# DESIGNING A GENDER-RESPONSIVE QIRA'AH LEARNING MODULE: BRIDGING EQUALITY AND INCLUSIVITY IN ISLAMIC HIGHER EDUCATION

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## Abstract

*The lack of gender-responsive learning materials causes biased understanding and does not support the principle of gender equality in Islam. Therefore, developing a gender-responsive qira'ah learning module aligned with gender equality principles represents an innovative approach to curriculum development. This research aims to design and test a gender-responsive qira'ah learning module for Islamic higher education using the research and development method and the ADDIE model, representing an innovative effort in curriculum development. The research results indicate that this gender-responsive qira'ah learning module significantly enhances students understanding of gender equality in the context of Islam. This is evidenced by an increase in the average score from 47,5 on the pre-test to 82 on the post-test, a gain of 34,5 points with a t-test yielding a p-value of 0.00, confirming that the improvement is statistically significant. The design of the module that integrates gender equality values, examples of the use of inclusive, non-stereotypical language, encouraging active student participation has created an inclusive learning environment. This is one aspect of the novelty of the results of this research. This module is expected to be a model for developing a qira'ah curriculum that is more relevant and responsive to gender issues.*

**Keywords:** *Qira'ah Module;Gender-Responsive; Gender Equality; ADDIE; Learning.*

## Abstrak

*Kurangnya bahan ajar yang responsif gender menyebabkan pemahaman yang bias dan tidak mendukung prinsip kesetaraan gender dalam Islam. Oleh karena itu, pengembangan modul pembelajaran Qira'ah yang responsif gender dan sejalan dengan prinsip kesetaraan gender sangatlah penting. Penelitian ini bertujuan untuk merancang dan menguji modul pembelajaran Qira'ah yang responsif gender untuk pendidikan tinggi Islam dengan menggunakan metode penelitian and pengembangan*

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*dan model ADDIE, yang merupakan upaya inovatif dalam pengembangan kurikulum. Hasil penelitian menunjukkan bahwa modul pembelajaran Qira'ah yang responsif gender ini secara signifikan meningkatkan pemahaman siswa tentang kesetaraan gender dalam konteks Islam. Hal ini dibuktikan dengan peningkatan nilai rata-rata dari 47,5 pada pre-test menjadi 82 pada post-test, atau kenaikan sebesar 34,5 poin, dengan hasil uji t menghasilkan nilai signifkansi sebesar 0,00 yang mengonfirmasi bahwa peningkatan tersebut signifikan secara statistik. Desain modul yang mengintegrasikan nilai-nilai kesetaraan gender, penggunaan bahasa inklusif yang tidak stereotip, dan mendorong partisipasi aktif siswa telah menciptakan lingkungan belajar yang inklusif. Ini merupakan salah satu aspek kebaruan dari hasil penelitian ini. Modul ini diharapkan dapat menjadi model pengembangan kurikulum qira'ah yang lebih relevan dan responsif terhadap isu-isu gender.*

**Kata Kunci:** *Modul Qira'ah; Responsif Gender; Kesetaraan Gender; ADDIE; Pembelajaran*

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## مستخلص

نقص المواد التعليمية التي تستجيب للجنس يؤدي إلى فهم متحيز ولا يدعم مبادئ المساواة بين الجنسين في الإسلام. لذلك،فإن تطوير وحدات تعليمية في القراءة تستجيب للجنسين وتكون متوافقة مع مبادئ المساواة بين الجنسين أمر بالغ الأهمية. تهدف هذه الدراسة إلى تصميم واختبار وحدات تعليمية للاستجابة للجنس في قراءة للتعليم العالي الإسلامي باستخدام طريقة البحث والتطوير ونموذج ADDIE، وهو جهد مبتكر في تطوير المناهج الدراسية. أظهرت نتائج الدراسة أن وحدات التعلم الخاصة بالقراءة المستجيبة للجنسين قد حسنت بشكل كبير فهم الطلاب للمساواة بين الجنسين في سياق الإسلام. يتضح ذلك من خلال زيادة متوسط الدرجات من 47.5 في الاختبار الأولي إلى 82 في الاختبار النهائي، وزيادة قدرها 34.5 نقطة مع اختبار t الذي يعطي قيمة p 0.00، مما يؤكد التحسن ذو دلالة إحصائية. تصميم الوحدة الذي يدمج قيم المساواة بين الجنسين، وأمثلة على استخدام اللغة الشاملة وغير النمطية، وتشجيع المشاركة الفعالة للطلاب قد خلق بيئة تعليمية شاملة. هذا هو أحد جوانب التجديد في نتائج هذه الدراسة. من المتوقع أن يكون هذا النموذج نموذجًا لتطوير منهج قراءة أكثر ملاءمة واستجابة للمساواة بين الجنسين.

**الكلمات الرئيسية:** رسالة القراءة؛ الاستجابة لقضايا النوع الاجتماعي؛ المساواة بين الجنسين؛ نموذج ADDIE؛ التعليم.

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## A. Introduction

The concept of *gender* refers to the distinction in roles between men and women within socio-cultural contexts, which evolve over time in response to societal changes and needs. The influence of gender stereotypes and inequalities persists within society, including in the administration of education.[1] Educational modules often do not fully embody the

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[1] Alice Lamptey and others, *A Guide for Gender Equality in Teacher Education Policy and Practices* (UNESCO, 2015); Asma Iqbal Kayani, Kanwal Zahra, and Behzad Anwar, "Patriarchy and Counter Discourses: A Critique of Female Subordination in Dangarembga's Nervous Conditions," *GEMA Online® Journal of Language Studies* 23, no. 3 (2023): 111–26, https://doi.org/10.17576/gema-2023-2303-07; Sarah Zulkarnaini and Vina Adriany, "Analysis of Gender Equality in Early Childhood Education in Indonesia," in *Proceedings of the 5th International Conference on Early Childhood Education (ICECE 2020)*, 2021, https://doi.org/10.2991/assehr.k.210322.056.

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principles of gender equity. Male characters are frequently depicted in textbooks, consistently portrayed in active roles, while female characters are depicted as passive.[2]

Gender equality remains a global issue and continues to be a key concern across various sectors, including education.[3] Despite significant progress, gender inequality remains evident in various aspects, including educational modules.[4] Learning materials in Islamic universities in Indonesia *often* fail to reflect gender equity values, potentially influencing students' perspectives and behaviors regarding gender roles in society. This imbalance in representation reinforces traditional gender stereotypes, ultimately hindering the creation of an inclusive learning environment.[5] Therefore, the development of gender-responsive learning is essential to support the creation of an equitable and inclusive educational environment for all students. One aspect of the curriculum that can incorporate gender-sensitive content is the *qira'ah* (reading) learning module.

