BUSTANUL ULUM JOURNAL OF ISLAMIC EDUCATION
Volume 4 Issue 1 June 2026
P-ISSN 2988-5779, E-ISSN 2988-1994

Islamic Education Based on Prophetic Values in the Formation of Female Students' Creative Minority

Agung Rezki, Tumin
Universitas Muhammadiyah Yogyakarta, Indonesia

Article History:
Received: March 06, 2026
Revised: May 28, 2026
Accepted: June 20, 2026

Keywords:
dirasah nisaiyah; Islamic education; creative minority; female students; gender equality

Corresponding Author:
Agung Rezki,
Universitas Muhammadiyah Yogyakarta, Indonesia
agung.rezki.fai23@mail.umy.ac.id

ABSTRACT

Gender inequality, stereotypes, and sexual violence remain issues in higher education. This study aims to analyze the implementation of Islamic education based on Islamic values in forming a creative minority of students through the Dirasah Nisaiyah program at the Muhammadiyah Student Association, Faculty of Islamic Civilization, University of Muhammadiyah Yogyakarta. This study uses a qualitative case study approach involving 16 informants consisting of founders, organizers, and participants of Dirasah Nisaiyah 2024–2026 period. Data were collected through interviews, observations, and documentation, then analyzed using Miles and Huberman's analysis model. The validity of the data is strengthened through triangulation of sources and techniques. The findings show that Dirasah Nisaiyah functions as a space for Islamic education through Islamic studies and contextual learning about women's issues. The material discussed includes feminism, gender equality, prevention of sexual violence, mental health, and women's leadership. The program contributes to improving participants' understanding of Islam, critical thinking skills, leadership awareness, and social sensitivity to gender justice issues. In addition, participants became more confident in expressing their opinions. This study concludes that Dirasah Nisaiyah represents a transformative Islamic education model that empowers Muslim female students critically, socially, and spiritually

INTRODUCTION

The campus environment continues to be characterized by gender-based cases that affect women, including bullying, discriminatory practices, and sexual violence. According to the National Commission on Anti-Violence against Women Survey, in 2015 and 2020, there were 45 cases of sexual violence, namely sexual harassment, rape, expulsion from school, and psychological violence, with female victims experiencing more discrimination that affects sexual activity or physical violence (Fazny et al., 2024). Other findings also mentioned that the Ministry of Education recorded as many as 284 incidents of violence in universities, from 2021 to February 2024, there were 128 cases of sexual violence (Nursyifa et al., 2026), Around 30% of students reported having experienced bullying during their study period (Mokodongan et al., 2026). Furthermore, a systematic review involving 34 studies published from 2000 to 2015 revealed that about 20% of women and 6% of men have faced sexual violence while undergoing higher education (Mcqueen et al., 2024). Even the problem of male *gender stereotypes* is portrayed in masculinity, while in feminism women (Inayati et al., 2022). This condition occurs because Islamic values have

Copyright © The Author(s). 2026 Open Access This is an open access article under the (CC BY-SA 4.0) license.
DOI: https://doi.org/10.62448/bujie.v4i1.605

not been internalized among female students, so Islamic education based on the formation of *Creative Minorities* is necessary to help overcome gender problems on campus.

The formation of a creative minority *class of Dirasah Nisaiyah* (women) is the right solution. *Creative Minority* is a small group of creatives who bring ideas, solutions, and innovations that can provide benefits, as well as inspire the passive majority to change for the better (Burhan et al., 2017). Small movements that provide changes to provide solutions to problems (Clements & Bullivant, 2022). The impact of this creative minority can be seen in the minority intellectual class that finds ways to solve problems in various sectors of society (Burhan et al., 2017). Therefore, *this creative minority* is a relevant alternative to be used in pedagogical education and andragogy, so it is hoped that this research can increase Islamic values in female students with the formation of *Creative Minorities.*

The theoretical basis of this research rests on the Prophetic Social Science (ISP) paradigm developed by Kuntowijoyo (Anwar et al., 2023). Born in 1943, Kuntowijoyo formulated ISP as a holistic ethical framework that governs all dimensions of human and social life. This paradigm has been widely applied in Islamic education research. According to Anisa et al (2021), the three values of ISP, namely humanization, liberation, and transcendence, are very relevant for Islamic education that is oriented towards the liberation of female students from injustice. This is in line with Effendi et al (2023), who show that the integration of ISPs in Islamic education is able to strengthen the religious dimension of female students while increasing their sensitivity to unfair social realities. Kuntowijoyo's concepts of humanization, liberation, and transcendence are relevant social ethical frameworks to solve the problems of dehumanization, oppression, and meaninglessness of social life (Zaprulkhan et al., 2023).

