritize men as strategic positions, while women's contributions are often seen as complementary (Marta & Michelle, 2023). This structural bias stems not only from patriarchal traditions but also from the weak internalization of the principles of Qur'anic justice in institutional policies (Krasnikova et al., 2024). Female teachers often bear the double burden of professional demands and domestic responsibilities, which ultimately impacts their performance and career opportunities (Banerjee, n.d.). Therefore, a reconstruction of work ethics based on Qur'anic values is needed to create a balance between professionalism and social justice (Mustakim et al., 2021).

In the study of interpretation, interpretive bias regarding gender roles is still often influenced by patriarchal social construction (Wadud, 1999). Classical interpretation often positions women in the domestic sphere and men in the public sphere (Barlas, 2019), even though historically many verses of the Qur'an emphasize the equality of moral responsibility between men and women in good deeds and social contributions (F. Rahman, 1966). Therefore, a more gender-just approach to interpretation is needed so that old biases can be corrected and the universal meaning of the Qur'anic text can be restored according to the principles of justice and welfare (Auda, 2022). Within this framework, Fazlur Rahman's double movement theory offers a relevant methodological framework. This theory proposes two interpretive steps: first, understanding the verse in its historical context; second, drawing universal moral principles to apply to contemporary social realities (F. Rahman, 1966). This approach makes Qur'anic interpretation more dynamic and contextual, while still adhering to its normative foundation. This model aligns with the concept of *maqā* (the meaning of the word). *yesid al-syarī'ah* which emphasizes the protection of justice, dignity, and human welfare (Auda, 2022).

This research offers novelty through the integration of a gender-just interpretation approach with modern professional work ethics theory. Previous studies generally address the issue of gender justice from a normative or theological perspective, but have not directly linked it to the practice of work ethics in educational institutions (Barlas, 2019; Wadud, 1999). This research fills this gap by combining an analysis of Qur'anic interpretations that favor gender justice with their application in the professional ethics of female teachers (Auda, 2008). Thus, this research strengthens the direction of developing a more applicable Islamic social interpretation that aligns with the needs of today's education world. This study aims to reaffirm the values of justice, dignity, and trustworthiness in the Qur'an through a gender-just interpretation and Fazlur Rahman's dual-movement approach. This approach allows for a reading that connects the historical context of the verses with current ethical needs, so that Qur'anic values can be understood as universal principles that support equal relations between men and women. Justice is understood as the distribution of rights without gender bias, dignity as the full recognition of women's humanity, and trustworthiness as the basis for integrity in professional interactions.

These values serve as the foundation for strengthening professional work ethics in Islamic educational institutions. Justice demands equal distribution of tasks and opportunities, dignity necessitates respect for the competence of female teachers, and trustworthiness serves as a moral guideline for carrying out the teaching profession. The implications of this research are evident in two domains: theory and policy. Theoretically, the research confirms the relevance of gender-just interpretation as an approach aligned with the ethical principles of the Quran. Policy-wise, these values can form the basis for developing regulations and ethical standards that encourage the empowerment, protection, and enhancement of female teacher leadership in contemporary Islamic educational institutions. Ultimately, this research aims to develop a model of Islamic work ethics rooted in Quranic values and responsive to gender inequality in education. Through a gender-just interpretation approach, the Quran is understood not only as a normative text but also as a source of social ethics that can strengthen justice, professionalism, and humanity in the Islamic education system (Auda, 2022; Ji et al., 2024).

2. RESULTS AND DISCUSSION

2.1 Gender Fair Interpretation of the Quranic Work Ethics Verses

The gender-just interpretation approach in this study is used to explore the meaning of the verses of the Qur'an related to work ethics by taking into account the patriarchal social context that has influenced classical interpretations (Wadud, 1999). This approach is not intended to reject tradition, but to reconstruct understanding to return to the universal principles of Islam regarding justice, dignity, and human responsibility (Auda, 2022). In the world of education, this kind of approach is important because gender bias in the work system is often reinforced by inappropriate religious interpretations (Barlas, 2019). In the classical exegetical tradition, a number of social verses are often understood from a normative, masculine perspective, positioning men as leaders and women as subordinates (Siregar et al., 2025). For example, QS. An-Nisa' [4]:34 is often used to legitimize male leadership over women. However, when viewed historically, the verse speaks of the burden of economic responsibility, not moral superiority (Ridwan & Mahmud, 2025). Gender-just reading positions this verse as a rule about the distribution of responsibility based on social function, not biological hierarchy (Barlas, 2019). Thus, this approach does not change the text, but rather broadens its horizon of meaning to remain in line with the value of equality in Islamic ethics (Zakiah, 2023).

