

Developing a Qur'anic mīzān-concept for ethical assessment in mathematics learning

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Abstract

Current mathematics assessment models prioritize academic standards over ethical values. This gap perpetuates reductionist and ethically devoid assessment. This study aims to establish a foundation for Qur'anic ethical assessment based on mīzān and develop a conceptual framework for assessment in mathematics education. This theoretical-literature-thematic study analyzes five groups of the Qur'anic verses (namely: 7:85, 21:47, 42:17, 55:7-9, 57:25) with a critical-reflective approach to criticize the dominant culture in assessment. The analysis connects the mīzān-ethic principle with contemporary mathematical theory through an interdisciplinary synthesis. This study produces: (1) Mīzān in the Qur'an is a symbol of universal ethics. The mīzān-based assessment reflects moral values and integrity. The concept of ethical-Qur'anic assessment is a framework that unites spiritual, social, and individual aspects. (2) The concept of ethical-Qur'anic assessment should not only measure learning outcomes but also reflect the values of fairness, honesty, and balance. This assessment simultaneously and harmoniously combines cognitive, affective, and social competencies. Teachers not only test but also uphold ethical and character values. This assessment avoids bias and discrimination while fostering empathy to shape students into active, value-conscious, and responsible individuals. This concept provides a new direction for assessment design in mathematics education.

Keywords: Qur'anic Principles; Mīzān (balance); mathematics education; ethical assessment; Islamic pedagogy.

Abstrak

Model penilaian matematika saat ini lebih memprioritaskan standar akademik daripada nilai etika. Kesenjangan ini akan melanggengkan evaluasi yang bersifat reduksionis. Penelitian ini bertujuan untuk membangun dasar penilaian etis-Qur'ani berbasis mīzān dan mengembangkan kerangka konseptual penilaian untuk pendidikan matematika. Kajian teoretik-literatur-tematis ini menganalisis lima kelompok ayat al-Qur'an (yaitu: 7:85, 21:47, 42:17, 55:7-9, 57:25) dengan pendekatan kritis-reflektif guna mengkritik budaya dominan penilaian. Analisisnya menghubungkan prinsip etika-mīzān dengan teori matematika kontemporer melalui sintesis interdisipliner. Studi ini menghasilkan: (1) Mīzān dalam al-Qur'an adalah simbol etika universal sebagai dasar penilaian etis-Qurani. Penilaian ini mencerminkan nilai moral dan integritas jiwa sebagai kerangka yang menyatukan aspek spiritual, sosial, dan individual. (2) Konsep penilaian

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etis-Qur'ani dalam pendidikan matematika mengukur hasil belajar sekaligus mencerminkan nilai keadilan, kejujuran, dan keseimbangan secara simultan dan harmonis. Penilaian ini menjadi arah baru desain pendidikan matematika yang menolak diskriminasi tetapi menumbuhkan empati guna membentuk pribadi aktif, sadar nilai dan bertanggung jawab.

Kata kunci : Prinsip Al-quran; Mīzān (keseimbangan); pendidikan matematika; penilaian etis; pedagogi Islam.

I. Introduction

Assessment in education often draws attention because it neglects ethical dimensions. Mathematics assessments that emphasize calculation and logic increasingly diminish ethical values in the educational process (O'Neil, 2016; Sahin, 2018). Current mathematics education remains overly focused on technocratic, quantitative assessments such as test scores or calculation speed (Ernest, 2018; Skovsmose, 2020). However, ethical aspects, such as the social impact of mathematics, are often overlooked. For example, algorithms can contain bias, or mathematics can widen economic inequality (Gutstein, 2012). As a result, students may be technically proficient but less able to make fair decisions (Lubis et al., 2023). Standardized testing systems also emphasize speed and accuracy, rather than moral considerations.

Studies on the development of conceptual understanding of mathematics show the need for a learning approach that combines cognitive and ethical aspects (Nisa et al., 2021). This will perpetuate injustice and/or inequality in assessment results (Ernest, 2018). The experience of injustice that befalls students will give rise to negative behavior (apathy, anarchy, or violence) (Arsenio & Gold, 2006; James et al., 2020). Efforts to integrate the principle of ethical-divine balance (mīzān) as explained in the Qur'an in mathematics learning are expected to shape a just spirit and behavior in community life (Gutstein, 2012; Skovsmose, 2020). Therefore, a more balanced assessment approach is needed; one of which is an assessment framework based on the Qur'an's mīzān.

The teachings of the Qur'an on mīzān (divine balance) are among the foundations of educational assessment. This holy book emphasizes justice and moderation to achieve balance (Qur'an, 55:7-9). Mīzān as a principle in the Qur'an is a dynamic framework (Rafikov et al., 2021). Therefore, the application of the mīzān principle in modern education still requires adjustment. In mathematics learning, the principle of mīzān can serve as a basis for assessment to measure technical and ethical abilities (Law, 2024). Integrating the principle of mīzān into learning will help mathematicians apply their knowledge responsibly. The concepts of fairness and accuracy are the leading indicators of ethical assessment based on the principle of mīzān. The Qur'an in the implementation of mathematics learning is the focus of discussion in this research.