In the context of this study, the three pillars of ISP function as an analytical lens to read the Dirasah Nisaiyah program as a humanistic, liberating, and transcendental educational space. In particular, Humanization (humanizing human beings) is applied to Dirasah Nisaiyah through learning activities that affirm equal dignity between men and women, intelligence, and female leadership potential against dehumanized treatment, gender discrimination, and bullying on campus; Liberation is manifested in program efforts to liberate female students from structural oppression, *gender stereotypes*, and normalization of sexual violence, equipping them to voice their rights and take an active role in organizations; His transcendence (infinity) is reflected in the Dirasah Nisaiyah program which bases all materials on gender, feminism, sexual violence, women's leadership, in Islamic values, so that participants' awareness of injustice is replaced into faith-based behavior oriented towards the common good or *rahmatan lil 'alamin*. In the context of this research, the three pillars of ISP serve as a theoretical lens for reading the Dirasah Nisaiyah program as a humanistic, liberating, and transcendental educational space.

Various studies have identified that the issue of gender equality and sexual violence is still a serious problem in Indonesian universities. Inayati et al., (2022) in their research at the University of Muhammadiyah Surakarta found that *gender stereotypes* are still strong among students, both those who place men as masculine and women as feminine. On the other hand, Trisnawati & Widiansyah (2022) shows that structural and cultural barriers still prevent women from getting equal opportunities in college. As for sexual violence, Susilowati (2022) said that students' low knowledge of forms of sexual violence is an inhibiting factor in the creation of a safe and friendly campus for female students. These findings collectively reinforce the urgency of the presence of programs such as

Dirasah Nisaiyah as an alternative educational space that integrates Islamic values with gender awareness.

The study of the Islamic women's movement in Indonesia shows dynamic developments. Daud (2020) identifies that Islamic feminism in Indonesia was born from the awareness of Muslim women intellectuals and activists that the old paradigm in the women's movement needs to be revisited through a more equitable and contextual reinterpretation of Islamic texts. This is in line with the approach used in Dirasah Nisaiyah, where feminist material is not accepted rawly, but is read critically through the perspective of Islamic values that uphold justice and humanity. Thus, the Dirasah Nisaiyah program positions itself as a concrete form of Islamic feminism based on the level of student organizations.

On the other hand, the dimension of women's leadership is one of the main focuses of this research. Hafsari & Daulay (2023) found that female students in the campus environment still face structural and cultural barriers in accessing leadership roles in organizations, even though their intellectual and leadership capacities are not inferior to male students. They also face the stress that arises due to work roles at home, obvious rejection from friends, lack of guidance, salary differences by gender, and the absence of female role models (Meza-Mejia et al., 2023). Efforts to internalize leadership practices can be a solution to face these obstacles; leadership helps women in obtaining their rights (Prasmiwardana et al., 2025). These findings are relevant to the context of the formation of Dirasah Nisaiyah, where one of the main goals is to build the courage of female students to perform, speak, lead discussions, and take on more active organizational roles.

Efforts to encourage the critical thinking skills of Dirasah Nisaiyah participants are also an indicator of the success of the Dirasah Nisaiyah program. Hashi (2024) emphasize that the Qur'an and hadith emphasize the importance of critical thinking (*tafakkur*), but the existing educational patterns often limit students' critical skills. Meanwhile, Septia et al., (2024) shows that Islamic education needs to adapt to 21st-century skills, including critical thinking, communication, collaboration, and creativity skills, without abandoning Islamic values. The Dirasah Nisaiyah program internalizes these two ideas through FGD methods, Problem-Based Learning, case studies, and group presentations that encourage participants to think critically in the context of women's issues based on Islamic values.