QS. Al-Hujurat [49]:13 is an important foundation because it affirms the principle of human equality (Sugiarto et al., 2021). This verse emphasizes that the measure of nobility is not gender or race, but piety and morality (F. Rahman, 1966). Tafsir al-Manar also states that this verse is a social declaration of equality that is the foundation of Islamic social and professional ethics (Rasyid, 2016). Through a double movement approach, this universal message is applied to work ethics: professional rewards should be given based on integrity and competence, not gender or social status (Noor, 2024). QS. An-Nahl [16]:90 is also an important reference because it describes the comprehensive principles of Qur'anic social ethics, covering the relationship between humans and God as well as relationships between others (Nurkholis, 2019). Nasr, Dagli, Dakake, Lombard, & Rustom explain that this verse is a moral basis for the establishment of a fair work system, especially in the division of tasks, giving rewards, and professional opportunities. In the context of education, justice here is not only a matter of administrative compliance, but upholding the balance of rights and obligations for all educators (Mustakim et al., 2021).

QS. Al-Isra' [17]:70 affirms the dignity of all descendants of Adam, which includes respect for every human being regardless of gender, social status, or economic standing (Mabrur, 2021). According to Fazlur Rahman, karamah is an expression of human responsibility as a caliph which is realized through ethical work and devotion (F. Rahman, 1966). From this point of view, female teachers have an equally noble moral position in carrying out the mandate of education. QS. Al-Ahzab [33]:72 emphasizes that trust is a great responsibility that can be shouldered by humans, not other creatures. In the context of work ethics, trust is related to moral commitment in carrying out a profession (Al-Fijawi, 2021).

The Study Qur'an emphasizes that trust in the professional sphere should not be understood merely as a formal obligation established through an employment agreement. Rather, it represents a broader ethical responsibility that shapes how individuals conduct themselves and fulfill their duties. Trust requires professionals to maintain honesty in their decisions, demonstrate discipline in carrying out assigned responsibilities, and remain accountable for the consequences of their actions. From this perspective, professional integrity is not limited to compliance with institutional regulations but also involves an internal moral commitment to performing every task with sincerity and reliability. In educational institutions, such an understanding is particularly significant because teachers and educational staff hold responsibilities that directly affect students and the wider academic community. Therefore, embodying trust in professional practice can strengthen accountability, promote ethical behavior, and

create a workplace culture grounded in honesty, responsibility, and mutual confidence (Nasr, 1996). Through a gender perspective, trust is universal and not limited to men, but is a shared responsibility (Wadud, 1999). Contemporary interpretations emphasize the need for a contextual reading of verses on work ethics to avoid being trapped in the literalness of language shaped by patriarchal culture (Barlas, 2019). Amina Wadud asserts that the Quran must be understood through the framework of moral justice, not social power structures. Therefore, reinterpreting verses on work and social responsibility is part of an effort to restore the Quran's message as a guide to humanitarian ethics (Zulaiha, 2024).

In the context of teachers' professional work, a gender-just interpretation yields the understanding that women have equal capacity and moral responsibility as men in carrying out the mandate of education (J.-J. Lin & Yang, 2019). Islam does not associate professional competence with gender, but with piety and expertise, as emphasized in QS. Al-Hujurat [49]:13 (A. Rahman, 2025). Therefore, differences in salary or position based on gender are a deviation from the principle of al-'adl. The Qur'anic work ethic demands a meritocracy based on performance and responsibility, not social status or gender (Curryer et al., 2025). The double movement approach facilitates a rereading of these verses through two stages: first, understanding the historical context of patriarchal 7th-century Arab society, and second, translating their universal moral principles into modern social realities (Auda, 2008). In this way, the verses are no longer understood as legitimizing gender hierarchies, but as a call to uphold justice and moral responsibility in various sectors of life, including education.