The principle of mīzān in the Qur'an emphasizes the balance between intelligence and ethics (Rafikov et al., 2021). Unfortunately, existing assessment systems have not integrated this ethical value. Mathematics assessments are often based solely on technical

ability. As a result, many students may achieve success (high academic scores) but lack social sensitivity and violate moral standards. They struggle to understand social mathematical issues related to justice and ethics (Ernest, 2018). Therefore, the mathematics assessment model needs to be reformed to balance competence and moral wisdom. This effort requires an integrated study of mathematics assessment grounded in Islamic epistemology, such as the concept of mīzān.

Mīzān in the Qur'an is not only concerned with cosmic balance but also with ethics and human behavior. In the Qur'anic verse in Surah al-Rahman (55:7–9), Allah establishes the mīzān and forbids humans from violating it. This shows that balance includes justice, responsibility, and integrity in thinking, attitude, and behavior (al-Rāzī, 1420H). The mīzān reflects balance, justice, and proportionality. These three value systems are the basis for ethical reasoning in various aspects of life. This value system is essential because learning approaches that ignore these values/ethics are often culturally inappropriate (al-Attas, 1980). In Islamic epistemology, mīzān is not just a symbol. It is a divine command that unites the values of justice, balance, and accountability within a personal and institutional framework.

Pedagogically, mīzān aligns with the universal principle of rahmatan li al-'ālamīn. This principle demands that education promote inclusion, balance, and human development. The integration of Islamic ethics into the curriculum and assessment can foster multicultural awareness and cross-cultural justice (Mahmudulhassan et al., 2025). This approach also strengthens contextual local values, as al-Attas (1980) stated that knowledge contains innate ethical values. Therefore, education must shape individuals who are just and submissive to divine guidance. Nasr (1987) also emphasized the same thing. Mīzān is not only a matter of religious norms or doctrine. It is also a fundamental principle in various branches of knowledge, including mathematics and other sciences.

In mathematics education, the concept of mīzān is essential because it helps link logic and numbers to social, economic, and policy decisions. The Qur'an in Surah al-Isrā', 17:35, commands to measure justly and weigh with a proper balance. The urgency of mīzān is not merely a transaction rule but also a universal principle of justice. Surah al-Talāq, 65:2–3 also emphasizes the importance of maintaining trust and acting justly. This divine-moral message aligns with the idea that educational assessment should be grounded in the values of honesty and responsibility. Education that instills moral and ethical values (Halstead, 2004; Hardaker & Sabki, 2015; Musthofa et al., 2023). Therefore, mīzān challenges the notion that mathematics is neutral. The moral message in mīzān demands that mathematics be taught ethically and responsibly. This research develops these values into a concrete and fair assessment model.

Research on the concept of mīzān in assessment is expected to lead to individuals with mathematical skills and ethical responsibilities in education. Failure to conduct this research will undoubtedly perpetuate the traditional mathematics assessment model,

which tends to emphasize procedural speed at the expense of fairness and reflection. This will result in strengthening inequality (Lubis et al., 2023; Skovsmose, 2020). Technocratic assessment without spiritual and holistic dimensions will widen the gap between secular metrics and the moral goals of education (al-Attas, 1980; Nurhikmah et al., 2024). This condition will give birth to an unequal generation, proficient in mathematical logic but awkward in dealing with issues of social justice.

The previous research has limitations, but it gives a foundation for this study. They make a new contribution as the novelty of this study. Several scholars, such as Ernest (2018) and Gutstein (2012), powerfully advocate for social justice in mathematics education, but their secular frameworks lack an operational assessment model grounded in a religious worldview. On the other hand, al-Attas (1980) and Nasr (1987) have already provided a profound integration of knowledge and values. They explain philosophically in nature. Their study does not specify a practical mathematics assessment. Furthermore, Rafikov et al. (2021) explore *mīzān*, yet they discuss its cosmic and scientific dimensions. The research is not a pedagogical application. This paper directly addresses these gaps by moving and synthesizing beyond the existing literature. It operationalizes the Qur'anic concept of *mīzān* into an applicable assessment model for the mathematics classroom. This study concretely provides a unique theo-ethical framework for mathematics assessment. It is grounded in Islamic epistemology and practically actionable for educators.

This study aims to: (1) analyze the verses of the Qur'an about *mīzān* to build a basis for ethical assessment based on the principles of balance (Nasr, 1987), absolute truth (Korkmaz, 2015), and spiritual justice (Felsenthal & Agbaria, 2025); (2) develop a conceptual framework for ethical assessment for mathematics education through a synthesis of *Mīzān*'s principles of social justice (Gutstein, 2012) and critical pedagogy (Freire, 2000). This framework seeks to achieve a fair, holistic, competency-based evaluation through a differentiation approach. The findings are a model that combines Islamic values with contemporary pedagogical needs.

II. Research Method

This research was designed using a hermeneutic qualitative approach to develop a conceptual framework for ethical assessment based on Qur'anic values for application in mathematics education. This approach was chosen because it can reveal the meaning of the text in depth and contextually. A hermeneutic approach can integrate the teachings of the holy verses with the practice of contemporary educational assessment (Saeed, 2006). The analysis focuses on verses that contain the main ethical principles, which are then synthesized with the theory of academic ethics. The idea of the ethics of assessment is obtained through the approach. This hermeneutics refers to Islamic epistemology, which is based on the teachings of revelation and rational thought (Hashim & Rossidy,

2000). The values of justice ('adl), balance (mīzān), and wisdom (ḥikmah) are used as the basis for forming the concept of ethical assessment. This method aligns with the thematic analysis of holy verses to develop a learning assessment model.