Gender-*equitable* education encourages students to understand the importance of equality and equal rights for both men and women[6] a *qira'ah* learning module that incorporates gender equality will provide all students with the opportunity to grow without being constrained by traditional gender roles.[7] Islamic higher education plays a pivotal role in creating inclusive and equitable learning materials that help reduce gender stereotypes.[8]

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[2] Dendi Yuda Safrullah et al., "Enhancing Students' Understanding of Arabic Syntax on High School Students in Indonesia," *Cypriot Journal of Educational Sciences* 17, no. 3 (2022): 702–18, https://doi.org/10.18844/cjes.v17i3.6876; Lea A Ann Villanueva Geronimo Obaob, "Language and Sexism: The Use of English Language as Academic Discourse in Balamban, Cebu Primary Education Textbooks," *European Scientific Journal* 17, no. 24 (2021): 132, https://doi.org/10.19044/esj.2021.v17n24p132; Scott G Paris and Steven A Stahl, eds., *Children's Reading Comprehension and Assessment* (Routledge, 2005).

[3] Maia Chankseliani and Tristan McCowan, "Higher Education and the Sustainable Development Goals," *Higher Education* 81, no. 1 (January 2021): 1–8, https://doi.org/10.1007/s10734-020-00652-w; Linda L. Carli, "Women, Gender Equality and COVID-19," *Gender in Management: An International Journal* 35, no. 7/8 (September 2020): 647–55, https://doi.org/10.1108/GM-07-2020-0236; UNESCO, *A Guide for Gender Equality in Teacher Education Policy and Practices* (UNESCO, 2015), https://doi.org/10.54675/QKHR5367.

[4] Lotte Scheeren and Thijs Bol, "Gender Inequality in Educational Performance over the School Career: The Role of Tracking," *Research in Social Stratification and Mobility* 77 (February 2022): 100661, https://doi.org/10.1016/j.rssm.2021.100661; Serena Clark et al., "'You're a Teacher You're a Mother, You're a Worker': Gender Inequality during COVID-19 in Ireland," *Gender, Work & Organization* 28, no. 4 (July 2021): 1352–62, https://doi.org/10.1111/gwao.12611; Sayeed Naqibullah Orfan, "High School English Textbooks Promote Gender Inequality in Afghanistan," *Pedagogy, Culture & Society* 31, no. 3 (May 2023): 403–18, https://doi.org/10.1080/14681366.2021.1914148.

[5] Shorsh Mohammed Ismael Ismael and Behbood Mohammadzadeh, "Gender Representation in EFL Textbooks Used in State Schools in Northern Iraq and Teachers' Perceptions of Gender Role Stereotypes," *Interactive Learning Environments* 31, no. 10 (December 2023): 6242–59, https://doi.org/10.1080/10494820.2022.2029495; Jackie F. K. Lee and Vahid Mahmoudi-Gahrouei, "Gender Representation in Instructional Materials: A Study of Iranian English Language Textbooks and Teachers' Voices," *Sexuality & Culture* 24, no. 4 (August 2020): 1107–27, https://doi.org/10.1007/s12119-020-09747-z; Brian Tomlinson, *Developing Materials for Language Teaching*, First edit (London, New Delhi, New York, Sydney: Bloomsbury Academic, 2014).

[6] Karen Monkman, "Gender Equity in Global Education Policy," in *Oxford Research Encyclopedia of Education* (Oxford University Press, 2021), https://doi.org/10.1093/acrefore/9780190264093.013.1334; Mustofa, Denis Fidita Karya, and Abdul Halim, "Indonesian Students' Perception of Gender Equity in Education," *Pegem Egitim ve Ogretim Dergisi* 11, no. 4 (2021): 185–96, https://doi.org/10.47750/pegegog.11.04.18.

[7] María Sáiz-Manzanares et al., "Teaching and Learning Styles on Moodle: An Analysis of the Effectiveness of Using STEM and Non-STEM Qualifications from a Gender Perspective," *Sustainability* 13, no. 3 (January 2021): 1166, https://doi.org/10.3390/su13031166; Tuba Acar-Erdol, Ali Bostancioglu, and Fatma Dilek Gözütok, "Gender Equality

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Arabic *qira'ah* learning modules in Islamic higher education often reinforce traditional gender stereotypes. These modules tend to portray men in active and dominant roles, while women are depicted in passive and subordinate roles.[9] This representation creates a bias that can reinforce gender inequality within the educational environment. Arabic *qira'ah* learning serves as a powerful medium for shaping social perceptions, including those related to gender.[10] *A qira'ah* module that is not gender-responsive can reinforce existing injustices in society and create barriers to achieving equality.[11]

One example of gender-biased *qira'ah* texts produced within religious communities is the portrayal of men as always being the leaders in the family, while women are depicted as followers. Although this reflects a certain reality, the concept of family leadership has often been interpreted in a biased manner and extended beyond the household, shaping the perception that gender roles are unequal. As a result, women's roles and rights are sometimes overlooked, particularly in areas such as access to education or opportunities for higher positions.[12] Students who research modules with gender stereotypes may carry these biased views into their daily lives.[13]

Conversely, gender-equity-based modules can foster a more inclusive understanding of the roles of men and women, shaping fairer perspectives on gender in both social and

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Perceptions of Preservice Teachers: Are They Ready to Teach It?," *Social Psychology of Education* 25, no. 4 (August 2022): 793–818, https://doi.org/10.1007/s11218-022-09712-8.

[8] Fawzieh Ahmad Bader, *Al-Asas for Teaching Arabic for Non-Native Speakers: Part 1, Beginner Level (with Online Audio Content) (Arabic Edition)* (Arabic for Non-Native Speakers-professional, 2010); Narendra Jumadil et al., "Membangun Budaya Kelas Konstruktif Melalui Prinsip Servant Leadership Di Universitas Islam Negeri Maulana Malik Ibrahim Malang," *Dirasah : Jurnal Studi Ilmu Dan Manajemen Pendidikan Islam* 7, no. 2 (2024): 821–34; Susan E Israel, *Handbook of Research on Reading Comprehension*, ed. Susan E Israel and Gerald G Duffy (New York, UK: Routledge, 2009).

[9] Lea Ann A. Villanueva and Geronimo Obaob, "Language and Sexism: The Use of English Language as Academic Discourse in Balamban, Cebu Primary Education Textbooks," *European Scientific Journal ESJ* 17, no. 24 (2021): 132–50, https://doi.org/10.19044/esj.2021.v17n24p132; Xin Shi and Yong Zheng, "Perception and Tolerance of Sexual Harassment: An Examination of Feminist Identity, Sexism, and Gender Roles in a Sample of Chinese Working Women," *Psychology of Women Quarterly* 44, no. 2 (June 2020): 217–33, https://doi.org/10.1177/0361684320903683; Bader, *Al-Asas for Teaching Arabic for Non-Native Speakers: Part 1, Beginner Level (with Online Audio Content) (Arabic Edition)*.

[10] Baburhan Uzum et al., "A Comparative Analysis of Cultural Representations in Collegiate World Language Textbooks (Arabic, French, and German)," *Linguistics and Education* 61 (February 2021): 100901, https://doi.org/10.1016/j.linged.2020.100901; Ron Darvin and Bonny Norton, "Investment and Motivation in Language Learning: What's the Difference?," *Language Teaching* 56, no. 1 (January 2023): 29–40, https://doi.org/10.1017/S0261444821000057.