This analysis shows that gender-just interpretation is not a new idea that contradicts Islamic tradition, but rather a form of *ijtihad* (interpretive *ijtihad*) aimed at maintaining the relevance of the Quran's message to social dynamics (Barlas, 2002). Nasr asserts that the strength of the Quran lies in its ability to provide ethical guidance across time through contextual moral principles (Zayd, 1990). Therefore, gender-just interpretation can be seen as a revitalization of Islamic morality, not a deconstruction of its teachings.

When applied to educational settings, this approach results in a work ethic that affirms the equal participation of female teachers, values professional competence, and ensures equal moral responsibility (Lahmar, 2024). Educational institutions that implement this principle not only fulfill religious mandates but also build a more just and inclusive social system (S. Ningsih & Hidayah, 2026). Thus, gender-just interpretation becomes a crucial instrument for translating Qur'anic values into ethical work practices in education (Zulaiha, 2024). Overall, the interpretation of the verses of the Qur'an through the *tafsir* method is *al-hu'i* and double movement demonstrate that Islam has a strong moral foundation for building a gender-equitable professional work system. The principles of al-'adl, al-karamah, and al-amanah are not only theological but also practical principles that can strengthen teachers' work ethics and build a more inclusive and ethical culture of educational professionalism (Auda, 2008).

2.2 Analysis of Quranic Values: al-'Adl, al-Karamah, and al-Amanah

The ethical values that form the basis of gender-just professional work in the Qur'an can be formulated into three main principles: al-'Adl (justice), al-Karamah (dignity), and al-Amanah (responsibility). These three form an ethical framework that views humans as both moral subjects and social actors (Hanif & Syarifah, 2022). Within the educational context, these principles extend beyond regulating the spiritual relationship between human beings and God; they also provide ethical guidance for interactions among individuals, professional colleagues, and educational institutions. Their significance therefore encompasses both vertical and horizontal dimensions of human life. When these values are implemented comprehensively, they can serve as an ethical foundation for shaping a professional culture that emphasizes responsibility, fairness, mutual respect, and integrity.

For educators, their application is particularly important because teaching is not merely a technical profession but also a moral and social responsibility. Integrating these principles into educational practice can encourage teachers to perform their duties with sincerity, accountability, and respect for the dignity of every member of the educational community. At the institutional level, these values can also guide policies, leadership practices, decision-making processes, and professional relationships so that they remain oriented toward justice and human dignity. Consequently, the integrated application of these three values can help reconnect the spiritual, social, and professional dimensions of educators' work. Such integration strengthens professional ethics while simultaneously creating an educational environment that is more equitable, respectful, responsible, and consistent with Qur'anic principles (Nurkholis, 2019).

a. The Value of al-'Adl (Justice)

The concept of justice in the Qur'an does not stop at formal equality, but speaks of a moral and social balance that ensures everyone obtains their rights without harming others. QS. An-Nahl [16]: 90 emphasizes the command to uphold justice and goodness as the main moral foundation of society (Nasr, 1996). In work ethics, al-'Adl means that opportunities, rewards, and access should be given based on

competence, not on gender or proximity to power (Ismail et al., 2024). Historically, verses related to justice are a correction to social inequality in the early days of Islam, including class and gender bias (Wadud, 1999). Through a double movement approach, the value of justice can be applied to build an educational work structure free from patriarchal bias (Zulaiha, 2024). Fazlur Rahman emphasized that justice is dynamic and must be reinterpreted according to social changes, including demands for equality in access and professional opportunities (F. Rahman, 1966).

In practice, al-'Adl demands transparency in recruitment, promotions, and workload distribution. Inequalities such as wage disparities or the lack of women in leadership positions clearly contradict this Qur'anic principle (Women, 2025). Ali emphasized that the implementation of justice has been proven to increase loyalty and work quality because each individual feels valued (Ali, 1988). Justice also has an epistemological dimension: providing equal space for female teachers to develop academically. Male dominance in research, training, and academic leadership (Ji et al., 2024) is inconsistent with the Qur'anic principle that values human beings based on good deeds and commitment, not gender (QS. At-Tawbah [9]:105). Therefore, al-'Adl demands real equality in the professional development of all educators.

b. The Value of al-Karamah (Human Dignity)

Al-Karamah is the pinnacle of human values in the Qur'an. QS. Al-Isra' [17]:70 emphasizes that Allah honors all children of Adam without distinction of gender, race, or social status (Az-Zuhaily, 2018). This verse serves as the philosophical foundation for respecting human dignity as rational and responsible beings. In the context of education, karamah serves as the basis for recognizing the professional rights of female teachers to be respected, protected, and empowered (Mabrur, 2021). Human dignity is not merely a status, but a value that must be maintained through ethical actions. Discriminatory treatment of female teachers, whether in the form of verbal harassment, ignoring their voices, or marginalization from strategic positions, directly violates the principle of human virtue (Wadud, 1999). Many studies show that this kind of dehumanizing practice still occurs in educational institutions (Marta & Michelle, 2023). Yet the Qur'an emphasizes that human dignity should not be degraded in any form (Barlas, 2019).

