From Hierarchy To Reciprocity: Re-Envisioning Teacher-Student Relations In Islamic Education Through Qira'ah Mubadalah

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Abstrak

Hubungan antara guru dan murid dalam tradisi pendidikan Islam sering kali dicirikan sebagai hubungan hierarki vertikal searah di mana murid hanya menjadi penerima ilmu yang pasif. Ketimpangan relasi kuasa ini sering kali memicu stagnasi pedagogis dan dalam kasus ekstrem bahkan dapat bermanifestasi menjadi tindakan kekerasan atau keterputusan emosional. Studi ini mengusulkan adanya pergeseran paradigma dengan mengonsep ulang dinamika relasi guru-murid melalui lensa *Mubadalah (Kesalingan)*. Paper ini merupakan penelitian kualitatif yang berfokus pada analisis hermeneutika untuk mendekonstruksi hubungan konvensional "subjek-objek" dan menggantinya dengan kemitraan "subjek-subjek" berdasarkan prinsip *Mubadalah*. Analisis ini menerapkan kerangka kerja tiga langkah Mubadalah: *Pertma,* mengidentifikasi prinsip-prinsip universal Islam tentang keadilan; *Kedua,* mengekstraksi nilai-nilai pedagogis inti dari teks-teks keagamaan; *Ketiga* mendistribusikan nilai-nilai tersebut secara timbal balik baik kepada guru maupun murid. Temuan penelitian menunjukkan bahwa penerapan *Mubadalah* dalam relasi guru-murid mentransformasi ruang kelas menjadi ruang martabat bersama di mana kedua belah pihak menjadi partisipan aktif dalam perjalanan spiritual dan intelektual. Model kesalingan ini tidak mengurangi peran guru, melainkan membingkai ulang posisinya dari otoritas mutlak menjadi mentor dan fasilitator yang penuh kasih (*rahmah*). Pada akhirnya, penelitian ini berkontribusi pada diskursus reformasi pendidikan Islam dengan menyediakan basis teologis dan metodologis untuk menciptakan lingkungan belajar yang non-kekerasan, egaliter, dan harmonis yang sesuai dengan tantangan abad ke-21.

Kata kunci: Pendidikan Islam, Qira'ah Mubadalah, Relasi Guru-Murid, Kesalingan, Faqihuddin Abdul Kodir

Abstract

Teacher-student relationships within the Islamic educational tradition are frequently characterized by a unidirectional, vertical hierarchy in which the student is relegated to a passive recipient of knowledge. This power imbalance often triggers pedagogical stagnation and, in extreme cases, manifests as physical violence or emotional detachment. This study proposes a paradigm shift by re-envisioning the dynamics of teacher-student relations through the lens of Mubādalah (Reciprocity). Employing a qualitative approach grounded

in hermeneutic analysis, this paper deconstructs the conventional "subject-object" dichotomy and replaces it with a "subject-to-subject" partnership grounded in Mubādalah principles. The analysis applies a three-step Mubādalah framework: first, identifying universal Islamic principles of justice; second, extracting core pedagogical values from religious texts; and third, reciprocally distributing these values to both teachers and students. The findings demonstrate that applying Mubādalah to teacher-student relations transforms the classroom into a space of mutual dignity, where both parties become active participants in a shared spiritual and intellectual journey. This reciprocal model does not diminish the teacher's role but reframes their position from an absolute authority to a mentor and facilitator grounded in compassion (raḥmah). Ultimately, this research contributes to the discourse on Islamic educational reform by providing a theological and methodological foundation for creating non-violent, egalitarian, and harmonious learning environments suited to the challenges of the 21st century.
Keywords: *Islamic Education, Qira'ah Mubādalah, Teacher-Student Relations, Reciprocity, Faqihuddin Abdul Kodir*

Introduction

The phenomenon of violence within Islamic educational institutions in Indonesia has recently reached an alarming threshold, reflecting a profound dysfunction in educational interactions that has resulted in a "moral paradox." [1] Data from the Federation of Indonesian Teachers' Unions (FSGI) underscores this grave concern, reporting 60 documented cases of violence within educational units, involving 358 victims and 126 perpetrators. These figures represent a sharp escalation compared to previous years, which recorded 36 cases in 2024 and 15 cases in 2023. [2] The statistical breakdown reveals that these incidents are dominated by physical violence (45%), followed by sexual violence (28.33%), psychological abuse (13.33%), bullying (6.67%), violence-based policies (5%), and instances of intolerance and discrimination (1.67%). [3]

These reports indicate an alarming escalation of conflict, ranging from physical assault by teachers against students and vice versa to retaliatory criminal acts committed by students against their educators. Such incidents are not merely isolated criminal cases; instead, they are symptomatic of a fundamental collapse in productive communication and the erosion of "safe spaces" within the pedagogical process. [4] When educational institutions, envisioned as "*kawah candradimuka*" and moral-spiritual oases, are instead transformed into arenas of physical confrontation, there arises a critical urgency to re-evaluate the ethical and sociological foundations underlying the relationships among the actors involved.