[11] Pat O'Connor, "Why Is It so Difficult to Reduce Gender Inequality in Male-Dominated Higher Educational Organizations? A Feminist Institutional Perspective," *Interdisciplinary Science Reviews* 45, no. 2 (April 2020): 207–28, https://doi.org/10.1080/03080188.2020.1737903; Lee and Mahmoudi-Gahrouei, "Gender Representation in Instructional Materials: A Study of Iranian English Language Textbooks and Teachers' Voices."

[12] Ana María De la Torre-Sierra and Virginia Guichot-Reina, "The Influence of School Textbooks on the Configuration of Gender Identity: A Study on the Unequal Representation of Women and Men in the School Discourse during the Spanish Democracy," *Teaching and Teacher Education* 117 (September 2022): 103810, https://doi.org/10.1016/j.tate.2022.103810.

[13] Millicent L Liani et al., "Institutional-Level Drivers of Gender-Inequitable Scientific Career Progression in Sub-Saharan Africa," *Health Research Policy and Systems* 19, no. 1 (2021): 117, https://doi.org/10.1186/s12961-021-00767-1; Barkot Samuel et al., "Attitude towards Gender Inequitable Norms and Associated Factors among Male Youths in Arba Minch Town, Southern Ethiopia," *MedRxiv*, 2022, 2022.04.08.22273620.

academic life.[14] Therefore, it is crucial to develop *qira'ah* learning modules that depict gender roles more equitably. Gender-equitable modules will help both male and female students understand that they have equal roles in various aspects of life, including education and society. Thus, gender-responsive Arabic text reading instruction also serves as a tool to promote the values of equality in society. Balanced gender representation in the module will help students develop a fair understanding of gender roles in the community.[15] Gender equality is a fundamental principle that ensures men and women have equal rights, opportunities, and treatment.[16] Gender-equitable modules not only aid in developing academic skills but also foster a broader understanding of equal gender roles in society.[17]

The mainstreaming of gender through the use of an integrated and gender-sensitive curriculum is necessary for attempts to lessen gender bias in education. One of the approaches used in module development is the Additive Approach,[18] where the module is equipped with texts, examples, and comprehension exercises that represent gender justice and equality.[19] In addition, the choice of words and language used in the module must also be free from discrimination and stereotypes. The use of language that respects gender identity and avoids words that demean one gender is important in creating an inclusive module.[20]

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[14] Kalysha Closson et al., "Relationship and Gender Equity Measurement Among Gender-Inclusive Young Women and Non-Binary Youth in British Columbia (RE-IMAGYN BC): Planning a Youth-Led, Community-Based, Qualitative Research Study," *International Journal of Qualitative Methods* 22 (December 2023): 160940692211484, https://doi.org/10.1177/16094069221148415.

[15] O'Connor, "Why Is It so Difficult to Reduce Gender Inequality in Male-Dominated Higher Educational Organizations? A Feminist Institutional Perspective"; Lee and Mahmoudi-Gahrouei, "Gender Representation in Instructional Materials: A Study of Iranian English Language Textbooks and Teachers' Voices."

[16] Purnima Lenka, "Philosophy of Sustainable Development: Understanding the Significance of Gender Equality in Business Organisations," *Problemy Ekorozwoju* 18, no. 2 (2023): 121–27, https://doi.org/10.35784/preko.3950; Sarah Lawless et al., "Gender Equality Is Diluted in Commitments Made to Small-Scale Fisheries," *World Development* 140 (2021): 105348, https://doi.org/https://doi.org/10.1016/j.worlddev.2020.105348; De la Torre-Sierra and Guichot-Reina, "The Influence of School Textbooks on the Configuration of Gender Identity: A Study on the Unequal Representation of Women and Men in the School Discourse during the Spanish Democracy."

[17] Virginia Guichot-Reina and Ana María De la Torre-Sierra, "The Representation of Gender Stereotypes in Spanish Mathematics Textbooks for Elementary Education," *Sexuality & Culture* 27, no. 4 (2023): 1481–1503, https://doi.org/10.1007/s12119-023-10075-1; Gladys Merma-Molina, María Alejandra Ávalos-Ramos, and María Ángeles Martínez Ruiz, "Gender Stereotypes: Persistence and Challenges," *Equality, Diversity and Inclusion: An International Journal* 41, no. 7 (January 2022): 1112–35, https://doi.org/10.1108/EDI-12-2018-0229.

[18] Emmanuel Doumard et al., "A Quantitative Approach for the Comparison of Additive Local Explanation Methods," *Information Systems* 114 (March 2023): 102162, https://doi.org/10.1016/j.is.2022.102162; Amit Bandyopadhyay et al., "Alloy Design via Additive Manufacturing: Advantages, Challenges, Applications and Perspectives," *Materials Today* 52 (January 2022): 207–24, https://doi.org/10.1016/j.mattod.2021.11.026.

[19] Anna Lindqvist, Marie Gustafsson Sendén, and Emma A. Renström, "What Is Gender, Anyway: A Review of the Options for Operationalising Gender," *Psychology & Sexuality* 12, no. 4 (October 2021): 332–44, https://doi.org/10.1080/19419899.2020.1729844; Vicki S. Helgeson, *Psychology of Gender* (Routledge, 2020), https://doi.org/10.4324/9781003016014.

[20] Veronico N Tarrayo, Rafaella R Potestades, and Mark B Ulla, "Exploring the Gender Perspective in English Language Teaching (ELT): Voices from ELT Practitioners in Philippine Higher Education Institutions," *Sexuality & Culture* 25, no. 5 (2021): 1634–52, https://doi.org/10.1007/s12119-021-09840-x.

A good module not only avoids stereotypes but also encourages students to be critical of the patriarchal culture that often underlies gender inequality.[21] A holistic approach is also necessary in the development of modules to provide a deep understanding of gender roles in social, cultural, and historical contexts, including the challenges and potentials faced by men and women.[22] The evaluation of student achievements must also be conducted fairly, based on ability and achievement, not on gender. In addition, the content of the module must also depict the contributions of women and men in history and the development of science, literature, and culture, as a correction to the imbalance in historical narratives that often dominate the roles of men.

> Previous research relevant to gender equality in education that emphasizes the importance of gender-sensitive education and learning includes *Zulkarnain*'s research, which shows gender bias in learning through role stereotypes and materials, with limited policy implementation due to a lack of teacher training and support. Therefore, training, gender-sensitive curricula, and ongoing supervision are needed for inclusive equality.[23] *Mu'aṣṣomah's* research highlights the importance of revising Arabic language teaching materials to create more inclusive, balanced representations that align with gender equality principles, in order to support culturally relevant learning and promote the development of modern values in society.[24]

Next, *Anaïs Llorens'* research emphasizes the importance of addressing gender inequality in the world of education through concrete actions to tackle gender bias, which should be initiated by every academic entity, from individuals, institutions, to conferences and professional organizations.[25] Kayani's research on the novel Nervous Conditions found that within the text, there is much oppression of African women, including in educational opportunities.[26] Similarly, the research results of *Rosyidi* and *Al-Qatawneh* indicate that the Arabic language book was developed by integrating citizenship values,[27] and based on gender

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[21] Lee and Mahmoudi-Gahrouei, "Gender Representation in Instructional Materials: A Study of Iranian English Language Textbooks and Teachers' Voices."