In the workplace, the value of karamah demands the creation of a safe, harassment-free environment that respects the contributions of each individual (Khaeroni, 2017). Empathy-based participatory leadership is crucial for ensuring equal voice for female teachers. When they are given full access to decision-making processes, educational institutions actually demonstrate increased productivity and organizational morale (Ali, 1988). Theologically, work is a form of worship. Therefore, everyone who carries out their duties with integrity has equal dignity in the sight of God. This principle eliminates gender hierarchy in work ethics and emphasizes rewarding dedication, not gender.

c. Al-Amanah Values (Moral and Professional Responsibility)

Al-Amanah is a great ethical value in the Qur'an that summarizes spiritual, moral, and social aspects. QS. Al-Ahzāb [33]:72 describes amanah as a burden of responsibility that only humans dare to bear (Az-Zuhaily, 2018). In professional work, amanah includes integrity, honesty, and commitment to maintaining the quality of work (Al-Fijawi, 2021). Islamic work ethics view trustworthiness as a requirement to work diligently without abusing trust (Abidin & Khairudin, 2017). In education, trustworthiness means carrying out teaching and moral development duties with integrity. Female teachers have an equally significant responsibility in shaping the character of the next generation (Auda, 2008). The dimension of trust is not only individual but also institutional. QS. Al-Mā'idah [5]:2 calls for cooperation in goodness, indicating that educational institutions also bear a collective trust to create a fair work system. Institutional trust includes transparency, fairness in remuneration, and policy accountability (Al-Fijawi, 2021).

Violation of trust is not merely an administrative error, but a spiritual betrayal (khiyanah). Removing female teachers from strategic positions due to gender stereotypes is a form of denial of a social trust bestowed by God. If this trust is ignored, educational institutions lose their moral legitimacy (Noor, 2024). Amanah is closely related to al-'Adl and al-Karamah: justice maintains the balance of the system, karamah affirms human values, and amanah ensures the continuity of these ethics in practice (Auda, 2008). All three provide a solid ethical framework for modern education to build Islamic professionalism that is gender-just (Ridwan & Mahmud, 2025). In empirical practice, female teachers often demonstrate high levels of discipline and responsibility despite facing structural barriers (Women, 2025). However, these contributions have not always been accompanied by adequate recognition. Therefore, the application of Qur'anic values is important to ensure that professional responsibility is balanced with justice and respect for dignity (Ali, 1988).

Conceptually, al-'Adl, al-Karamah, and al-Amanah are not three separate values, but three aspects of a single Qur'anic ethical system. Al-'Adl regulates social structures, al-Karamah safeguards human values, and al-Amanah ensures moral responsibility in carrying out both. When applied together, these three can build a professional work ethic that is oriented not only toward performance but also toward spirituality, integrity, and social justice (Auda, 2022).

2.3 Socio-Empirical Context: Female Teachers in Modern Islamic Education

The position of female teachers in modern Islamic education is an important indicator to assess the extent to which Qur'anic values, especially al-'Adl (justice), al-Karamah (dignity), and al-Amanah (responsibility), are truly reflected in work practices. Historically, women have made significant contributions to the transmission of Islamic knowledge from the time of the Prophet Muhammad SAW to the era of classical scholars. Figures such as Aisha (ra), Hafsa (ra), and Fatimah bint Sa'd are authoritative figures in hadith and Islamic education. (Barlas, 2019) However, subsequent social developments have actually narrowed women's academic space due to the influence of patriarchy rooted in Islamic educational institutions. In the modern era, this situation presents an ambivalence. Female teachers are the mainstay of education, especially at the primary and secondary levels. However, they continue to face structural discrimination in the form of wage inequality, double burdens, and limited access to leadership positions. UNESCO data shows that although more than 65% of primary school teachers in Southeast Asia are women, only 22% reach the position of principal. In Indonesia, two-thirds of educators are women, but only around 20% hold strategic positions. This situation highlights the gap between the egalitarian principles of the Quran and institutional realities that remain gender-biased (Ji et al., 2024).