The root of this conflict lies in the entrenched doctrine of a vertical hierarchy, which positions the teacher as the sole authority and the student as a passive object. [5]

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[1] "Sekolah Islam Dan Paradoks Moral: Salah Siapa?," Suara Muhammadiyah, 26 Juni 2025, https://www.suaramuhammadiyah.id/read/sekolah-islam-dan-paradoks-moral-salah-siapa.

[2] "Kasus Kekerasan di Sekolah Melonjak Dua Kali Lipat, FSGI: 358 Korban Sepanjang 2025 | tempo.co," diakses 16 Februari 2026, https://www.tempo.co/politik/kasus-kekerasan-di-sekolah-melonjak-dua-kali-lipat-fsgi-358-korban-sepanjang-2025-2097052.

[3] "Kaleidoskop 2025: 358 Orang Jadi Korban Kekerasan di Lembaga Pendidikan," NU Online, diakses 16 Februari 2026, https://www.nu.or.id/nasional/kaleidoskop-2025-358-orang-jadi-korban-kekerasan-di-lembaga-pendidikan-b5AqU.

[4] Paul J. Hirschfield, "Schools and crime," *Annual Review of Criminology* 1 (2018): 149–69.

[5] Sultan Sultan, "Teacher's domination in classroom interactions: A critical analysis for developing a qualified teacher-students relationship," *Prosiding Ictte Fkip Uns 2015* 1, no. 1 (2016): 987–98.

Within classical traditions, the concept of *adab* is frequently diminished and fundamentally misunderstood as absolute obedience, thereby eliminating any space for the student's critical inquiry. [6] This power imbalance creates a significant emotional chasm, where teachers may fall into the trap of authoritarian egoism while students experience profound psychological pressure. [7] In its most severe form, this dynamic manifests as what scholars identify as "Toxic Obedience." [8] Consequently, the resulting relationship is not a healthy intellectual partnership but rather a unidirectional dominance highly susceptible to the abuse of power. The author contends that without a paradigm shift from a model of subordination to one of coordination, Islamic education will continue to face significant challenges in manifesting the core character of *rahmatan lil 'ālamīn* (mercy to all worlds).

Previous research has attempted to dissect teacher-student relations; however, most studies remain confined to a normative-textual approach, merely reiterating classical narratives without sufficient contemporary contextualization. Some studies focus predominantly on the efficacy of instructional methods, [9] while others emphasize the reinforcement of discipline through institutional regulations conversely, the theory of *Mubādalah*, pioneered by KH. Faqihuddin Abdul Kodir has thus far been extensively explored within the realms of gender justice and family law. [10] The author identifies a significant research gap in the application of the *Mubādalah* methodology as an analytical lens for reconstructing pedagogical relations, particularly within Islamic education. In fact, the principle of reciprocity inherent in *Mubādalah* possesses immense potential to deconstruct the rigid hierarchies in education without negating the dignity and honor (*marwah*) of the educator. This study, therefore, seeks to bridge this gap by offering a transformative framework that harmonizes traditional values with modern egalitarian principles.

Therefore, this article aims to conduct an in-depth examination of the efforts to establish an ideal teacher-student relationship from the perspective of *Qira'ah Mubādalah*. By employing this reciprocity-based methodology, the researcher explores and analyzes how the *Mubādalah* paradigm can serve as a foundational framework for reciprocally reinterpreting Islamic education, thereby creating a balanced relationship between teacher and student. This analysis is expected to propose a more egalitarian and humanized

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[6] Helfi Livia, "Ketika Adab Dikerdilkan Jadi Kepatuhan," *Tebuireng Online*, 11 Agustus 2025, https://tebuireng.online/ketika-adab-dikerdilkan-jadi-kepatuhan/.

[7] Ribut Wahyu Eriyanti, "Power Gap as One of the Trigger of Verbal Abuses Committed by Teachers in Schools.," *International Journal of Instruction* 11, no. 1 (2018): 363–78.

[8] Muhd Al Hafizh, Resi Yulia, dan NST Tri Putra Junaidi, "Toxic Obedience: The Trap of Power Relation in Cases of Sexual Violence Within Education Environment," 2024, 245–53.

[9] Sophia Jowett dkk., "Teacher–Student relationship quality as a barometer of teaching and learning effectiveness: Conceptualization and measurement," *British Journal of Educational Psychology* 93, no. 3 (2023): 842–61; Xintong Li, Christi Bergin, dan Amanda A. Olsen, "Positive teacher-student relationships may lead to better teaching," *Learning and Instruction* 80 (2022): 101581.