The data for this research come from two sources. The primary sources are the Qur'an and representative interpretation books. The classical interpretations include those of al-Ṭabarī and Fakhr al-Dīn. These exegetical works were chosen because of their recognized methodological authority within the Islamic scholarly tradition. Furthermore, among the contemporary exegeses referred to are the works of al-Zuḥaylī, Fazlur Rahman, and Abdullah Saeed. A contextual and responsive approach, as applied in contemporary perspectives on educational and social issues (F. Rahman, 2009; Saeed, 2006), is examined in three interpretations. This is a strong argument for using them. The scientific reputation of all tafsir books, characterized by their use of methods and relevance to Qur'anic ethical values, strengthens the rationale for their use in this research. The study focuses on five main verses: QS 42:17, 55:7–9, 57:25, 7:85, and 21:47. In the treasury of Islamic scientific tradition, these verses are the basic principles of Qur'anic ethics, namely: balance (mīzān), justice ('adl), truth (ḥaqq), and compassion (raḥmah). These ethical principles form the foundation for a value-based educational assessment model.

The secondary data used as references/sources are academic books and scientific journal articles that discuss three main research themes: educational ethics, Islamic epistemology, and Islamic pedagogy. This secondary literature serves as a reinforcement for the conceptual analysis and synthesis of Qur'anic values in modern assessment practices (Masuwai et al., 2022). The classic books used are only reputable writings. The selected journal papers were also limited to reputable publications that were indexed, had an active DOI, and were published after 2015. The source search was conducted in the Google Scholar database using keywords such as "Qur'anic ethics," "Islamic pedagogy," and "ethical assessment." This strategy helps ensure that the selected literature is relevant and contextually appropriate for use as a data source. This method is under the principle of synthesis in document-based qualitative research (Bowen, 2009) to ensure the academic integrity and practical relevance of this research.

The hermeneutic research process can be visualized in three main stages, as shown in Figure 1. This flow begins with the collection of authoritative sources, followed by thematic analysis of mīzān verses, integration with contemporary educational theory through the matrix concept, and validation through a source triangulation strategy to ensure good theological and academic validity.

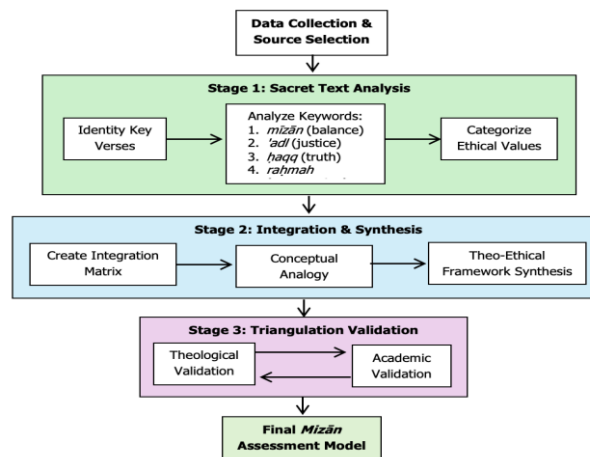


Figure 1. Flowchary of Hermeneutic Method

The analysis of *mizān* verses is conducted through three interrelated and in-depth stages. The first stage is a thematic interpretation analysis of key verses, such as Qur'an, 42:17 and 55:7 9. Each verse is read using an Islamic hermeneutic approach, studied, and explored to discover moral values. Key vocabulary such as *mizān*, 'adl, qist, haqq, and rahmah are analyzed regarding classical interpretations and contemporary ones, which are alternately defined according to interpretive ideas. The values found are categorized into ethical pedagogical themes. This content analysis includes a literal interpretation of the verses as well as an integration of philosophical and normative meanings. The synthesis of the ideas/meanings of the verses and educational ethics theory produces a conceptual and adaptive framework (Saeed, 2006), which is the objective of the research.

The second stage is the integration of the results of Qur'an verse analysis with ethical theory and the assessment of mathematics learning. This process is carried out systematically through a matrix of relationships between Qur'anic principles ('adl, *mizān*, haqq, and rahmah) with practical assessment indicators. Each Qur'anic verses are analogized to the principles of modern pedagogy: fairness as 'adl, balance as *mizān*, haqq as truth, and rahmah as flexibility. The integration of verse values with contemporary educational needs provides an ethical, structured, and applicable conceptual framework. This integration process reflects a standard theoretical construction method in text-based qualitative research (Anfara & T. Mertz, 2015; Ravitch & Carl, 2019). This method connects the interpretation results with existing theory.

The third stage is concept validation through a source triangulation strategy. Validation is carried out by comparing the results of the content analysis of Qur'anic verses with classical and contemporary interpretive literature and educational thought, especially in its assessment. This method produces an assessment concept that is theologically consistent and pedagogically relevant. This validation process involves comparing the content and integrating conceptual frameworks to understand Islamic scientific texts and educational theory. Through this triangulation, the validity of the

study results can be determined. From the synthesis of various interpretations and views on educational ethics, a conceptual framework can be formulated as a contextual ethical framework for mathematics assessment.