A gender-sensitive approach to Qur'anic interpretation provides an important framework for examining the theological foundations underlying gender inequality within educational institutions. In several Islamic educational settings, traditional assumptions continue to influence the distribution of leadership roles, often associating authority, decision-making, and institutional management primarily with men. Consequently, women may be more frequently directed toward teaching, caregiving, character formation, and other educational functions that are considered supportive rather than strategic. Such distinctions, however, should be critically reconsidered through a contextual and gender-equitable reading of Islamic sources. The Qur'an does not explicitly establish a general prohibition against women occupying leadership positions within educational institutions. Therefore, restricting women's access to educational leadership cannot automatically be presented as a direct Qur'anic command. Instead, such limitations may emerge from historical interpretations, cultural traditions, patriarchal social structures, or institutional practices that developed within particular contexts. A gender-just interpretation seeks to distinguish between revealed principles and culturally conditioned assumptions, emphasizing competence, responsibility, justice, and moral integrity as more relevant considerations in determining leadership. This perspective opens greater opportunities for women to participate equally in educational leadership (Wadud, 1999). The principle of al-'adl emphasizes that competence and integrity should be the basis for determining positions, not gender or social tradition. Thus, gender-based hierarchies in Islamic educational institutions are fundamentally at odds with the Qur'anic ethic of justice.

The concept of al-karāmah has strong relevance in the modern work context. Female teachers often experience verbal harassment, stereotypes, or symbolic forms of exclusion (Kamran et al., 2025). These actions not only violate professional ethics, but also contradict the principle of human dignity as emphasized in QS. Al-Isra' [17]:70. In an educational environment, respecting the dignity of teachers requires a safe, equal workspace that values the contributions of all parties (Zapata-Casabon & Truyol, 2024). One of the most obvious issues is the gender pay gap. The OECD shows that female educators receive 10–15% less income than male educators despite having the same qualifications and workload. This situation is clearly not in line with the principle of al-'Adl which requires equal rights and obligations (Marta & Michelle, 2023). Islam rejects such structural injustice because it contradicts al-Qist, as stated in QS. Al-Hadid [57]:25. Reforming the competency-based remuneration system is crucial to realizing Qur'anic ethics in the world of education.

In addition, the double burden of professional and domestic responsibilities continues to be an obstacle to the career development of female teachers. The social expectation that women are the primary caregivers of the family narrows the space for their professional development (Women, 2025). This kind of patriarchal paradigm is not in accordance with the principles of the Qur'an which emphasizes that every human being is responsible for his own deeds (Zulaiha, 2024). This imbalance in social burden is therefore a violation of the principles of al-'Adl and al-Amānah. Trust is also a crucial aspect of female teachers' professionalism. Various studies demonstrate the high level of commitment and discipline of female teachers in maintaining the quality of teaching and ethical interactions with students (Noor, 2024). However, this moral contribution is often not recorded in formal

performance appraisal systems. Therefore, the concept of trust needs to be translated into professional indicators that measure integrity, commitment, and social responsibility, not simply administrative productivity (Ali, 1988).

At the institutional level, the application of Qur'anic ethics requires gender mainstreaming in Islamic education policies, including recruitment, promotion, and career development. QS. An-Nisa' [4]:1 emphasizes that men and women come from the same soul (*nafs waḥidah*), so that both have equal moral and social rights. Through a double movement approach, this verse becomes the basis for building a social system that upholds substantive equality in the world of education (F. Rahman, 1966). A number of Islamic educational institutions in Indonesia and Malaysia have begun adopting these principles through gender-neutral recruitment, which prioritizes selection and placement based on competence, not gender (Esack, 1997). This type of policy has been shown to increase organizational effectiveness, strengthen internal trust, and reduce conflict. This practice is a concrete manifestation of the values of *al-'adl* and *al-amānah* in educational management. However, structural change is not enough without a transformation of work culture. Deep-rooted patriarchal culture requires an educational and spiritual approach that fosters individual ethical awareness (Barlas, 2019). Teachers, as moral actors, have a strategic role as agents of social change who instill values of justice and respect for human dignity. Their internalization in work life makes education not only a means of transmitting knowledge, but also the formation of a humane and just social order (Wadud, 1999).