The challenges of Islamic education in the modernization era are very difficult to implement, especially holding Islamic values that often clash with technological and scientific developments (Septia et al., 2024). Studying education based on Islamic values is very important for female students to increase spirituality in adulthood. This shows that the majority of students consider Islamic values important to be applied in daily life (Islamic et al., 2024). According to Naquid Al-Attas, Islamic education includes *tarbiyah*, *ta'lim* and *ta'dib* which are all used simultaneously in education (Syafa'ati & Muamanah, 2020). This shows that humans must use their intellect and mind as best as possible (*insan kamil*). Islamic values as mentioned by Haron et al., (2020) sare the values contained in the sources of Islamic teachings, namely the Qur'an and Sunnah which are the center of morality as the mouths of all elements of society. Of course, creative minority-based education is very relevant to be applied in learning, coupled with the lack of research that discusses *creative minority-based education*. Seeing that there is not much discussion about the education of creative minorities, it is hoped that this research can contribute to helping to increase the Islamic values of women in female students by forming *a creative minority*.

Although various studies have been conducted on Islamic education and gender awareness, studies that specifically discuss the formation of *creative minorities* in the

context of Islamic education in student organizations are still relatively limited. Previous research has examined gender stereotypes (Inayati et al., 2022), structural barriers in higher education (Trisnawati & Widiansyah, 2022), and prevention of sexual violence on campus (Susilowati, 2022), but none have explored how Islamic education programs in student organizations specifically shape *minorities' creativity* as a strategy to strengthen Islamic values among female students. To address this gap, this research provides answers to the following questions: How does the formation of a creative minority of female students through the Dirasah Nisaiyah program contribute to improving Islamic values? What is the impact of the formation of creative minorities on the academic, leadership, and social development of female students at Dirasah Nisaiyah? What materials are taught in the creative minority of Dirasah Nisaiyah to increase the Islamic values of female students? Thus, this research contributes to providing education that can reduce sexual violence, gender inequality, and discriminatory practices in the campus environment.

In contrast to previous research that addressed gender issues and Islamic education as separate domains, this study shows how organization-based programs can integrate prophetic values with contemporary women's issues to form a creative minority of Muslim female students. The novelty of this research lies in the study *of creative minority* education of Dirasah Nisaiyah as a regeneration-based model of Islamic education that did not exist in previous studies on gender awareness and Islamic education in Indonesian universities that integrate prophetic values with contemporary women's issues, such as sexual violence, *gender* stereotypes, and mental health, as well as research focus on female students in the organization of the Muhammadiyah Student Association, Faculty of Islamic Studies and Civilization, University of Muhammadiyah Yogyakarta.

RESEARCH METHOD

This research uses a qualitative approach with a single-case study research design, because the Dirasah Nisaiyah Program is a unique, limited, and inseparable system from the social context of the organization. Yin (2018) defines a case study as "an empirical investigation that examines contemporary phenomena in depth in real-world contexts, especially when the boundaries between phenomenon and context are not clearly visible." The Dirasah Nisaiyah program represents this phenomenon because it is an educational intervention that is specifically embedded in the organizational structure of the Commissariat of the Muhammadiyah Student Association (PK IMM) of the Faculty of Islamic Studies and Civilization, University of Yogyakarta, and is carried out in three different batches during the period 2024 to 2026.

The qualitative approach was chosen because this study aims to deeply understand the process, meaning, and experience of participants related to the implementation of Islamic education based on Islamic values in forming a creative minority through the Dirasah Nisaiyah program. According to Petty et al., (2012), the qualitative approach aims to understand what characterizes a specifically defined case, whether it is aimed at the classroom, institution, program, policy, process, or system. The design of a single case study is specifically used in the Dirasah Nisaiyah program as the only prophetic value-based Islamic education program designed to form a creative minority of female students within the Muhammadiyah Student Association of Islamic Studies and Civilization UMY, so it requires an in-depth exploration of its context, process, and impact holistically. This is in line with the findings (Daher et al., 2017), which state that qualitative research aims to understand the phenomena experienced by the research subjects, including behaviors, perceptions, and human actions being studied.