The validity of this research is maintained through two main criteria, namely: (1) Theological validity is realized by referring directly to authoritative books/tafsir, both classical and contemporary. The quotations and interpretations are followed consistently to maintain the authenticity of the message. Classical books are searched through the Shamela digital library (<https://shamela.ws/>), which provides authoritative sources in online format. Because the Zotero Reference Manager does not offer an automatic volume writing feature, the volume number is added manually after the page number. (2) Academic validity is carried out using scientific literature written by credible authors in their fields. This study uses only peer-reviewed scientific journal papers with active DOIs. The application of source triangulation techniques and reference synthesis (Creswell & Poth, 2025) is also a form of academic validation process.

III. Result and Discussion

The term *mīzān* is Arabic. In *Lisān al-'Arab*, Ibn Manẓūr states that this word/pronunciation comes from the trilateral w-z-n (وزن), which means to equalize (*qābala*) and to match (*'ādala*). The scale is intended as justice, as al-Ḍahhāk states. Al-Zujāj said, the scales are designed to make people act justly and use them as a measure of judgment (Ibn Manẓūr, 1414, pp. 446–447, vol. 13). Transcendentally, *mīzān* demonstrates divine justice (*'adl*) and cosmic harmony (*tawāzun*), as exemplified in the Qur'an, 42:17, which combines *mīzān* with truth (*ḥaqq*). According to Abdul Baqī in *al-Mu'jam al-Mufahras li- Alfaz al-Qur'ān al-Karīm*, the root word *wazana* appears 23 times in the Qur'an. However, the word with the *mīzān* pattern only appears 16 times in 12 groups of verses. Esack (2005) says that there are only five verses with the *mīzān* pattern that explain the issue of justice: 7:85; 21:47; 42:17; 55:7-9; 57:25. These verses serve as the basis for studying assessment. The idea of assessment in these five verses is described in Table 1. *Mīzān* is a symbol of a value system that regulates cosmic and social harmony (Nasr, 1987). The teaching of *mīzān* in the Qur'an is not merely a measuring tool but a comprehensive, cross-contextual ethical paradigm.

Table 1. Verse-Pedagogy Mapping

Number	Paragraph	Ethical Principles	Assessment Application
1	Q55:7–9	Cosmic justice	Anti-bias assessment metrics
2	Q42:17	Absolute truth	Design the problem according to the truth
3	Q57:25	holistic competency	Holistic competency rubric
4	Q7:85	Material justice	Transparent weight rules
5	Q21:47	Spiritual justice	Philosophical basis of equality

A. Mīzān as a Basis for Ethical Assessment

(1) Cosmic Justice

Allah says, “And the heaven He raised and imposed the balance” (Qur’an, 55:7–9). This verse emphasizes that the heavens are elevated and the mīzān is established as a universal law of balance. Al-Rāzī interprets mīzān as an order that maintains the stability of the world and life (al-Rāzī, 1420H, pp. 342–343, vol. 29). Mīzān is God's law that regulates everything so that it does not exceed the limit (al-Ṭabarī, 2001, p. 179, vol. 22). The balance of the heavens reflects an orderly system of moral law. This shows that the cosmic structure reflects the principle of divine justice. Humans are commanded not to exceed the value of balance. This concept mandates that education must uphold the balance of values, not just the transfer of knowledge. Mīzān becomes the basis for an unchanging ethic, applicable to all creation.

If nature is governed by mīzān, then education also requires a balanced ethical framework. Assessment in education should be fair, unbiased, and reflect balance. The value of justice in Islamic education is not optional but a core principle (Halstead, 2004, p. 521). According to al-Attas (1980), education aims to instill adab, namely proper placement within the structure of truth. This necessitates that the assessment must be structured around a balance of values and competencies. Gutstein (2012, p. 77) argues that critical evaluations must consider the social context, not just academic outcomes. This approach encourages more humane assessment. Ethical assessment mimics cosmic balance. It must be harmonious, comprehensive, and transcend numbers. Therefore, evaluation systems should be built with the principle of mīzān as their ethical foundation.

(2) Absolute Truth

Allah sent down the Book and mīzān to establish the truth: “It is Allah who has sent down the Book in truth and [also] the balance” (Qur'an, 42:17). This verse shows that the measure is not technically neutral but also based on divine values of truth. Al-Razi (al-Rāzī, 1420H, p. 232, vol. 30) interpreted the measure as a universal principle revealed by God to guarantee justice and truth in life. This is not only about physical measuring tools, but also about ethical and epistemic frameworks. Therefore, assessment in education should not be merely technically objective. It must be in line with the essential values established by revelation. The measure is not only based on human logic but is based on absolute truth established by God (Nasr, 1987, p. 6).

In the context of mathematics education, the principle of mīzān reminds us that not everything formally correct is necessarily ethical. Ernest (2018, p. 189) states that mathematical logic can be neutral but has ethical implications in social practice. Therefore, mathematical assessment must consider moral aspects, not just the accuracy of answers. Mīzān offers an ethical framework that rejects the relativism of truth. It

demands fidelity to the ḥaqq as the primary orientation. This challenges modern assessment models that focus solely on cognitive outcomes or technical logic (OECD, 2023). In this spirit, Nurhikmah et al. (2024, p. 132) emphasize the importance of harmony between logic and faith in mathematics education. Therefore, mīzān-based assessment should guide educators to assess holistically, encompassing values, morals, and spiritual goals.