[10] Rafil Abil Alfarisi, Sidik Amanah Hasibuan, dan Laila Sari Masyhur, "MUBADALAH SEBAGAI PENDEKATAN ETIS DALAM RELASI AGAMA MAYORITAS DAN MINORITAS: STUDI PEMIKIRAN FAQIH ABDUL QADIR," *Tashdiq: Jurnal Kajian Agama dan Dakwah* 14, no. 5 (2025): 91–100; Rake Ramadhani Muhammad, *Konsep Kepemimpinan Perempuan Dalam Keluarga Perspektif Kompilasi Hukum Islam (Studi menurut Teori Mubadalah Faqihuddin Abdul Kodir)*, 2023; Else Afrilia dan Fadil Fauzan, "Metode Mubadalah Dalam Tafsir Kontemporer: Analisis Pendekatan Kesetaraan Gender Faqihuddin Abdul Qodir," *MAHABBAH: Jurnal Ilmu Ushuluddin Dan Pemikiran Islam* 1, no. 2 (2025): 153–61.

relational model, in which education is no longer perceived as a process of subjective subjugation but rather as a spiritual and intellectual collaboration aimed at achieving collective welfare (*maṣlaḥah*). Through this paradigmatic reconstruction, Islamic education is envisioned to effectively address the challenges of modernity without severing its ethical traditional roots.

Research Method

This study employs a qualitative methodology with a library research design, utilizing a descriptive-analytical approach.[11] The primary focus is to explore KH's seminal thoughts. Faqihuddin Abdul Kodir regarding the theory of *Qira'ah Mubādalah*, which is subsequently articulated within the realm of pedagogical relations between teachers and students.[12] The primary data sources for this research consist of his fundamental works, specifically the books *Qira'ah Mubādalah* and *Manual Mubādalah*, as well as relevant articles authored by the subject. Meanwhile, secondary sources include classical and contemporary Islamic educational literature, academic journals on critical pedagogy, and documented data concerning the dynamics of teacher-student conflicts in Indonesia, which serve as the problematic context for this study.

Data collection in this study was conducted through documentary studies and extensive literature reviews relevant to the theme of power relations in education. The gathered data were subsequently processed using content analysis and hermeneutic analysis.[13] Hermeneutic analysis was specifically employed to capture the profound meanings embedded within the texts that serve as the foundation of the *Mubādalah* perspective in Islamic education. This method facilitates a re-interpretation of these texts through the lens of reciprocity.[14] In this process, the researcher acts as the key instrument, performing systematic categorization and interpretation of *Mubādalah* concepts. This ensures that these ideas are logically transformed into an egalitarian structural framework for teacher-student relationships.[15] By bridging classical textual insights with contemporary pedagogical needs, this analytical process aims to produce a robust theoretical reconstruction of Islamic educational dynamics.

Data analysis in this study was conducted by systematically applying the three-step *Mubādalah* framework. The first step is to identify universal Islamic principles (*mabda' kullī*), such as justice (*'adl*), equality (*musāwah*), and humanity (*insāniyyah*), which must serve as the ethical foundation for all educational interactions.[16] The second step entails interpreting

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[11] John W. Creswell dan J. David Creswell, *Research design: Qualitative, quantitative, and mixed methods approaches* (Sage publications, 2017).

[12] Adiyono Adiyono, Syamsun Ni'am, dan Akhyak Akhyak, "Methodology of Islamic studies: Islam as religion (A perspective epistemology, paradigm, and methodology)," *Analisis: Jurnal Studi Keislaman* 24, no. 1 (2024): 169–200.

[13] Mohammad Ahyan Yusuf Sya'bani, "Interpretation of hermeneutics and religious normativity: Hermeneutic approach in scientific studies in the Islamic world," *International Journal of Islamic Studies and Humanities* 2, no. 1 (2019): 11.

[14] "4 Langkah Kerja Metode Mubadalah - Mubadalah," diakses 16 Februari 2026, https://mubadalah.id/4-langkah-kerja-metode-mubadalah/.

[15] Ryoji Matsuoka, "Inequality of effort in an egalitarian education system," *Asia Pacific Education Review* 18, no. 3 (2017): 347–59.

[16] Kathleen Lynch dan John Baker, "Equality in education: An equality of condition perspective," *Theory and research in education* 3, no. 2 (2005): 131–64.

relational texts, traditionally perceived as hierarchical, to extract their core constructive ideas (*fahm al-nushūsh*). The third step is the process of meaning distribution (*taushīl*), which repositions both teacher and student as dual subjects who share equal moral responsibilities and rights within the learning process. By adhering to this procedure, the study aims to produce a coherent theoretical framework for reforming teacher-student relations in Islamic education.