The application of Qur'anic work ethics also serves as a structural empowerment strategy for women. When female teachers are given access to leadership and career support, they not only improve institutional performance but also have a broader social impact (Ji et al., 2024). Studies have shown that an Islamic value-based work environment increases loyalty and job satisfaction because female teachers feel valued as dignified individuals. Thus, *al-'adl*, *al-karāmah*, and *al-amānah* are not merely theological norms but social mechanisms that create justice and productivity. This empirical analysis shows that the Qur'anic work ethic has the potential to become an alternative paradigm in Islamic education reform. When educational institutions consistently apply the values of *al-'adl*, *al-karāmah*, and *al-amānah*, gender discrimination can be corrected and replaced by a more humane meritocratic system (Auda, 2008). Within this framework, female teachers are no longer viewed as subordinate, but as moral actors who carry the mandate of civilization. The implementation of these values will make Islamic educational institutions a model of social practice that reflects Divine justice in modern life.

2.4 Conceptual Synthesis and Policy Implications of Gender Equity Ethics

An analysis of gender-just interpretations shows that the values of justice, dignity, and trustworthiness in the Qur'an can be interpreted through feminist hermeneutical principles that emphasize reciprocity, justice, and a non-patriarchal reading of the text. This approach is based on the belief that the Qur'an contains universal moral values that do not conflict with human equality. Therefore, interpretation is directed at uncovering liberating values rather than upholding a literal reading formed from patriarchal social constructions. The feminist hermeneutical principles used include contextual reading, a critique of androcentric bias in the exegetical tradition, and a recognition that women's experiences are a legitimate epistemic source for understanding the ethical message of the Qur'an. If the values of *al-'Adl*, *al-Karamah*, and *al-Amanah* are read through gender analysis, then the achievement of *maqāṣid al-syarī'ah* becomes more comprehensive. *Hifz al-Nafs* is realized through protecting the dignity of women as educators; *hifz al-'Aql* through guaranteeing equal intellectual space; *hifz al-Mal* through equitable access to employment opportunities; while *hifz al-Din* and *hifz al-Nasl* are strengthened through an education system that upholds moral justice without discrimination. Thus, gender analysis broadens the scope of benefit because it ensures that all members of society receive equal protection in accordance with Qur'anic principles.

The validity of feminist interpretation is determined by its consistency with the Qur'anic values of justice, its conformity with the *maqasid*, its sensitivity to the historical context of the verse's discourse, and its ability to respond to contemporary problems of gender injustice (Zulaiha, 2024). Within this framework, justice is understood as the equal distribution of rights within the educational system; dignity as respect for the professional competence of female teachers; and trustworthiness as integrity and accountability without gender bias. These values serve not only as universal ethical teachings but also as the foundation for practical policies to improve the Islamic educational system to make it more humane and inclusive.

a. Synthesis of Qur'anic Values within the Framework of Work Ethics

The integration of the values of justice, dignity, and trustworthiness produces an ethical system that is both transcendent and applicable. Justice (*al-'Adl*) serves not only as a legal norm but also as a spiritual foundation for social order. In the workplace, this value demands a meritocracy that assesses competence and responsibility without gender bias. Dignity (*al-Karamah*) extends the scope of justice to the psychological and social realms through respect for human values. Meanwhile, *al-Amanah* serves as a moral foundation that ensures the continuity of the two previous values through spiritual and professional responsibility (Ali,

1988). When conceptualized as a systemic model, these three values form the framework of a "gender-just Qur'anic work ethic" that encompasses three dimensions:

- 1) Normative dimension, namely the basic values of justice, dignity and responsibility;
- 2) Institutional dimension, namely the application of values in educational policies and governance;
- 3) Personal dimension, namely internalization of Qur'anic values in professional practice (Auda, 2008).