(3) Holistic Competence

Allah said: "We sent down the Scripture and the Balance so that people may uphold justice. And we sent down iron with its great might and benefits for humanity ..." (Qur'an, 57:25). This verse demonstrates the strong connection between revelation, justice, and transformative power. Al-Rāzī (al-Rāzī, 1420H, pp. 470–472, vol. 29) explains that the book symbolizes knowledge, the mīzān symbolizes social justice, and the hadid symbolizes the worldly power that supports the implementation of both. The mīzān serves to uphold justice so that the people do not deviate from the truth (al-Ṭabarī, 2001, pp. 423–424, vol. 22). Assessment in education should follow this value structure that is knowledge-based, fair, and socially impactful. These three are the pillars in designing assessments that are not merely academic, but also ethical and transformative.

The concept of mīzān demands a balance between the cognitive, affective, and social dimensions in assessment. Ethical assessment measures not only academic achievement but also students' attitudes and social contributions. This aligns with Khalid (2018)'s view that Islamic education must integrate values into every learning activity, including evaluation. Mīzān-based assessment requires teachers to be more than neutral about justice. They must actively ensure objectivity, transparency, and a focus on the common good. This is the importance of assessing morality throughout the educational process. Therefore, assessment design must consider moral integrity, analytical skills, and social impact. These three competencies form the ethical basis for Islamic mathematics assessment.

(4) Material Justice

The Qur'an states, "Give full measure and weight in justice and do not deprive people of their due" (Qur'an, 7:85). This verse stresses the importance of ethical balance in trade and measurement. This verse serves as a stern warning against fraudulent transactions because it undermines social order and creates injustice (al-Rāzī, 1420H, pp. 313–314, vol. 14). In this context, the mīzān is not only a physical measuring tool but also a moral symbol of honesty. When economic practices are carried out without mīzān, social relations become unequal. This principle is relevant to assessing ethics in human actions, including in the world of education. Assessment in learning must be based on honesty and accuracy. Fraudulent assessments violate justice, just as unfair scales do in trade (Ernest, 2018).

Mathematics education must instill the principle of social justice based on *mīzān*. Students learn not only about numbers, but also about values. Gutstein (2012) states that mathematics learning can be a means of critical social awareness. In education, assessment should not favor one party or disparage another. Transparency, honesty, and fairness are core values. The *mīzān* teaches that every act of measurement has moral consequences. Therefore, teachers need to design assessments that are equal for all students, regardless of their social or economic background. This principle reinforces the meaning of education as a process of humanization rather than simply an evaluation of achievement (Freire, 2000).

(5) Spiritual Justice

The Qur'an emphasizes that every good deed will be weighed fairly by Allah. "And We set up the scales of justice for the Day of Resurrection ... not a soul will be dealt with unjustly in anything ..." (Qur'an, 21:47). This verse shows that *mīzān* is a symbol of God's absolute justice. Al-Rāzī (al-Rāzī, 1420H, pp. 148–149, vol. 22) interpreted *mīzān* in this verse as an exact Divine method. Every deed, no matter how small, will be measured with absolute precision. This underscores the importance of inner integrity in every human action. This aligns with Ibn Qayyim's view that moral education shapes both outward actions and inner spiritual states (Makmudi et al., 2019). The *mīzān* bridges quantitative and qualitative dimensions of assessment. Even hidden deeds will be considered in the divine scheme. God's justice also includes the inner side of deeds. This concept emphasizes the spiritual dimension in the Islamic ethical system. *Mīzān* is an objective moral representation of revealed values (Esack, 2005). *Mīzān* teaches that proper evaluation is not only quantitative but also qualitative and spiritual.

The principle of *mīzān* reflects the principles of fair and meaningful educational evaluation. Assessment must consider cognitive and affective aspects in a balanced manner. Halstead (2004, p. 521) emphasizes the importance of honesty as a pillar of Islamic education. This value must be reflected in concrete classroom evaluation practices. This is the need for authentic strategies grounded in personal responsibility in Islamic assessment (Mustafa, 2023, p. 1320). Assessment is not just a number; it is a mandate for educators to support student development. Mathematics education needs to shape students' ethical awareness (Gutstein, 2012, p. 45). The integration of *mīzān* values directs evaluation towards the formation of honest personalities. Spiritual justice is not just a doctrine but a pedagogical principle that must be applied. Evaluation becomes a space for fostering student integrity, not merely for measuring memorization or procedures. Therefore, *mīzān* is not only an eschatological doctrine, but a concrete inspiration in the world of ethical education.

B. *Mīzān* Ethics in Mathematics Assessment

Assessment in mathematics education currently faces a deepening ethical crisis. The overemphasis on student performance undermines humanitarian values and fairness.

Score-based assessment systems and exams often oppress students, creating inequality and learning anxiety (O'Neil, 2016). Assessment is also inextricably linked to cultural biases that limit access to fairness in diverse classrooms (Ernest, 2018, p. 189). In this context, the Qur'anic mīzān offers an ethical and holistic alternative. The concept of mīzān emphasizes balance, justice, and moral integrity. It is based not only on results, but also on processes and values (F. Rahman, 2009, p. 35). Mīzān-based assessment can foster education that is not only rational, but also ethical and spiritual. This approach enables assessment models that respect context, reduce narrow objectivism, and respond holistically to learners' needs (Law, 2024). Thus, mīzān offers a new ethical paradigm for assessment in mathematics education.