[22] Naznin Tabassum and Bhabani Shankar Nayak, "Gender Stereotypes and Their Impact on Women's Career Progressions from a Managerial Perspective," *IIM Kozhikode Society & Management Review* 10, no. 2 (February 2021): 192–208, https://doi.org/10.1177/2277975220975513; Donna Bridges et al., "Negotiating Gender in the Male-Dominated Skilled Trades: A Systematic Literature Review," *Construction Management and Economics* 38, no. 10 (October 2020): 894–916, https://doi.org/10.1080/01446193.2020.1762906.

[23] Zulkarnaini and Adriany, "Analysis of Gender Equality in Early Childhood Education in Indonesia."

[24] Muassomah Muassomah et al., "Gender Inequality in Arabic Textbook: Misrepresentation of Women in Culture and Society," *International Journal of Society, Culture and Language* 11, no. 1 (2023): 272–88, https://doi.org/10.22034/ijscl.2023.1989944.2944.

[25] Anaïs Llorens et al., "Gender Bias in Academia: A Lifetime Problem That Needs Solutions," *Neuron* 109, no. 13 (2021): 2047–74, https://doi.org/https://doi.org/10.1016/j.neuron.2021.06.002.

[26] Kayani, Zahra, and Anwar, "Patriarchy and Counter Discourses: A Critique of Female Subordination in Dangarembga's Nervous Conditions."

[27] Abdul Wahab Rosyidi et al., "Material Development as the Dominant Students Research Topic of the Arabic Language Education at the Doctoral Programme," *Izdihar : Journal of Arabic Language Teaching, Linguistics, and Literature* 6, no. 2 (September 2023), https://doi.org/10.22219/jiz.v6i2.24346.

representation in the United Arab Emirates.[28] Previous studies have not provided systematic guidelines for developing gender-responsive teaching materials or modules.

This research differs from previous research as it focuses on the development of gender-based *qira'ah* modules for use in Islamic universities. The development of this module is an innovative effort in developing a gender responsive curriculum. The modules are designed to provide a more inclusive and balanced learning experience for all students, both male and female. The development process involves analyzing existing *qira'ah* module content, identifying gender biases, and revising materials to reflect the values of equality. Gender-Based *qira'ah* Modules support more equitable and effective *qira'ah* instruction while also raising students' awareness of the importance of gender equality. Moreover, these modules aim to foster a better understanding of gender roles in everyday life, contributing to the creation of a more just and inclusive society.

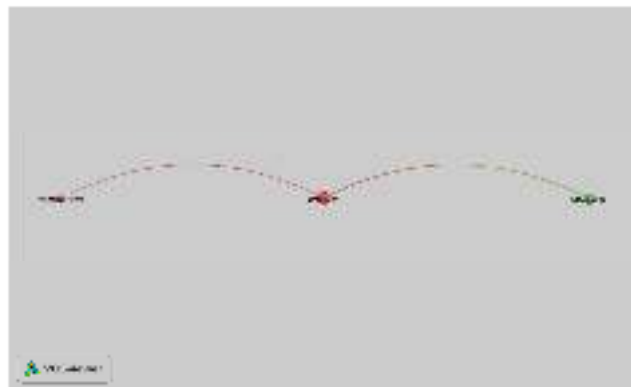The feasibility position of this research is illustrated in the following figure:



**Figure 1.** Results of Research Position Analysis Using VOSviewer

A Scopus-indexed research analysis using Publish or Perish (2019–2024) with the keywords "gender module" was conducted using VOSviewer, revealing a total link strength of 3, 2 closest links, 2 clusters, and 3 items. These results indicate that research on gender-based *qira'ah* modules for Islamic universities remains highly relevant. This research contributes significantly to gender-based education literature by integrating gender equity values into Arabic *qira'ah* learning. By addressing gaps in gender-responsive Arabic instruction, the module promotes inclusive learning environments and supports universities in fostering gender equality for a more just and equitable society.

This research employs the Research and Development (R&D) method using the ADDIE model, which consists of five stages: Analysis, Design, Development,

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[28] Sami Al-Qatawneh and Ahood Al Rawashdeh, "Gender Representation in the Arabic Language Textbook for the Ninth Grade Approved by the Ministry of Education for Use in Schools in the United Arab Emirates (UAE)," *Studies in Educational Evaluation* 60 (March 2019): 90–98, https://doi.org/10.1016/j.stueduc.2018.12.001.

Implementation, and Evaluation.[29] Data collection was conducted through observation, interviews, questionnaires, and test. Product validation involved experts in design, content, and language, with product trials conducted on 38 students. Data analysis utilized both descriptive and inferential statistics.[30]

## B. Discussion

### 1. Results

Based on the objectives of this article, the final data includes the development process of a gender-equity-based *qira'ah* module using the research and development model and employing the ADDIE model. This research was achieved through the following stages.

### 1. 1. Analyze

The analysis stage of this research involved reviewing existing *qira'ah* teaching materials by examining their characteristics through a gender equality lens, focusing on five main components: objectives, content, methods, illustrations, and evaluations. The findings indicate that current *qira'ah* materials lack adequate gender representation[31], as vocabulary, sentence patterns, and exercises predominantly associate public roles such as doctors, engineers, and ministers with men, while women are mainly depicted in domestic responsibilities. A needs analysis through interviews with *qira'ah* lecturers and female students further confirmed the demand for materials that uphold gender equality.[32] Consequently, this research underscores the necessity of developing a *qira'ah* learning module that integrates gender equity, particularly in Islamic higher education institutions, to create a more inclusive and balanced learning environment.

### 1.2. Design

In the Design stage, a gender equality-based *qira'ah* module was developed for fourth-semester *Maharah Qira'ah Asasiyah* students, as this level is ideal for introducing gender equality values. The module was created through three key activities: 1) formulating general and specific learning objectives aligned with gender equity, with themes such as equal

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[29] Nada Aldoobie, "ADDIE Model," *American Journal of Contemporary Research* 5, no. 6 (2015): 68–72; Koderi, Muhammad Sufian, and Erlina, "Developing Lampung Local Wisdom Film of Arabic Communication Skills for Madrasah Tsanawiyah Students," *International Journal of Information and Education Technology* 13, no. 12 (2023): 2004–13, https://doi.org/10.18178/ijiet.2023.13.12.2015.