This approach is closely connected to the objectives of *maqāṣid al-sharī'ah*, which seek to protect and promote essential dimensions of human well-being, including *hiḍ al-dīn*, *hiḍ al-naḥs*, *hiḍ al-'aql*, *hiḍ al-nasl*, and *hiḍ al-māl*. Within this framework, the application of gender justice in education can be understood as an important effort to realize these fundamental objectives. Equal opportunities for women and men to obtain education, develop intellectual capacities, and participate in academic activities contribute significantly to the protection of intellect, or *hiḍ al-'aql*. At the same time, ensuring fair treatment, preventing discrimination, and respecting the dignity of every individual represent concrete forms of *hiḍ al-naḥs*, because they protect human dignity, psychological well-being, and personal rights. Furthermore, an educational environment based on justice can contribute to the formation of healthy families, responsible communities, and ethical social relationships, which are consistent with the broader objectives of *maqāṣid al-sharī'ah*. Therefore, the Qur'anic work ethic possesses not only a strong theological foundation but also a rational and practical dimension. Its principles can be applied to contemporary educational institutions to promote equality, professionalism, dignity, and social responsibility while ensuring that institutional practices remain consistent with Islamic ethical objectives.

b. Theoretical Implications: Reorientation of Islamic Work Ethics

These findings demonstrate the need for a reorientation of Islamic Work Ethics (IWE) from a personal moral approach to a social framework that emphasizes structural justice (Ali, 1988). Classical IWE studies tend to focus on individual aspects such as hard work, honesty, and dedication, but pay less attention to the institutional structures that produce gender inequality. From a Qur'anic perspective, justice cannot be upheld without a systemic transformation that guarantees equal opportunities. In other words, a gender-just reformulation of IWE therefore includes two main pillars: Spiritual internalization, namely the meaning of work as a moral mandate and Institutional transformation, namely the creation of a fair organizational structure in the distribution of resources and decisions (Udin et al., 2022). The ethical hermeneutic approach as developed by Fazlur Rahman expands the scope of the working verses from normative rules to universal ethical principles. Through the double movement method, moral principles such as justice, trust, and respect can be interpreted contextually to address the problem of modern inequality without losing their theological foundation (Barlas, 2019). Thus, Qur'anic values become instruments of social reform, not merely individual moral guidelines.

c. Social Implications: Empowerment of Female Teachers

Socially, the consistent application of Quranic values has proven to be an effective strategy for women's empowerment in Islamic education. The implementation of *al-'Adl* opens equal access for women in leadership and decision-making. The upholding of *al-karamah* creates an inclusive and discrimination-free work environment. Meanwhile, *al-amanah* fosters a culture of professionalism based on integrity (I. W. Ningsih et al., 2025). Research shows that female teachers make significant contributions to the academic and character development of students, particularly at the elementary level. Therefore, their empowerment is not merely a gender equality issue, but also part of improving the quality of national education. When women are given leadership positions, institutions also actualize the values of *musyārahah* (social participation) and *amanah* (public responsibility) (Hanif & Syarifah, 2022). Empowered female teachers become ethical agents who instill values of justice and respect for human dignity in the younger generation. In the long term, this creates a social cycle that strengthens Quranic culture, where spiritual values are applied in professional and social life.

d. Policy Implications: Education System Reform

This finding has direct consequences for Islamic education policy, the application of gender-just Quranic work ethics can be used as a basis for formulating strategic policies at three levels:

- 1) Institutional: Educational institutions need to integrate the values of justice, dignity, and trust into internal regulations through competency-based recruitment, transparent performance evaluation, and Qur'anic ethics training.

- 2) National: The Ministry of Religion and the Ministry of Education can develop gender mainstreaming guidelines based on Qur'anic values, rather than simply adopting Western models.
- 3) International: UNESCO, ISESCO, and WEF can utilize these findings as a basis for collaboration to formulate a model of Islamic work ethics that is compatible with global standards of gender equality.

Implementing such policies will strengthen the moral and spiritual legitimacy of Islamic educational institutions in the eyes of the international public. The modern world requires a work ethic model that emphasizes not only efficiency but also morality and social justice. By establishing Quranic values as the foundation of policy, the Islamic education system can serve as a pioneer of a humanistic and inclusive global ethic.

e. Model of Gender-Equitable Quranic Work Ethics

From the overall analysis results, a gender-just Quranic work ethics model can be formulated which involves three interrelated components:

Components of Qur'anic Values	Ethical Principles	Implementation in Education
Al-Adl (Justice)	Meritocracy, Transparency	A gender-neutral promotion system, equal pay based on competency
Al-Karamah (Dignity)	Respect, Inclusivity	A work environment free from discrimination and harassment, women's participation in decisions
Al-Amanah (Responsibility)	Integrity, accountability	Work assessment based on ethics, spirituality and social responsibility