(1) The Principle of *Mīzān* as a Conceptual Pillar of Assessment

The scale is a key concept in the ethical structure of the Qur'an. It is not simply a physical scale, but a divine moral framework. God first mentions the scale in the context of creation and the balance of the universe. "And the heaven He raised and imposed the balance." (Qur'an, 55:7). According to al-Rāzī (1420H), this verse emphasizes the principle of cosmic justice that must not be violated. This balance reflects God's decree in the entire legal order, including human transactions (al-Ṭabarī, 2001). The principle of mīzān encompasses harmony, justice, truth, and balance. The Qur'anic mīzān framework integrates character education (Mubarok, 2019) and moral development (Makmudi et al., 2019). It creates a balanced assessment system. It is not only a normative value, but a guide to ethical practice. Mīzān unites the cosmic, spiritual, and social dimensions within a single framework.

In mathematics assessment, this principle provides moral direction from the outset. Assessment should not simply measure outcomes but should reflect the values of fairness and honesty. Assessment becomes a means of realizing integrity, not merely a matter of selection or classification. If assessment only emphasizes quantification, it tends to neglect the human dimension. Skovsmose (2020) criticized that such an assessment often reinforces inequality and authoritarianism. In contrast, a performative approach rooted in mīzān is more ethical and contextual. This approach considers social context and cultural values. With mīzān as a principle, assessment becomes a means of moral reconstruction. The assessor's task is to maintain balance, not to judge.

(2) *Mīzān* Assessment Framework for Mathematics Education

The Ontology of Cosmic Justice and the Nature of Learning. In the Qur'an's view, learning is part of the order and balance of the universe. A Qur'anic verse states, "And the heaven He raised and imposed the balance. That you don't transgress within the balance" (Qur'an, 55:7–8). This verse emphasizes balance as a cosmic principle. Al-Rāzī (1420H) states that balance is not merely a physical scale but a principle of universal order. In education, learning must be integrated with the cosmic mission: harmonizing reason, morality, and action. Therefore, assessment must not disrupt this harmony. Al-Attas

(1980) emphasized that education is a process of surrendering to the divine order. Learning is not merely about obtaining grades but about becoming a complete human being. This leads to the need for a holistic assessment that encompasses cognitive, affective, and spiritual aspects (Lubis et al., 2023). If learning is to be governed by cosmic justice, then assessment must also be a mechanism for maintaining this order in the classroom.

Epistemology of Absolute Truth in Assessment. Ethical assessment is rooted in a commitment to truth. There is a verse that states, “And give full measure when you measure, and weigh with an even balance. That is the best and best in result” (Qur'an, 17:35). This verse emphasizes that justice in measuring is a form of epistemological honesty. In the context of assessment, this means that learning outcomes must reflect the actual learning process. In his book, al-Ṭabarī (2001) explains that the scale (*mīzān*) is a metaphor for honestly weighing human values. In educational practice, assessment must reveal the process, not just the product. This is the importance of reading the world through mathematics critically and honestly (Gutstein, 2012). Assessment must also be critical, not just numbers. The Islamic values in assessment include honesty, transparency, and responsibility (Khalid, 2018). Therefore, Qur'anic epistemology encourages assessment based on truth rather than pseudo-performance.

Axiological Dimension: Social Justice and Spirituality. The value of *mīzān* demands not only cognitive balance, but also social and spiritual justice. Surah al-Nisā' states, “O you who have believed, be persistently standing firm in justice, witnesses for Allah...” (Qur'an, 4:135). This verse emphasizes that justice is a primary value in social life. Al-Zuhayli (1991) interpreted this verse as a call to make justice the foundation of social interaction, including in education. Therefore, assessment must be free from discrimination and bias. The Islamic assessment must humanize students and encourage inclusivity. Assessment should promote empathy rather than competition (Musthofa, 2000; Musthofa et al., 2023). This is the importance of cultural and spiritual dimensions in mathematics education. Thus, the axiology of *mīzān* leads to assessments that respect dignity, foster moral development, and encourage social piety).

(3) Operationalization Model of Ethical Assessment Based on *Mīzān*

The concept of *mizān* in the Qur'an inspired the design of ethical assessment indicators. A verse states, “And establish weight in justice and do not make deficient the balance” (Qur'an, 55:9). This verse emphasizes the importance of balance in weighing rights and values. Al-Rāzī (1420H) interpreted this verse as a call to be just in all aspects, including intellectual and moral matters. In the context of assessment, *mīzān* demands equality of treatment and proportionality between the cognitive and affective domains. Ethical indicators should reflect evaluative fairness, transparency of evaluation, and respect for student uniqueness (Halstead, 2004, p. 520; Ernest, 2018, p. 198). The

principle of mīzān also supports transparency of values that can be tested and that are ethically accountable (al-Attas, 1980; Law, 2024).

Formative and summative assessments need to be reviewed from the perspective of mīzān as a normative framework. The assessment format must ensure a balance between process and outcome (N. A. Rahman, 2025). Project-based evaluation, reflective assessment, and portfolios are strategic assessment approaches that foster students' moral responsibility (Gutstein, 2012; Mustafa, 2023). Mīzān-based assessment is not simply a measuring tool, but an ethical space that shapes character through justice and meaning (Skovsmose, 2020). This operational model prioritizes conscious student participation and a fair assessment of various potentials and life values (Nurhikmah et al., 2024). Conceptually, this model aligns with the Islamic educational approach, which integrates science and morality (al-Razi et al., 2024).