Through a case study approach, researchers can investigate the program in depth and in detail within an actual social environment. The research was conducted from November 2025 to February 2026 in the Dirasah Nisaiyah class organized by the Muhammadiyah Student Association, Faculty of Islamic Studies and Civilization, University of Muhammadiyah Yogyakarta. Given that the research took place at the same time as the implementation of the program under study, the researcher realized the importance of systematically managing reflectivity as part of the data validity procedure. In this case, the researcher maintains analytical distance through several strategies: (1) reflexive journal recording during the data collection process to document the researcher's assumptions, emotional responses, and potential biases; (2) the separation of roles between the researcher as an observer and the participant as the research subject, so that the involvement of the researcher does not affect the natural behavior of the informant; and (3) the use of triangulation of sources and techniques as an external verification mechanism that minimizes the subjectivity of interpretation. Considering reflexivity means paying attention to the existing subjectivity, as well as evaluating in each phase of research the impact of the methods and approaches applied and the type of knowledge produced (Moralli, 2023).

Participants in this study consisted of 16 female informants who were divided into three categories, namely 1 key informant, 3 supporting informants, and 12 additional informants. The key informant in this study was the founder of Dirasah Nisaiyah. The supporting informants consist of the chairman of the program organizers for the 2024, 2025, and 2026 periods. Additional informants are Dirasah Nisaiyah participants from the 2024–2026 batch. Informants were selected using *purposive sampling techniques* based on certain criteria, especially active involvement in the program and understanding the implementation process of Dirasah Nisaiyah. This research has met the required ethical feasibility procedures. The research permit was officially obtained from the Faculty of Islamic Studies and Civilization, University of Muhammadiyah Yogyakarta, before the data collection was carried out. Thus, this research gains adequate institutional legitimacy as a form of ethical accountability to institutions, informants, and student organizations. The informed consent approval procedure was also applied in this study through three stages. First, the delivery of information honestly and transparently to all prospective informants regarding the purpose of the research, data collection procedures, and rights as research participants. Second, ensuring understanding is carried out by allowing potential informants to ask questions and ensure that they understand all the information conveyed before deciding to participate. Third, the giving of consent is voluntary without coercion, so that each informant participates on the basis of their own free will. This process ensures that the informant's involvement in the study is entirely based on awareness and volunteerism. As a form of protection for the privacy and identity of informants, this study consistently uses initials (such as ZSN, LNA, and RA) in the presentation of data and discussion of research results. The use of these initials is a deliberate and planned ethical act, not just a writing convention, but a real effort to maintain the confidentiality of the informant's identity.

This is important considering that the informants in this study are female students involved in student organization programs, so full disclosure of identities has the potential to pose social risks or unwanted impacts for them. Thus, identity protection through the use of these initials is an integral part of the researcher's ethical commitment to the security and welfare of informants. The data collection techniques in this study include interviews, observations, and documentation. Interviews were conducted semi-structurally to obtain in-depth information about participants' experiences, perceptions,

and understandings related to the implementation of the program. Observations were made during learning, discussion, and participant interaction activities at Dirasah Nisaiyah. Documentation techniques are used to collect supporting data, including program syllabus, activity reports, photos, and organizational documents related to Dirasah Nisaiyah activities. The data analysis technique used in this study is an interactive analysis model developed by Miles and Huberman. According to Miles and Huberman, interactive model data analysis has 3 components, namely data reduction, data presentation, and conclusion/verification Zulfirman (2022). At the data reduction stage, the researcher selects, categorizes, and simplifies data that is relevant to the focus of the research. The data display stage is carried out by systematically compiling findings in descriptive narratives and tables to facilitate interpretation. The final stage involves drawing conclusions and verifying findings continuously throughout the research process. To strengthen the analysis process, the researcher also applied coding techniques to identify important themes and patterns that emerged from interview transcripts, observation notes, and documentation results. The coding process is carried out through open coding, categorization, and thematic interpretation related to Islamic values, the formation of creative minorities, gender awareness, critical thinking, and women's leadership. The validity of the data is ensured through source triangulation and triangulation techniques. Source triangulation was carried out by comparing information obtained from the founders, organizers, and participants of Dirasah Nisaiyah. Meanwhile, the triangulation technique is carried out by comparing data obtained from interviews, observations, and documentation. This validation technique is used to improve the credibility and consistency of research findings.