[30] Emily Weyant, "Research Design: Qualitative, Quantitative, and Mixed Methods Approaches, 5th Edition," *Journal of Electronic Resources in Medical Libraries* 19, no. 1–2 (April 2022): 54–55, https://doi.org/10.1080/15424065.2022.2046231; Hamid Reza Jahantigh, Masoud Masoudi, and Parviz Jokar, "A Quantitative Approach to Land Use Planning Using GIS - A Case Study of Chabahar County, Iran," *European Journal of Environmental Sciences* 9, no. 1 (2019): 12–20, https://doi.org/10.14712/23361964.2019.2.

[31] Abdurrahman bin Ibrahim Al-Fauzan, Mukhtar bin Thayr Hasan, and Muhammad bin Abdul Rahman Al-Syaikh, *Al-Arabiyyah Bayna Yadayk: الإصدار ال, الجزء الثاني* (Riyadh, Saudi Arabia: Arabic for All, 2014).

[32] Asti Fauziyah, "Wawancara Dosen Mata Kuliah Qira'ah Asasiyyah, Pada" (February 2024); Fauzan et al., "Wawancara Kebutuhan Penggunaan Bahan Ajar Berbasis Kesetaraan Gender" (February 2024).

education opportunities and breaking gender stereotypes; 2) structuring content systematically, including texts, vocabulary lists, grammar summaries, and comprehension exercises; and 3) designing the module's visual and audio elements, including cover, illustrations, and animated characters.[33]

*I. 3. Development*

In the Development stage, researchers created a *qira'ah* module based on gender equality. The first step is searching and collecting relevant reading sources to enrich the material, writing and adapting reading themes and designing exercises that reflect gender equality. In addition, illustrations are made representative, which are balanced between men and women. After the module is written, a thorough review is carried out to check for writing errors and arrange the layout so that the module is well structured. The following is the cover design of the product that was developed.



**Figure 2.** Cover and Table of Contents of the Module

Figure 2 presents the module's cover and table of contents, designed to reflect gender equality in education. The inclusive title and balanced visuals emphasize that the module not only enhances Arabic recitation skills but also promotes social awareness of gender equity. The structured table of contents demonstrates a comprehensive effort to provide gender-sensitive, relevant, and contextual materials for Islamic university students. This systematic organization ensures that learning materials are both inclusive and aligned with the principles of gender equality, fostering a more equitable educational experience for all students. Furthermore, the content and visual design are tailored to conform to the principles of gender equality in education, as further illustrated below:

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[33] Nick Andon, "Materials Development for TESOL," *ELT Journal* 72, no. 1 (January 2018): 112–13, https://doi.org/10.1093/elt/ccx062.

**Figure 3.** Module Content Display

Figure 3 illustrates how the *qira'ah* module integrates gender equality through balanced texts and illustrations, depicting both male and female teachers in active educational roles. The content emphasizes equal educational rights for all children and addresses equitable access to education, particularly in remote areas. By eliminating gender stereotypes, the module fosters inclusivity and social justice in *qira'ah* learning. Additionally, it features an interactive flip-book format with audio, visuals, animations, and videos to enhance engagement. This digital approach provides a dynamic learning experience, enabling students to improve their Arabic reading skills effectively through multimodal content.

*1.4. Implementation*

The research product is an Arabic *qira'ah* learning module based on gender equality, which underwent expert validation before implementation. Arabic material experts, instructional media experts, and instructional design experts provided feedback using a Likert-scale questionnaire, ensuring necessary revisions. The content validation was conducted based on ten assessment indicators, including alignment with competencies, clarity, conciseness, relevance to learning objectives and student comprehension, attractiveness, language clarity, appropriate use of colors and images, and overall readability.[34] These evaluations ensured the module's quality, effectiveness, and suitability for fostering both Arabic literacy and gender-inclusive learning.[35] The instrument used for validating content

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[34] Tomlinson, *Developing Materials for Language Teaching*.

[35] Dylan Sutherland, Philip Warwick, and John Anderson, "What Factors Influence Student Satisfaction with Module Quality? A Comparative Analysis in a UK Business School Context," *The International Journal of Management Education* 17, no. 3 (2019): 100312, https://doi.org/https://doi.org/10.1016/j.ijme.2019.100312; Rahmawati Firdaus and Triesninda Pahlevi, "The Development of Problem-Based Learning E-Modules on Correspondence Materials," *JINOTEP (Jurnal Inovasi Dan Teknologi Pembelajaran): Kajian Dan Riset Dalam Teknologi Pembelajaran* 9, no. 2 (2022): 145, https://doi.org/10.17977/um031v9i22022p145; Wilfried Admiraal et al., "Gender-Inclusive Game-Based Learning in Secondary Education," *International Journal of Inclusive Education* 18, no. 11 (November 2014): 1208–18, https://doi.org/10.1080/13603116.2014.885592.

was a questionnaire with a four-point Likert scale (4, 3, 2, 1) and an additional comment section to collect both numerical and descriptive feedback.[36]

Table 1. Results of Content Expert Validation

| Ekspert | Validation Results | Validation Results | Validation Results |
|---------|-------------------|-------------------|-------------------|
| Ekspert I | 37 | 40 | 92,5 % |
| Ekspert II | 36 | 40 | 90 % |
| Total | 74 | 80 | 91,25 % |

Based on Table 1, the content expert validation results indicate that the module achieved a validity level of 91.25%, signifying that the module content is highly appropriate and suitable for *qira'ah* learning in higher education. However, the content expert suggested several revisions, including adjusting gender equality terminology to ensure greater accuracy and providing more varied comprehension exercises to enhance understanding. The feasibility of the module content is crucial for a research and development product, as the appropriateness and alignment of teaching materials serve as a standard for material quality and the achievement of learning outcomes.[37]

Furthermore, for product validation by media experts, the following indicators are included: product appeal, product appearance, ease of media operation, media alignment with learning objectives, and clarity and consistency of visual content. The validation instrument used by media experts is a questionnaire with a four-point scale (4, 3, 2, 1) and a comment section to generate quantitative and qualitative data, which are presented descriptively. The results of the media expert validation are as follows.

Table 2. Results of Media Expert Validation

| Ekspert | Validation Results | Validation Results | Validation Results |
|---------|-------------------|-------------------|-------------------|
| Ekspert I | 18 | 20 | 90% |
| Ekspert II | 17 | 20 | 85% |
| Total | 35 | 40 | 87,5% |

The table 2 shows that media expert validation resulted in an 87.5% validity level, indicating the module is engaging, practical, easy to use, and aligned with learning objectives. While deemed suitable for learning, experts suggested improvements in visual appeal and media interactivity for better user experience. The module's attractiveness, practicality, alignment with objectives, and content consistency are key quality standards for educational research and development.[38]

[36] Rokhman Rokhman et al., "The Development of a Scientific-Based Academic Supervision Management Model," *AL-ISHLAH: Jurnal Pendidikan* 16, no. 2 (2024).

[37] Hesham El Marsafawy, Rumpa Roy, and Fahema Ali, "Measuring Learning Outcomes: Bridging Accreditation Requirements and LMS Functionalities," *Quality Assurance in Education* 30, no. 4 (2022): 555–70, https://doi.org/10.1108/QAE-11-2021-0186.