This model addresses the current moral crisis in mathematics education. The ethical approach based on mīzān emphasizes fairness, responsibility, and spiritual values. It encourages the integration of cognitive, affective, and moral aspects in assessment. Education focuses not only on academic outcomes but also on character formation (Halstead, 2004, p. 520). This paradigm reinforces the idea of integral education as proposed by al-Attas (1980). The concept of mīzān also aligns with the global need for ethics in assessment. This model has the potential to become an ethical curriculum standard at the international level, especially in values-based learning.

(4) Pratical Classroom Applications

Implementing the framework of the Qur'anic mīzān into the assessment practice of mathematical learning transcends mere scoring; it integrates the value of Justice, Balance, Truth, and Compassion throughout the entire assessment process. The concept of mīzān transforms the assessment process into one that values students' intellectual efforts and cultivates their character.

Table 2. Application of the Mizān Assessment Framework

Core Value & Indicator	Implementation	Sample Case	Mizān-based assessment
Justice ('Adl) Fairness, Equity, Proportionality	A teacher does not only give marks based on the final answer, but also "weighs" marks for the thinking process and the steps used to solve it.	Question: "A rectangle has a length of $(2x + 3)$ cm and a width of $(x - 1)$ cm. If its perimeter is 34 cm, find its area!" Student A's Answer: The student wrote the perimeter formula correctly,	Student A will receive a higher grade than Student B, even though both of their final answers are incorrect. Why? The teacher considers that Student A's conceptual understanding of creating a mathematical model is correct and

		but he made a simple arithmetic error at the end, so the final answer is wrong. Student B's Answer: The student wrote the wrong final answer, without any steps.	proportionate. Student A deserves a portion of the grade for those correct steps..
Balance (Tawāzun) Holistic Thinking, Considering Multiple Perspectives	Assessment does not focus solely on one aspect (such as counting ability) but balances assessment across various competencies.	For a complex problem, the score is not just "10 if correct, zero if incorrect", but instead takes into account several aspects such as conceptual knowledge, procedural knowledge, mathematical notations, and the accuracy of the final result.	The teacher provides a rubric - Conceptual Understanding: 3 points - Completion Procedure: 3 points - Mathematical notations: 2 points - Accuracy of Final Result: 2 points Total: 10 points.
Truth (Haqq) Accuracy, Intellectual Honesty, Authenticity	Teachers create an assessment system that not only values accuracy but also the honesty of thought processes and the originality of students' work (authenticity).	Create a real-world problem that can be modeled with the equation $2x + 5 = 15$	Accuracy is assessed by whether the equations students create are mathematically correct and consistent with the story. Authenticity is assessed by whether the problem truly reflects the student's own thinking or imitates a commonly seen example.
Compassion (Rahmah) Empathy, Responsibility	Teachers apply assessment with empathy and a sense of responsibility to support student growth, not simply judge students for their incompetence.	A student who usually performs well suddenly gets a bad grade on a test.	Teachers may provide opportunities to improve grades. These actions demonstrate that teachers care about and consider students as people, not as numbers.

C. Implications of the Concept of Mīzān for Ethical Judgment

In the Islamic education system, assessment is not merely a measure of learning outcomes but also a means of character formation. Assessment needs to reflect the values of justice and responsibility. The concept of mīzān in the Qur'an promotes balance and fairness in judgment (Qur'an, 55:9). This verse emphasizes that balance is a universal

principle that rejects inequality in treatment. Rahman (2009) sees mīzān as holistic human development, while al-Zuhaylī (1991) ties it to moral equilibrium. The balance is not only a physical scale, but also a symbol of social and moral justice (al-Rāzī, 1420H). In the context of education, assessment must be reflective, not merely selective. Freire (2000) states that education must be liberating rather than oppressive. Assessment that serves to judge students damages character. Therefore, assessment inspired by the balance is oriented towards guiding and fostering students in integrity and responsibility (Halstead, 2004).

The concept of fairness in judgment must start from a deep understanding of the purpose of mīzān (Qur'an, 57:25). This verse shows that justice is not only the goal, but also a means of education (Esack, 2005, p. 112). According to al-Rāzī (1420H), mīzān encompasses the essential balance between the rational and spiritual aspects of human life. In the context of assessment, mīzān demands fair treatment of students in the learning process and outcomes. Assessment should not be uniform, but should consider students' abilities, conditions, and needs. This aligns with the ethnomathematics approach, which encourages diversity in learning. 'Adl is societal equity (Rahman, 2009) and adaptive justice (al-Zuhaylī, 1991). This is also emphasized by Law (2024), who encourages applying the principle of justice in evaluation by adapting to students' needs. Therefore, task differentiation and accommodation for students with special needs are relevant forms of operationalization of mīzān.

Assessments are often biased and manipulative. They are sometimes used for political, administrative, or personal gain (O'Neil, 2016). However, in Islam, assessments must be fair and honest. This principle is reflected in the concept of mīzān, the measure of justice. Allah revealed the mīzān along with the truth (Qur'an 42:17). It is a Qur'anic testimony of transparency (Esack, 2005, p. 115). Al-Razi (1420H) interpreted the mīzān as a symbol of the objectivity of God's law, which serves as a reference for ethics. Therefore, assessment rubrics and criteria must be clear and transparent. New ethical standards must be established. Their values are derived from the Qur'an's principles of justice, responsibility, and honesty (Halstead, 2004). Al-Zuhaylī (1991) frames mīzān as divine accountability. This ensures that assessment is not merely an administrative procedure, but a moral mandate in education.