Result and Discusion

KH. Faqihuddin Abdul Kodir: Biography and Intellectual History

KH. Faqihuddin Abdul Kodir is a prominent Indonesian Islamic intellectual hailing from Cirebon, West Java. Known affectionately among his colleagues as "Kang Faqih," he was born on December 31, 1971, to H. Abdul Kodir and Hj. Kuriyah. [17] His academic journey (*riḥlah' ilmiyyah*) began at SDN Kedongdong, Susukan, Cirebon, where he graduated in 1983, followed by his secondary education at MTsN Arjawinangun, Cirebon, from 1983 to 1986. During this formative period, he also underwent rigorous traditional training as a student (*santri*) at the Dar al-Tauhid Islamic Boarding School in Arjawinangun, under the direct mentorship of prominent ulema, including KH Ibnu Ubaidillah Syathori and KH Husein Muhammad (familiarly known as Buya Husein).

Damascus, Syria, served as the primary site of his undergraduate studies, where he pursued dual degrees at the Abu Nur Faculty of Da'wah (1989–1995) and the Faculty of Sharia at Damascus University (1990–1996). [18] During this period, he was under the direct tutelage of several globally renowned scholars, including Sheikh Said Ramadan al-Buthi, Sheikh Wahbah al-Zuhayli, Muhammad al-Zuhayli, and Grand Mufti Sheikh Ahmad Kuftaro. He initially commenced his master's degree in *Ushul Fiqh* at the University of Khartoum (Damascus Branch); however, he later relocated to Malaysia before completing his thesis. Throughout his years in Syria, he was a distinguished student activist, holding prominent roles in the Indonesian Students Association (PPI) and the Association of Indonesian Muslim Intellectuals (ICMI). He formally obtained his Master's degree from the International Islamic University Malaysia (IIUM), specializing in the development of *Zakat* jurisprudence (1996–1999). A decade later, he pursued his doctoral studies at the Indonesian Consortium for Religious Studies (ICRS) at Universitas Gadjah Mada (UGM) in Yogyakarta, which he completed between 2009 and 2015. [19]

Following his return from Malaysia in the early 2000s, KH. Faqihuddin Abdul Kodir became actively involved in academia as a lecturer at IAIN Syekh Nurjati Cirebon. Simultaneously, he dedicated himself to traditional education at the Kebon Jambu Al-Islami Islamic Boarding School (*Pesantren*) in Babakan Ciwaringin, where he served as the Vice Director of Ma'had Aly Kebon Jambu. His intellectual activism further expanded through his involvement with Rahima Jakarta and the Yellow Book Study Forum (FK3) in Cianjur. Notably, he was one of the co-founders of the Fahmina Institute in Cirebon, serving as its executive director during its first decade (2000–2009). Currently, his

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[17] Barik Fina, "Konsep Monogami Dalam Perspektif Faqihuddin Abdul Kodir," 2023.

[18] Ali Wardana, "Kang Faqih; Feminis Laki-Laki di Indonesia," *Alamtara Institute* (blog), March 29, 2022, https://alamtara.co/2022/03/29/kang-faqih-feminis-laki-laki-di-indonesia/.

[19] Wardana.

institutional influence extends to the national level, where he serves in the Family Welfare Institution of Nahdlatul Ulama (LKK-NU). Additionally, he holds the prestigious position of National Secretary for Alimat (The National Movement for Family Justice within an Islamic Perspective). His multifaceted career reflects a unique synthesis of grassroots *pesantren* leadership, academic rigor, and national-scale advocacy for social and family justice.

In 2009, he enrolled in the doctoral program at the Indonesian Consortium for Religious Studies (ICRS) at Universitas Gadjah Mada (UGM) in Yogyakarta, completing his studies in 2015.[20] His dissertation focused on Abu Syuqqah's interpretation of Hadith texts aimed at strengthening women's rights in Islam. This research was pivotal, as it provided the academic and hermeneutical groundwork for what would later evolve into his comprehensive theory of *Mubādalah*. Significantly, his religious, educational, and intellectual journey is inseparable from his wife, Albi Mimin Mu'minah. She has been a constant partner in both the conceptual development and the lived practice of *Mubādalah*. This partnership underscores that his theories are not merely abstract academic constructs but are rooted in an authentic, reciprocal domestic praxis. His life's work thus represents a unique integration of rigorous Hadith scholarship and a profound commitment to social and familial justice.

Throughout his academic career, he has published numerous works that demonstrate his expertise in Islamic feminism and progressive jurisprudence. His most influential publications include:

1. Pertautan Teks dan Konteks dalam Fiqih Muamalah, 2017;
2. 60 Hadits Sahih, Diva Press, 2019;
3. Qiraah Mubadalah, IrciSod, 2019;
4. Perempuan Bukan Sumber Fitnah, Afkaruna, 2021;
5. Perempuan Bukan Makhluk Domestik, Afkaruna, 2022;
6. Relasi Mubadalah Muslim dengan Umat Berbeda Agama, IrciSod, 2022.