[38] Balaji T.K., Chandra Sekhara Rao Annavarapu, and Annushree Bablani, "Machine Learning Algorithms for Social Media Analysis: A Survey," *Computer Science Review* 40 (2021): 100395, https://doi.org/https://doi.org/10.1016/j.cosrev.2021.100395; Mark Durkin, Barry Howcroft, and Craig Fairless, "Product

The validation of the learning design focused on five aspects: alignment with objectives, suitability for student development, material organization, compatibility with media and exercises, and ease of navigation. Experts used a 4-point scale questionnaire with a comment section to provide both quantitative and qualitative feedback for descriptive analysis. The results of the learning design expert validation are as follows:

Table 3. Results of Learning Design Expert Validation

| Ekspert | Validation Results | Validation Results | Validation Results |
|---------|--------------------|--------------------|--------------------|
| Ekspert I | 20 | 18 | 90% |
| Ekspert II | 20 | 19 | 95% |
| Total | 40 | 37 | 92,5% |

Base on table 3, learning design experts rated the module at 92.5% validity, indicating a strong learning design. However, they suggested adding a systematic usage guide aligned with the material, media, and exercises to enhance coherence, navigation, and interactivity for a better student learning experience. The alignment of learning design with objectives, structured material presentation, appropriate media, sufficient practice, and ease of use are crucial. A well-structured, innovative, and high-quality learning design is essential for ensuring an effective learning process and achieving optimal learning outcomes.[39] The validation results from three experts confirm the module's good validity, indicating its suitability for use with minor improvements to optimize its effectiveness.

Next, the The module implementation aimed to assess its effectiveness in achieving learning objectives and improving education quality. After using the gender-equitable Arabic language module, 38 students from the Arabic Language Education department at Raden Intan Lampung State Islamic University completed a questionnaire with 25 statements covering attractiveness, learning efficiency, material relevance, comprehension, and engagement. Using a Likert scale (4, 3, 2, 1) and a comment section, students provided feedback to evaluate the module's impact and identify areas for improvement.[40] The following are the evaluation's findings:

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Development in Higher Education Marketing," *International Journal of Educational Management* 30, no. 3 (January 2016): 354–69, https://doi.org/10.1108/IJEM-11-2014-0150.

[39] Wuri Wuryandani and Herwin, "Cypriot Journal of Educational Civics in Elementary School Students," *Cypriot Journal of Educational Sciences* 16, no. 2 (2021): 627–40; Hsieh-Jun Chen, "Gather in the Metaverse: Learning Outcomes, Virtual Presence, and Perceptions of High- and Low-Achieving Pre-Service Teachers of English as a Foreign Language," *Education and Information Technologies* 29, no. 7 (2024): 8549–77, https://doi.org/10.1007/s10639-023-12135-3; Dawn Gilmore, "'Big Q' and 'Small q' Quality: A Taxonomy for Assuring Academic Quality, Standards, and Integrity in Online Learning BT - Second Handbook of Academic Integrity," ed. Sarah Elaine Eaton (Cham: Springer Nature Switzerland, 2024), 1063–79, https://doi.org/10.1007/978-3-031-54144-5_179.

[40] Jill L Adelson and D Betsy McCoach, "Measuring the Mathematical Attitudes of Elementary Students: The Effects of a 4-Point or 5-Point Likert-Type Scale," *Educational and Psychological Measurement* 70, no. 5 (April 2010): 796–807, https://doi.org/10.1177/0013164410366694.
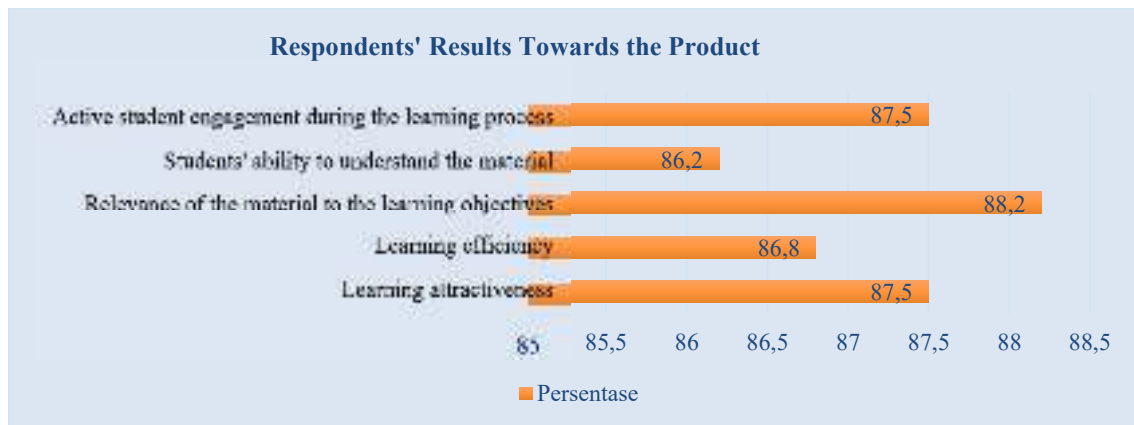
**Figure 4.** The Diagram of Students' Responses

Based on Figure 4, student responses averaged 87.04% across five assessment categories, indicating that the *qira'ah* module is highly beneficial and relevant to their needs. However, students suggested more varied and simpler reading comprehension exercises, as well as an easier transition to using the module efficiently. To address this, researchers provided a simpler usage guide and introduced active learning strategies such as group discussions, interactive quizzes, and visual media to enhance engagement and effectiveness. These improvements aim to optimize student learning experiences and maximize the module's impact.[41]

*1.5. Evaluation*

The final stage involved evaluating learning outcomes to assess the module's effectiveness. A pre-test and post-test with 100 questions were conducted on 38 Arabic Language Education students. The results showed an average pre-test score of 49,13, which increased to 82,10 in the post-test, reflecting a 32,97-point improvement. This significant increase demonstrates the module's positive impact on students' understanding of gender-responsive language in Arabic. The results are illustrated in the following diagram:
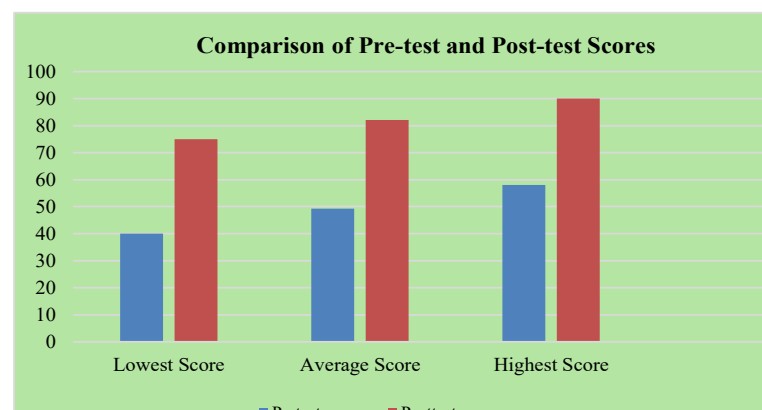


**Figure 5.** Comparison of Pre-test and Post-test Scores

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[41] Hsin-chou Huang, "Online Versus Paper-Based Instruction: Comparing Two Strategy Training Modules for Improving Reading Comprehension," *RELC Journal* 45, no. 2 (August 2014): 165–80, https://doi.org/10.1177/0033688214534797.