The concept of mīzān teaches that true assessment must be accurate and fair down to the smallest detail (Qur'an, 21:47). This verse emphasizes the meticulousness and honesty of the Divine assessment system. Al-Razi (1420H) interpreted that weighing a particle as small as an atom indicates the perfection of God's justice. It draws God's precision in mīzān (al-Zuhaylī, 1991) and microscopic fairness (Rahman, 2009, p. 50). Assessment in education should reflect this spirit. Grades are not just numbers; they are honest reflections of the learning process. Students need to be aware of "why the grade

appears,” not just “how much it is” (Mustafa, 2023; Law, 2024). This gives rise to reflective assessment practices grounded in honesty and self-awareness.

Teachers are not merely implementers of technical assessments. They are guardians of justice in education. This role demands ethical and spiritual awareness. In the context of *mīzān*, teachers act as ethical mujahid. They are responsible for maintaining balance in assessing students (Qur'an, 7:85). Likewise, a verse asserts, “And the heaven He raised and imposed the balance. That you don't transgress within the balance.” (Qur'an, 55:7–8). This verse provides a cosmic basis for the justice of judgment. In his tafsir, al-Rāzī (1420H) explains that *mīzān* reflects the perfection of moral order. It is a prophetic justice (Rahman, 2009, p. 60) and on cosmic balance (al-Zuhaylī, 1991). Therefore, teachers must be trained in accordance with Islamic ethics and epistemology.

If the concept of *mīzān* is adopted nationally, the direction of educational assessment will change dramatically. Assessment will no longer focus on results, but on growth. Competition will become collaboration. The idea is consistent with al-Razī (1420H)'s interpretation, which holds that balance in *mīzān* demands universal justice, not discrimination. This means that national assessments need to be redesigned fairly. The new focus: assessing processes and moral values, not just numbers. It implies that incorrect statistical assessments can undermine justice (O'Neil, 2016). In fact, from an Islamic perspective, fair education fosters morality and equality (al-Attas, 1980; Halstead, 2004). According to Rahman (2009, p. 65) it demands structural reform. Esack (2005, p. 122) critiques reductionist metrics. Therefore, strengthening an ethical system based on *mīzān* is very likely to be a reformist policy in national education.

Integrating *mīzān* as a framework for ethical assessment paves the way for an education system that is not only academically intelligent but also fair, honest, and civilized. Assessment is no longer merely a technical tool, but part of the process of developing a holistic human character. When justice, balance, and responsibility form the basis of evaluation, education will liberate rather than oppress. This concept provides a new direction for a more humane transformation of education policy. In this context, *mīzān* serves as a divine principle that can reform how we understand and implement the assessment process.

IV. Conclusion

This study offers two fundamental findings. First, the verses of *mīzān* in the Qur'an represent the principle of divine justice. The *mīzān* is not merely physical but a symbol of universal ethics. It reflects the harmony of cosmic justice, absolute truth, and spiritual responsibility. Educational assessment must follow the principle of *mīzān*. The grades awarded in learning are not merely numbers; they reflect moral and spiritual integrity. *Mīzān* presents a Qur'anic ethical paradigm as a framework that unites spiritual, social, and individual aspects. Second, the concept of Qur'anic-ethical assessment not only

measures learning outcomes but also reflects the values of justice, honesty, and balance. This conceptual assessment framework integrates cognitive, affective, and social competencies in a harmonious, simultaneous manner. Teachers not only test but also maintain ethical values and character. Assessment based on mīzān avoids bias and rejects discrimination but fosters empathy. This shapes students as active, value-conscious, and responsible subjects. This concept provides a new direction for assessment design in mathematics education. If the principle of mīzān is adopted, educational assessment will undergo a systematic reform of values. Evaluation will no longer be a selection tool, but a means of character development. Assessment must be directed towards building integrity, not just achievement. The role of teachers is to guard ethics, not merely to implement technical procedures. Educational policy is required to make an assessment system that is fair, reflective, and spiritual. This is a humane and Qur'anic assessment, as a new direction for educational reform.

To effectively implement the mīzān framework, action is needed at all levels. Educational institutions should conduct teacher training on Quranic ethics. Schools can also form collaborative teacher learning communities to design ethical assessments. This requires policy support to develop assessment standards aligned with Islamic ethics. A humanistic educational model serves as a reference to ensure a balance between academic and ethical goals. In the classroom, teachers can use reflective journals, peer-assessment in advisory, and ethics projects. Digital technologies such as portfolios and assessment apps can help track student progress. These steps help teachers apply the framework practically, without losing its ethical foundation. This layered approach also allows for adaptation across educational levels and contexts.

This research is still theoretical. Field validation is needed to strengthen the mīzān framework. Future studies should use a classroom-based design approach, particularly in Islamic schools. There are three essential directions: (1) Comparative studies on how teachers apply the mīzān principle in different contexts. (2) Longitudinal research to measure the impact of this approach on students' learning outcomes and ethical attitudes. (3) Development of digital tools, such as AI, to detect bias in assessment. Further studies on the implementation of mīzān are also needed in mathematics, for example, in geometry or algebra. Adjustments are also required based on students' age levels. This interdisciplinary research (a collaboration among scholars, religious teachers, mathematics educators, and assessment experts) is crucial to the future of education that prioritizes values/ethics.

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