KH Faqih Abdul Qadir and the Evolution of the Mubādalah Theory

Since 2011, KH. Faqihuddin Abdul Kodir has introduced a transformative discourse initially termed *Qira'ah Tabāduliyyah*. This concept emerged as an innovative methodological attempt to re-examine and interpret religious texts through a more balanced lens. Fundamentally, *Qira'ah Tabāduliyyah,* the embryonic stage of what would eventually become the Mubādalah Theory, is rooted in the strategic integration of *Usūl al-Fiqh* (principles of Islamic jurisprudence) and *Maqāṣid al-Sharī'ah* (the higher objectives of Islamic law). By grounding his method in these foundational religious objectives and ethical principles, Abdul Kodir aimed to reinterpret partial or specific texts (*nushūsh juz'iyyah*) that had historically been read in a patriarchal or restrictive manner.[21] The primary objective of this method is to ensure that religious interpretation aligns with the overarching Islamic mandate of gender justice and human equality. This methodological evolution eventually solidified into the Mubādalah Theory, a reciprocal interpretive framework that seeks to harmonize textual authority with contemporary egalitarian values.

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[20] Faqihuddin Abdul Kodir, *Qira'ah Mubadalah* (IRCiSoD, 2021), 613–14.
[21] Wardana, "Kang Faqih; Feminis Laki-Laki di Indonesia."

At its essence, *Mubādalah* is a methodological framework designed to re-examine both textual interpretations and social realities that perpetuate injustice against women and humanity. This method advocates for those subjected to oppression (*ẓulm*) by prioritizing the underlying meaning (*ma'nā*) and wisdom (*ḥikmah*) of the divine message. While the *Mubādalah* approach remains firmly rooted in sacred texts, including the Qur'an, Hadith, and the "Yellow Books" (*al-kutub al-turāth*), it seeks a dynamic contextualization to ensure that textual interpretation remains perpetually relevant across different eras. [22] This conceptual framework reached its culmination in 2019 with the publication of the seminal work, *Qirā'ah Mubādalah: Tafsir Progresif untuk Keadilan Gender dalam Islam* (Mubādalah Reading: Progressive Interpretation for Gender Justice in Islam), which systematically refined and solidified the methodology.

The core perspective of the *Qirā'ah Mubādalah* theory is the principle of reciprocity, particularly in the interpretation of gender-related issues. This approach emphasizes that global and social realities cannot be viewed through a predominantly male-centric lens; instead, they must be analyzed through a dual-directional or reciprocal perspective. [23] Abdul Kodir argues that while Islam is complete in the Qur'an and Hadith, subsequent interpretations have frequently been used to accommodate male interests. This contradicts the Qur'an's fundamental purpose as a divine mercy for all of humanity (*raḥmatan lil-nās*), irrespective of gender.

The urgency for this reciprocal reading is highlighted by the prevalence of biased religious interpretations concerning issues such as the concept of "celestial maidens" (*ḥūr al-'ayn*), the portrayal of women as a source of "temptation" (*fitnah*), and the one-sided interpretation of "disobedience" (*nushūz*). These systemic imbalances in religious actualization created an intellectual restlessness for Abdul Kodir, prompting him to establish *Qirā'ah Mubādalah* as a robust theological and social foundation for re-reading religious texts.

The *Mubādalah* theory is firmly anchored in Qur'anic verses that employ reciprocal linguistic structures. These include the general mandate for *ta'ārafū* (mutual recognition) in QS. al-Hujurāt [49]:13, *ta'āwanū* (mutual assistance) in QS. al-Mā'idah [5]:2, *tasa'alūn* (collaboration between parties) in QS. al-Nisā' [4]:1, and the principle of *ba'ḍuhum awliyā' ba'ḍ* (being protectors/allies of one another) in QS. al-Anfāl [8]:72. Beyond these general principles, the *Mubādalah* perspective is explicitly articulated in QS. al-Tawbah [9]:71, which describes the reciprocal partnership between men and women in goodness. Furthermore, QS. Āli 'Imrān [3]:195 reinforces that spiritual and social deeds are not distinguished by gender, emphasizing the ontological equality between the two. Other key verses include QS. al-Nisā' [4]:19, which mandates reciprocal kindness within domestic life, as well as QS. al-Rūm [30]:21 and QS. al-Baqarah [2]:187, both of which conceptualize the marital relationship as a bond of mutual tranquility and protection. Collectively, these verses

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[22] Mamang Haerudin, "Dr. KH. Faqihuddin Abdul Kodir dan Qiraah Mubadalah (Bagian 2)," *Keadilan dan Kesetaraan Gender - Mubadalah* (blog), September 6, 2019, https://mubadalah.id/dr-kh-faqihuddin-abdul-kodir-dan-qiraah-mubadalah-bagian-2/.