The data from the pre-test and post-test were analyzed using a paired sample t-test. Before conducting the t-test analysis, prerequisite tests were performed, including a normality test and a homogeneity test, to ensure the validity of the data analysis.

*1.5.1   Normality Test of Data*

The normality test was conducted using the Kolmogorov-Smirnov test, as the sample consisted of 38 students.[42] The normality test of the data utilized two statistical hypothesis criteria: the data is considered to be normally distributed if the significance value is greater than 0.05, whereas it is considered not normally distributed if the significance value is less than 0.05.[43]

Table 4. Normality Test Results for Pre-Test and Post-Test

| One-Sample Kolmogorov-Smirnov Test | | |
|---|---|---|
| | | Unstandardized Residual |
| N | | 38 |
| Normal Parameters[a,b] | Mean | .0000000 |
| | Std. Deviation | 5.62212567 |
| Most Extreme Differences | Absolute | .119 |
| | Positive | .119 |
| | Negative | -.106 |
| Test Statistic | | .119 |
| Asymp. Sig. (2-tailed) | | .192[c] |
| a. Test distribution is Normal. | | |
| b. Calculated from data. | | |
| c. Lilliefors Significance Correction. | | |

Based on Table 4, the results show that the significance value for the normality test of the pre-test and post-test is 0.192, which is greater than 0.05, indicating that the pre-test and post-test data are normally distributed.

*1.5.2   Homogeneity Test*

Levene's test was used to examine whether the data had equal variance (homogeneity). If the significance value from Levene's test is greater than 0.05, the data is considered homogeneous. Conversely, if the significance value is less than 0.05, the data is considered not homogeneous.[44] The results of the homogeneity test are as follows:

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[42] Anthony J Bishara, Jiexiang Li, and Christian Conley, "Informal versus Formal Judgment of Statistical Models: The Case of Normality Assumptions," *Psychonomic Bulletin & Review* 28, no. 4 (2021): 1164–82, https://doi.org/10.3758/s13423-021-01879-z.

[43] Nasrin Khatun, "Applications of Normality Test in Statistical Analysis," *Open Journal of Statistics* 11, no. 01 (2021): 113–22, https://doi.org/10.4236/ojs.2021.111006.

[44] Deepesh Machiwal et al., "Evaluating Homogeneity of Monsoon Rainfall in Saraswati River Basin of Gujarat, India," *Journal of Earth System Science* 130, no. 3 (2021): 181, https://doi.org/10.1007/s12040-021-01671-6.

Table 5. Homogeneity Test Data

| ANOVA | | | | | |
|---|---|---|---|---|---|
| Pretest - Posttest | | | | | |
| | Sum of Squares | df | Mean Square | F | Sig. |
| Between Groups | 20658.013 | 1 | 20658.013 | 896.110 | .000 |
| Within Groups | 1705.921 | 74 | 23.053 | | |
| Total | 22363.934 | 75 | | | |

Based on Table 5, the results of the homogeneity test for the pre-test and post-test show that the significance value is 0.00, which is less than 0.05. This indicates that the pre-test and post-test data are homogeneous.

### 1.5.3 Effectiveness Test

The effectiveness of Gender-Based *qira'ah* Modules was analyzed using the paired sample t-test method with two proposed statistical hypotheses. The null hypothesis ($H_0$) states that if the significance value is greater than 0.05, then H0 is accepted, meaning there is no significant difference between the pre-test and post-test results. Meanwhile, the alternative hypothesis ($H_1$) states that if the significance value is less than 0.05, then $H_1$ is accepted, meaning there is a significant difference between the pre-test and post-test results.[45] The t-test results are as follows:

Table 6. t-Test Results

| Paired Samples Test | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| | | Paired Differences | | | | | t | df | Sig. (2-tailed) |
| | | | | | 95% Confidence Interval of the Difference | | | | |
| | | Mean | Std. Deviation | Std. Error Mean | Lower | Upper | | | |
| Pair 1 | PreTest - PostTest | -32.974 | 7.153 | 1.160 | -35.325 | -30.623 | -28.418 | 37 | .000 |

Based on Table 7, the significant value is less than 0.05, with a value of $0.000 < 0.05$. These results indicate that $H_1$ is accepted and $H_0$ is rejected. Thus, it can be stated that the gender-based Arabic language module is effective in improving students' understanding with an average increase of 32.97 points.

## 2. Discussion of Result

This research focuses on developing a gender-based Arabic *qira'ah* learning module for Islamic universities to address gender bias in traditional modules. The module aims to

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[45] Fatemeh Zarezadeh Mehrizi et al., "The Impact of Logo-Therapy on Disease Acceptance and Self-Awareness of Patients Undergoing Hemodialysis; a Pre-Test-Post-Test Research," *BMC Psychiatry* 22, no. 1 (2022): 670, https://doi.org/10.1186/s12888-022-04295-2; Koderi, Sufian, and Erlina, "Developing Lampung Local Wisdom Film of Arabic Communication Skills for Madrasah Tsanawiyah Students."

foster inclusivity and awareness of gender equality in social and academic contexts.[46] Fair gender representation in educational materials remains a crucial issue, as traditional modules often reinforce gender stereotypes by depicting men in active roles and women in passive ones. Studies have shown that gender-biased modules perpetuate stereotypes, limiting students' understanding of equal gender roles in society.[47]

The research's findings indicate that the *qira'ah* learning module successfully enhances students' gender awareness. Expert validation from material, media, and instructional design specialists yielded a feasibility score above 87%, confirming the module's high validity and relevance. Student feedback was also positive, averaging 87.4%. Pre-test and post-test results showed a significant improvement, with an average score increase of 32.97 points, demonstrating the module's effectiveness in strengthening gender-equitable comprehension.

These results align with Zulkarnaini's research, which found that gender-equitable education in Indonesia expands students' perspectives on gender equality.[48] Omar's research revealed that balanced gender representation in the *Bahasa Arab Kita* textbook for the first three grades in Jordan contributes to enhanced comprehension and reduced gender bias among students.[49] Meanwhile, research by Faqeeh et al. demonstrated that the integration of artificial intelligence, with gender-sensitive considerations, can significantly improve students' understanding and engagement in Arabic language learning.[50]

This research differed from previous studies as it not only analyzed gender representation but also developed a gender-responsive, structured, and applicable *qira'ah* learning module, integrating gender equality principles holistically across content, methods, and evaluation, all while aligning with the values of Islamic education. It represented an innovative approach to *qira'ah* learning in Islamic higher education by addressing gender gaps in traditional modules. In the Indonesian educational context, this research was vital in bridging the gender representation gap in learning materials. While validation results highlighted the module's effectiveness, challenges such as cultural resistance to gender equality values and limited institutional adoption required further attention.