This study was conducted in accordance with established ethical principles in qualitative research. Before data collection, all participants were provided with clear information regarding the objectives, procedures, and scope of the study. Informed consent was obtained from all participants, ensuring that their involvement was entirely voluntary. Participants were informed of their right to withdraw from the study at any stage without any negative consequences. To protect their privacy, confidentiality and anonymity were strictly maintained throughout the research process. Personal information and research data were securely handled and used exclusively for academic and research purposes. Furthermore, the researcher ensured that all participants were treated with respect, fairness, and dignity, while minimizing any potential risks or discomfort during interviews and other data collection activities. The findings were reported honestly and objectively, without manipulating or misrepresenting the participants' responses.

RESULTS AND DISCUSSION

The Formation of Creative Minority Students Is Able to Increase Islamic Values

Dirasah Nisaiyah was first formulated in 2023 by the Chairman of the Muhammadiyah Student Association for the 2023/2024 period, especially in the field of Immawati. Dirasah Nisaiyah as a creative *minority* education has an important role in improving the Islamic values of female students. The provision of quality education is able to reduce the level of violence in marriage, as well as contribute to dismantling social norms against restrictive gender views (Asadullah et al., 2018) This program is present as an alternative educational space that not only provides a theoretical understanding of women's issues but also encourages participants to understand Islamic values more critically and contextually. Based on an interview with the founder of the program, Dirasah Nisaiyah was formed out of concern for the condition of female students who are

considered not vocal enough in voicing their rights, especially when dealing with issues of gender inequality, sexual harassment, *catcalling*, and *stereotypes* against women in the campus environment. This is in line with what was conveyed by Offerman and Malamut (in Santoso & Bezaleel, 2018) that although sexual violence can occur in both men and women, according to *the largest percentage* of victims are women and the perpetrators are men (Ramadhan, 2021).



Figure 1. Learning when Dirasah Nisaiyah takes place

The *Founding Fathers* themselves:

Actually, it goes back to the leadership goals of my period, where the first time I saw the condition in the woman, that the woman was sometimes less vocal about what happened on campus, and also less daring to voice her rights. That's where I feel we have to awaken some of the things that really exist in women. It's just that the majority of women don't want to admit such initial things, that's why I made this, and also indeed my period will return women's leadership to women's branding."

This condition shows that Islamic education is not only enough to be given in the form of normative studies, but also needs to be presented in the form of critical learning that is close to the social reality of female students. In this context, creative minorities are understood as a small group of female students who have critical awareness, the courage to speak up, and the ability to bring change in the surrounding environment. This thought was introduced by Toynbee in his work entitled "A Study of History". Creative Minorities are leaders who represent themselves in small groups but excel in their thoughts and deeds. This group is always able to invite and encourage the passive majority to continue moving towards progress (Nugroho et al., 2020). Established in 2024, the initiative was initiated by the Immawati PK IMM FAI UMY and aims to give birth to brave women in their lives. The founder of the program explained that Dirasah Nisaiyah participants are expected not only to understand theories about women, feminism, gender, or emancipation, but also to be able to implement these understandings in organizational life, academic spaces, and social life. Therefore, a person's indicators can be called part of the creative minority not only from his presence in activities, but from his ability to understand concepts, relate them to Islamic values, and apply them in real attitudes and actions.

The increase in Islamic values in this program can be seen from the way participants are directed to understand gender issues through the perspective of the Qur'an, hadith, tafsir, fiqh, and women's history in Islam.

The chief executive of the Class of 2024 RA said that, "The form of internalization of Islam is to bring or withdraw Islam as a lens of gender, feminism, and sexual violence. Coupled with pulling hadith, then pulling tafsir, pulling Fiqh theories, then ushul fiqh. brought by Islam as a basis". Islamic values are not positioned as teachings that limit women from flourishing, but as moral and spiritual foundations that respect women and encourage justice in social relationships. The founder of this program emphasized that there are a number of interpretations or understandings of religion that are often used incompletely to limit women's space. Therefore, Dirasah Nisaiyah strives to present a fairer reading, namely by looking back at the teachings of Islam contextually and not separating them from the reality of the times.