[23] Wardana, "Kang Faqih; Feminis Laki-Laki di Indonesia."

provide a comprehensive theological mandate for reciprocity that transcends individual gender roles.[24]

Abdul Kodir further substantiates the principle of reciprocity through the Prophetic tradition (*Hadith*). A foundational narration in this regard states: *"None of you truly believes until he loves for his brother [or fellow human] what he loves for himself"* (HR. Bukhari, no. 13). Beyond scriptural citations, the ultimate bedrock of *Mubādalah* is the concept of Tawḥīd (the Oneness of God). In this theological framework, God occupies the highest position, while all human beings, regardless of gender, stand on an equal horizontal plane. To operationalize this vision, Abdul Kodir establishes three fundamental premises that serve as the pillars of *Qirā'ah Mubādalah*:

1. Universal Inclusivity: Islam is addressed to both men and women; therefore, religious texts are revealed to bestow mercy (*raḥmah*) upon both equally.
2. The Principle of Reciprocity: Human relations must be defined by cooperation (*partnership*) rather than hegemony or domination.
3. Interpretive Fluidity: Islamic texts are inherently open to re-interpretation (*ijtihad*), allowing them to be contextualized to address contemporary challenges.

The operational mechanics of *Qirā'ah Mubādalah* in engaging with Islamic religious texts are formulated into three chronological steps. These steps ensure that the interpretation remains ethically grounded while being contextually adaptive. *First*, the initial stage involves identifying and affirming the foundational principles of Islamic teachings derived from universal texts. These principles serve as the interpretive bedrock. They can be general, such as the mandate for justice, or specific, such as the principle of faith as the impetus for performing righteous deeds regardless of gender. By establishing these macro-values first, the interpreter ensures that subsequent analysis does not deviate from Islam's core ethical mission.

The second step focuses on extracting the "main idea" captured within the specific text under interpretation, particularly those addressing relational dynamics. These texts are often implementational, partial, or reflective of the particular spatial and temporal context of the revelation. To uncover the essence of the message, this step involves abstraction temporarily neutralizing or "de-subjectifying" the specific subjects and objects mentioned in the text to reveal the underlying moral intent.

In the final stage, the predicate or the core moral action identified in the previous step is "mubādalah-ized" (reciprocated) across genders. This involves applying the core idea, which may have been textually directed at only one gender, to the gender not explicitly mentioned in the text.

Deconstructing Pedagogical Hierarchy: Identifying Universal Principles of Reciprocity in Educational Texts

The fundamental problem in traditional Islamic education often stems from a unidirectional interpretation of educational texts, which systematically constructs a rigid "pedagogical hierarchy." Within this structure, the teacher is positioned as the sacred, sole

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[24] Izza Royyani, "Faqihuddin Abdul Kodir dan Teori Qira'ah Mubaadalah untuk Relasi Kesalingan," *Inspirasi Muslimah* (blog), May 16, 2021, https://rahma.id/faqihuddin-abdul-kodir-qiraah-mubaadalah/.

holder of truth and authority. At the same time, the student is relegated to a passive role, serving only to absorb and obey. A critical misunderstanding often arises from a textual-static interpretation of the principle *sami'nā wa aṭa'nā* (we hear and we obey) found in classical *adab* (ethics) manuals. For instance, the metaphor of a student surrendering completely likened to a corpse in the hands of its washer is frequently misinterpreted in a way that stifles the student's critical thinking and autonomy. A prominent example is found in the *Ta'līm al-Muta'allim*, which states: *"I am a slave to whoever teaches me even a single letter; if he wishes, he may sell me, and if he wishes, he may enslave me."* [25]

However, applying the first step of the *Mubādalah* framework, identifying universal principles, reveals a more balanced ethical foundation. KH. Hasyim Asy'ari, in his work *Adāb al-'Ālim wa al-Muta'allim*, emphasizes that *adab* is not the sole responsibility of the student; instead, the teacher is equally bound by ethical obligations. These include maintaining a disposition of gentleness (*lemah lembut*), justice (*'adl*), and profound compassion (*raḥmah*) toward the student. By prioritizing these universal ethical mandates, the perceived absolute hierarchy begins to dissolve into a framework of mutual respect. [26]

Within the *Qirā'ah Mubādalah* perspective, as conceptualized by Faqihuddin Abdul Kodir, the aforementioned traditional interpretations are considered imbalanced because they view the pedagogical relationship from a singular, one-sided subject. The deconstruction of this hierarchy begins by realigning all educational interactions with the principle of Tawḥīd (The Oneness of God). If *Tawḥīd* affirms that absolute authority belongs solely to Allah, then ontologically no human being has the right to exercise absolute hegemony over another. Consequently, the pedagogical hierarchy must be deconstructed, shifting from a model of authoritarianism to one of functional authority. In this restructured framework, the teacher maintains a role of guidance while consistently respecting the inherent dignity of the student as a fellow servant of God. This shift ensures that the educational process remains a collaborative, spiritual, and intellectual journey rather than a system of subjugation.