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[46] Lee and Mahmoudi-Gahrouei, "Gender Representation in Instructional Materials: A Study of Iranian English Language Textbooks and Teachers' Voices."

[47] Ann Villanueva Geronimo Obaob, "Language and Sexism: The Use of English Language as Academic Discourse in Balamban, Cebu Primary Education Textbooks"; Clark et al., "'You're a Teacher You're a Mother, You're a Worker': Gender Inequality during COVID-19 in Ireland."

[48] Zulkarnaini and Adriany, "Analysis of Gender Equality in Early Childhood Education in Indonesia."

[49] Khitam Ahmad Bani Omar, "Gender in 'Our Arabic Language' Books for the First Three Grades in Jordan," *European Scientific Journal, ESJ* 14, no. 11 (April 2018): 59, https://doi.org/10.19044/esj.2018.v14n11p59.

[50] Mohammad Hussein Faqeeh et al., "The Students' Awareness Degree of the Effectiveness of Artificial Intelligence Applications in Learning the Arabic Language," *Research Journal in Advanced Humanities* 5, no. 4 (September 2024), https://doi.org/10.58256/tzjb9156.

# DESIGNING A GENDER-RESPONSIVE QIRA'AH LEARNING MODULE: BRIDGING EQUALITY AND INCLUSIVITY IN ISLAMIC HIGHER EDUCATION

Beyond enhancing Arabic language education, this module fostered social awareness in Islamic universities. It helped students recognize their equal rights and responsibilities in education and society, regardless of gender. These findings aligned with Gerard Postiglione et. al.'s ideas, which supported the notion that gender-equitable education at the university level contributes to achieving Sustainable Development Goals (SDGs) related to gender equality.[51] Gender equality in education plays a key role in achieving SDG 4 (quality education) and SDG 5 (gender equality).[52] This *qira'ah* module not only addresses gender bias in education but also fosters a broader understanding of gender roles. It contributes to gender-based education literature, which has been predominantly focused on primary and secondary levels, filling a research gap in higher education.

This research provided practical benefits for Islamic educational institutions by strengthening gender-based education literature and practices in Indonesia, where such resources remained limited. The module served as a model for developing more inclusive *qira'ah* learning materials. However, the study's scope was confined to a single institution, emphasizing the need for broader research across multiple universities to generalize the findings. Despite these challenges, the study demonstrated that gender-based *qira'ah* learning modules effectively foster inclusive learning environments in higher education.[53] The gender-based approach not only improves language skills but also raises students' awareness of gender equality. Integrating these values into learning materials can prepare students to become agents of social change.

However, integrating gender-based content into traditional curricula presents challenges. Resistance from educators and administrators accustomed to conventional materials may hinder implementation, particularly in cultures with rigid gender norms.[54] Additionally, educators may require retraining to effectively teach gender-equitable content,

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[51] Gerard Postiglione, Christopher Johnstone, and Wesley Teter, eds., *Handbook of Education Policy* (Edward Elgar Publishing, 2023), https://doi.org/10.4337/9781800375062.

[52] Walter Leal Filho et al., "Promoting Gender Equality across the Sustainable Development Goals," *Environment, Development and Sustainability* 25, no. 12 (2023): 14177–98, https://doi.org/10.1007/s10668-022-02656-1; Gladys Merma-Molina, Mayra Urrea-Solano, and María J Hernández-Amorós, "The Integration of Gender Equality (SDG 5) into University Teaching: The View from the Frontline," *Innovative Higher Education* 49, no. 3 (2024): 419–52, https://doi.org/10.1007/s10755-023-09668-3; M Arnot, *Reproducing Gender? Essays on Educational Theory and Feminist Politics*, vol. 32, 2002.

[53] Khandokar Tazina Islam and Md. Jahangir Alam, "Inclusive Higher Educational Opportunity and Environments to Achieve SDG4 in Bangladesh: Lessons from Japan," *International Journal of Educational Research Open* 6 (2024): 100317, https://doi.org/https://doi.org/10.1016/j.ijedro.2023.100317; Merma-Molina, Ávalos-Ramos, and Martínez Ruiz, "Gender Stereotypes: Persistence and Challenges."

[54] O'Connor, "Why Is It so Difficult to Reduce Gender Inequality in Male-Dominated Higher Educational Organizations? A Feminist Institutional Perspective."

as their beliefs significantly influence instructional practices.[55] Without adequate training, educators risk reverting to traditional materials that lack gender considerations.

Scaling the module beyond a single institution requires adaptation to diverse student demographics and institutional cultures. A one-size-fits-all approach may not be effective for students from different backgrounds.[56] Further multi-institutional studies could provide greater insights into the module's effectiveness. Additionally, long-term impact assessments are needed to determine whether students retain gender-sensitive perspectives beyond the classroom. Research suggests that sustained gender perception changes require continuous engagement with gender-equitable materials.[57]

Overall, despite these challenges, this research confirms that gender-based *qira'ah* learning modules effectively create inclusive learning environments in Islamic higher education. The module can serve as a model for other institutions, advancing inclusive Arabic learning while strengthening gender-based education literature and practices in Indonesia.

## C. Conclusion

The Gender-Based Module for Islamic Higher Education developed using the ADDIE (Analysis, Design, Development, Implementation, and Evaluation) model has proven to be feasible and effective for *qira'ah* learning among students. Validation by material experts, media experts, and learning design experts resulted in an average feasibility score exceeding 87%, indicating that the module is feasible and ready to be used in the learning process. Student responses also supported the use of the module, with 87.0% of students considering the module useful. Effectiveness testing using a paired sample t-test showed a significant increase in student understanding, with a significance value of 0.00 <0.05, and an increase in the average score of 32.97 points from pre-test to post-test.

These findings confirm that the Gender-Based *Qira'ah* Module is feasible for use by Islamic Higher Education students and is effective in improving students' understanding of gender-responsive material. The results of the research also show the relevance and effectiveness of the module in creating a more inclusive and equitable learning environment in Islamic higher education. The results of this research cannot be generalized to a wider scale (national) because the field trial of the module application is still limited to the location and population. In addition, some technical aspects of the module, such as visuals and

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[55] Samuel et al., "Attitude towards Gender Inequitable Norms and Associated Factors among Male Youths in Arba Minch Town, Southern Ethiopia."

[56] Chankseliani and McCowan, "Higher Education and the Sustainable Development Goals."

[57] Merma-Molina, Ávalos-Ramos, and Martínez Ruiz, "Gender Stereotypes: Persistence and Challenges."

interactivity, still require further refinement. Further research is recommended to involve more institutions and more diverse samples, as well as further develop the visual and interactive aspects of the module, including the integration of digital technology, to increase the attractiveness and effectiveness of the module application.

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