This perspective demonstrates that Quranic values can be transformed into concrete policies, operational standards, and measurable indicators within professional environments. The ethical principles derived from the Qur'an should not be understood merely as abstract moral teachings or personal ideals, but rather as a normative foundation that can guide the organization and management of workplaces. Through values such as justice, human dignity, responsibility, honesty, and integrity, the Quranic work ethic provides a framework for creating professional environments that respect individual rights while encouraging accountability and ethical conduct. In the educational sector, these principles are particularly relevant because teachers and educational personnel have a significant influence on the development of students and the quality of institutional learning. Applying Quranic work ethics can therefore encourage educators to perform their duties with professionalism, fairness, discipline, sincerity, and a strong sense of responsibility. Such implementation may also contribute to the development of transparent institutional policies, equitable treatment, responsible decision-making, and measurable standards of professional performance. Ultimately, integrating Quranic ethical principles into educational workplaces can strengthen teacher professionalism, foster a healthy organizational culture, and support the improvement of learning quality. In this way, Quranic values become practical instruments for building an educational system that is just, dignified, accountable, and ethically grounded (Udin et al., 2022).

f. Philosophical and Civilizational Impact

Philosophically, the application of a Qur'anic work ethic based on gender equity can be understood as a form of civilizational *ijtihad*, an effort to reconstruct Islamic values so that they remain relevant in facing the challenges of modernity. When Islamic educational institutions establish justice as a fundamental principle, they are in fact fulfilling a prophetic mandate: to bring prosperity and honor to humanity. Within this framework, work is viewed not only as an economic activity but also as a spiritual expression that affirms human equality as caliphs on earth. Education grounded in Qur'anic ethics will produce a community of educators and students who are not only intellectually strong but also morally mature. The value of *al-Adl* fosters integrity, *al-Karamah* strengthens empathy, and *al-Amanah* fosters social responsibility. These three values form the moral foundation of a just, civilized, and progressive Islamic society. Thus, the application of Qur'anic work ethics in education is not merely a professional agenda, but also a moral and civilizational project (Ali, 1988).

3. CONCLUSION

The analysis shows that a gender-just interpretation of Quranic verses provides a strong theoretical and practical basis for building a professional work ethic in Islamic educational settings. The values of al-'Adl, al-Karamah, and al-Amanah need to be fully integrated into policies, organizational culture, and daily practices. Through this integration, Islamic educational institutions have the potential to become models of civilization that uphold justice, honor human dignity, and sustainably uphold social trust. This study confirms that the universal values of the Qur'an—al-'Adl (justice), al-Karamah (dignity), and al-Amanah (responsibility)—provide a solid moral and spiritual foundation for formulating a professional work ethic that is sensitive to gender equality. Using the tafsīr maūḍhu'ī approach and Fazlur Rahman's double movement theory, this study demonstrates that the ethical messages of the Qur'an are dynamic, contextual, and able to respond to modern social inequalities. These values not only serve as moral norms but can be translated into organizational policies, institutional culture, and professional behavior. First, al-'Adl demands a meritocratic education system: opportunities, rewards, and promotions are based on competence, not gender or social networks. This principle rejects all forms of structural bias that limit the professional development of female teachers. Second, al-Karamah affirms that human dignity is the moral and social foundation of the teaching profession. This includes the right to fair treatment, a harassment-free environment, and involvement in decision-making. Third, al-Amanah serves as the moral foundation of the entire system. In a professional context, amanah demands integrity, discipline, and accountability at both the individual and institutional levels. Social analysis shows that despite increasing female teacher participation, structural inequalities persist. Therefore, a gender-just interpretation serves as a theological correction to classical bias and as an affirmation that justice and dignity are the universal message of the Quran. This approach produces a model of a "Gender-Just Quranic Work Ethic" encompassing three dimensions: normative (values), institutional (policies), and personal (practices). This model demonstrates that Islamic spirituality can foster social ethics that support productivity and equality. Overall, the findings suggest that implementing a Qur'anic work ethic based on gender equity is not only a moral-religious responsibility but also a rational strategy for improving the quality and fairness of the education system. The application of the values of al-'Adl, al-Karamah, and al-Amanah will foster a professional culture that is humanistic, inclusive, and in line with the spirit of Islam as a blessing for all the worlds.

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