In the context of deconstructing this hierarchy, the foundational principle is found in the concept of *karāmah insāniyyah* (human dignity), as enshrined in QS. Al-Isrā' [17]:70. This principle asserts that dignity is a divine endowment inherent in every individual, irrespective of their position within a social or class structure. When this principle serves as the primary interpretive umbrella, the rigid "superior-subordinate" relationship in education must transform into a partnership in goodness (*ta'āwun*). [27]

The essence of texts concerning the pursuit of knowledge is not the subjugation of the student by the teacher, but rather a spiritual collaboration aimed at attaining a higher degree of humanity. By applying the first and second steps of the *Mubādalah* framework, any text that literally appears to legitimize teacher dominance must be reoriented toward the universal meaning of equality. This shift is crucial to ensure there is no longer a

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[25] Imam Zarnuji, *Ta'lim Muta'allim* (Surabaya: Darul Ilmi, t.t.).

[26] KH Muhammad Hasyim Asy'ari, *Pendidikan Karakter Khas Pesantren: Terjemah Adabul Alim wal Muta'allim* (Malang: Genius Media, 2014).

[27] Achmad Nafis Qurtubi, Mei Arina Ilmi AS, dan Hirman Panggabean, "ANALISIS KARAMAH INSANIYAH DALAM QS. AL-ISRA'DAN RELEVANSINYA TERHADAP KEHIDUPAN KONTEMPORER," *Amsal Al-Qur'an: Jurnal Al-Qur'an dan Hadis* 2, no. 2 (2025): 321–32.

"theological vacuum" or justification for acts of violence and the humiliation of a student's dignity actions that are frequently masked behind the pretexts of enforcing discipline and *adab.*

Table 1. Comparison of Teacher-Student Relationship Paradigms

Relational Dimension	Traditional Paradigm (Hierarchical)	Mubādalah Paradigm (Reciprocal)
Position of Actors	Subject (Teacher) vs. Object (Student)	Subject (Teacher) vs. Subject (Student)
Nature of Authority	Absolute & Unilateral Authority	Functional & Collegial Authority
Meaning of Adab	Unconditional Absolute Obedience	Mutual Respect Based on Human Dignity
Communication Flow	Top-Down (Instructional)	Horizontal (Dialogic-Dialectical)
Ultimate Goal	Behavioral Domestication & Knowledge Reproduction	Partnership for Collective Wellbeing (*Maslaḥah*)

Finally, the deconstruction of this pedagogical hierarchy necessitates a reinterpretation of the concept of *adab*, which has long served as a central pillar of Islamic education. Within the lens of reciprocity, *adab* must not be interpreted asymmetrically as an instrument to perpetuate the educator's unilateral power over the student. While *adab* has traditionally been viewed as a one-sided obligation for the student to respect the teacher, the *Mubādalah* perspective holds that the teacher also bears an ethical obligation of *adab* to respect the student's potential, opinions, and fundamental rights.

The transformation from a "subject-object" relational pattern to a "subject-subject" framework is crucial for preventing communication deadlocks, which frequently escalate into physical or emotional conflict within educational institutions. At this juncture, the deconstruction of hierarchy through *Qirā'ah Mubādalah* serves as a bridge to revitalize the emancipatory spirit of Islamic education. This paradigm shifts students' perception from mere servants of the teacher to intellectual partners in the shared pursuit of truth. By validating the student's presence as an equal subject, this approach ensures that the educational environment remains a space of mutual growth and dignity rather than a site of unilateral domination.

Reciprocal Role Distribution: Implementing the Three Steps of Mubādalah in Classroom Dynamics

The implementation of the second and third steps of *Mubādalah* within the classroom necessitates a transformation from instructional communication patterns to dialogic communication. A teacher who applies the principle of reciprocity will perceive a student's questions or objections not as acts of defiance, but as indicators of successful cognitive engagement. In this dynamic, the virtue of humility (*tawāḍu'*) traditionally demanded only of the student is now equally expected of the teacher, requiring them to acknowledge the limitations of their own knowledge in the face of broader truths.

When a teacher demonstrates the *Mubādalah* stance by actively listening to the student's perspective, a foundation of mutual trust is naturally established. This trust serves as the primary social capital in preventing violence; in a relationship built on reciprocity, potential conflicts are resolved through humanizing dialogue rather than intimidation or the use of physical force, which diminishes the dignity of either party.

Implementing the second and third steps of the *Mubādalah* framework in the classroom requires a fundamental shift from instructional to dialogic communication. Under the principle of reciprocity, a teacher perceives a student's questions or objections not as acts of defiance but as indicators of successful cognitive engagement. In this restructured dynamic, the virtue of humility (*tawāḍu'*) traditionally expected only of the student is equally demanded of the teacher, who must acknowledge the limitations of their own knowledge in the face of broader truths. When a teacher adopts a *Mubādalah* stance by actively listening to the student's perspective, a foundation of mutual trust is naturally established. This trust serves as the primary social capital in preventing violence; in a relationship built on reciprocity, potential conflicts are resolved through humanizing dialogue rather than intimidation or the use of physical force, which diminishes the dignity of both parties.

Finally, this reciprocal distribution of roles provides a dual layer of protection for the Islamic educational ecosystem in the modern era. For students, the *Mubādalah* perspective ensures a safe space, shielding them from bullying or violence perpetrated under the guise of discipline. Simultaneously, for teachers, this perspective serves as a safeguard against potential criminalization; disciplinary actions are no longer unilateral but are grounded in a shared understanding of values and compassion (*raḥmah*) established between equal subjects.

This "subject-subject" relationship converts the classroom from a mere site of information transfer into a spiritual laboratory where justice is tangibly practiced. Ultimately, the ideal teacher-student relationship within the *Mubādalah* framework is an emancipatory one: teachers are liberated to fulfill their educational mission without fear of criminalization, and students are liberated to explore their potential without fear of intimidation. This constitutes the essence of an Islamic educational reform that is harmonious, egalitarian, and resilient in the face of the challenges of the modern age.

Equality in Education: Efforts to Build Harmonious Teacher-Student Relations

Equal education within the *Mubādalah* perspective does not imply the abolition of the teacher's role as a guide; instead, it transforms the quality of that relationship into a harmony rooted in shared dignity. The effort to build this harmonious relationship begins by repositioning the identities of teacher and student, moving away from an oppressive, pyramidal structure toward a collaborative, circular one. In this model, both teacher and student exist on the same orbital path in the pursuit of truth, where each party acknowledges the other as a subject possessing will, feelings, and intellect. Harmony is achieved not through the student's fear of sanctions but through a mutual awareness that educational success is a collective responsibility. By prioritizing the value of being equal as human beings, the psychological tensions that frequently trigger emotional outbursts and physical violence can be mitigated early on through openness and mutual trust.

The establishment of harmonious relations requires a shift in disciplinary methods, moving from a militaristic, coercive style to a persuasive, participatory approach. In an egalitarian educational framework, discipline is no longer viewed as the subjugation of the student's will by the teacher, but rather as a reciprocity of values (*mubādalah al-qiyam*) aimed at collective wellbeing. Teachers no longer utilize fear as a mechanism of control; instead, they employ the instruments of exemplary character (*uswah*) and dialogue to instill moral values.

When a student commits an error, the *Mubādalah* perspective guides the teacher to engage in "reciprocal reading": seeking to understand the background of the student's actions, just as the teacher would wish to be understood if they were in a difficult position. This compassion-based approach (*raḥmah*) inherently closes the door to abuse or maltreatment. This occurs because the teacher perceives the student not as an object to be harmed under the guise of education, but as a reflection of themselves, whose dignity must be steadfastly preserved.

Conclusion

This study concludes that the crisis in teacher-student relationships, which frequently culminates in acts of violence within Islamic educational institutions, is rooted in interpretations of academic texts that are trapped in a rigid hierarchical-pedagogical paradigm. As long as the teacher is positioned as an absolute subject and the student as a passive object, the imbalance of power relations will continue to pose a significant threat to humanity and the dignity of education. Through the *Qirā'ah Mubādalah* perspective conceptualized by KH. Faqihuddin Abdul Kodir, this paper offers a theological and methodological solution to deconstruct this hierarchy. By applying the principle of reciprocity, the teacher-student relationship is no longer viewed as a "master-servant" dynamic, but rather as a spiritual partnership grounded in human dignity (*karāmah insāniyyah*) and cooperation in goodness (*ta'āwun*).

The implementation of the three-step *Mubādalah* framework, identifying universal principles, extracting core ideas, and distributing meaning reciprocally, has proven effective in transforming the concept of *adab* from authoritarianism into an ethics of reciprocity. In this egalitarian educational model, the obligation to respect, love, and preserve dignity is no longer a one-sided burden but a collective responsibility. A harmonious relationship is established when the teacher exercises authority through the lens of compassion (*raḥmah*). The student fulfills their role through a sense of respect rooted in trust rather than fear.

This paper argues that reforming Islamic education in the 21st century requires the courage to reinterpret tradition in pursuit of higher objectives: justice and humanity. *Mubādalah* is not merely a theory of gender; rather, it is a potent pedagogical analytical tool capable of breaking the cycle of violence and creating classroom environments that are safe, egalitarian, and inspiring. By fostering humanizing relationships, Islamic education will not only produce knowledgeable individuals but also cultivate human beings capable of practicing justice, from their internal thought processes to their most fundamental social interactions.

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