This is in line with Islam bringing noble values that are inherited as a guide to life. In this study, the theory of Prophetic Social Sciences brought by Professor Kuntowijoyo became the foundation taken. He is a figure born in 1943 with a holistic thinking that governs all aspects of human life (Anwar et al., 2023). With its ethics or prophetic values in the form of humanization, liberation, and transcendence, Dirasah Nisaiyah is directed at the Islamic da'wah *of Rahmatan Lil Alamin*. Eliminating violence, oppression, prostitution, and domestic violence is part of liberation (Adittian, 2018) In addition, dehumanized, individual, and aggressive conditions need to be eliminated as part of humanization in society (Adin et al., 2021). Equipped with the value of transcendence which is interpreted as an effort to present criticism of religious practices that are personal, changed with broader social awareness (Saputra, 2020). The purpose of Islamic education is to place humans as sentient, moral, and responsible beings. Islamic values derived from the Qur'an and sunnah are the basis for the formation of moral karimah in social life. Thus, the formation of *a creative minority* in Dirasah Nisaiyah not only aims to form students who are intellectually critical, but also students who have spiritual, moral, and social awareness.

The process of internalizing Islamic values is carried out through several methods, such as material presentation, *Focus Group Discussion*. Through this method, participants not only receive material in one direction, but are also invited to test their understanding through discussion and analysis of real problems. Strengthened by Hadi & Junaidi, (2021) the *Focus Group Discussion* (FGD) method is a directed group discussion learning approach that brings out participants' ideas, opinions, and ideas in solving problems. The founder of the program said that after the material was given, participants were usually invited to answer questions, analyze case studies, and write ideas as a form of follow-up or FGD. In its application, Dirasah Nisaiyah was formed with large classes and small classes. Large classes are the main introductory material, and small classes are FGD in the form of discussions, case analysis, using *the Problem Based Learning* approach. This learning model shows that the internalization of Islamic values is carried out actively, not passively. Participants were not only invited to know the teachings of Islam, but also to understand how these teachings were used as a basis for solving social problems.

Thus, the formation of *a creative minority of* female students through Dirasah Nisaiyah can increase the value of Islam because this program contextualizes Islamic teachings with the real problems experienced by students. This program also shows that Islamic education that is packaged critically and contextually can form female students who are more aware of their role as cadres, women, Muslim women, and agents of change in the campus environment.

The Impact of the Formation of Student Creative Minority

The formation of *creative minorities* through the Dirasah Nisaiyah program has a positive impact on students, especially in improving understanding, critical attitudes, leadership, and social sensitivity. The results of interviews with the chief executive of the 2024, 2025, and 2026 years show that this program is designed to train participants to be able to listen, express opinions, analyze problems, and find solutions to social inequality that occurs. This shows that the impact of Dirasah Nisaiyah is not only felt in the aspect of knowledge, but also in the aspects of the character and social skills of the participants.

Dirasah Nisaiyah as a *creative minority* education, increasing participants' understanding of gender justice in Islam. Before participating in the program, some participants understood women's issues in a limited way, some even thought that Dirasah Nisaiyah only discussed women exclusively. However, after participating in the activity, participants began to understand that gender discussions are not only related to women, but also to fair relations between men and women. The Class of 2024 participant with the initials *ZSN* concluded that after participating in the program, he understood that justice does not always mean the same in amount or form, but according to each one's portion and responsibility. This understanding shows a change in perspective from a stereotypical mindset to a more proportionate understanding. However, participants also did not feel that their understanding of gender justice was maximized.

In accordance with the submission of the participants of the Class of 2025 with the initials *LNA:*

> *Understanding related to gender justice. Maybe this is it, it's increasing, but it's not really increasing, because I'm following the service and it's not completely a series, it's like it's just increasing a little bit, right. But yes, it can change my mindset."*

The next aspect that can be seen from the formation *of creative minorities* through the Dirasah Nisaiyah program is the strengthening of participants' critical thinking skills. According to Robbani et al., (2019) critical thinking is a cognitive process that involves the analysis, evaluation, and synthesis of information to form logical and grounded decisions. Strengthened by the answer of the chief executive of Dirasah Nisaiyah 2025, namely, "From this program, how do we train the participants for critical thinking at the time the material is running. Surely there will be questions and answers. From there, we can see which participants have outstanding critical thinking. Such as daring to ask, dare to give opinions, daring to give examples of case studies. Dare to come forward to explain the case study itself."

The Dirasah Nisaiyah program as mentioned by the chief executive uses discussion methods, questions and answers, case studies, problem-based learning, and group presentations or *focus group* discussions. Through this method, participants are encouraged to not only receive information, but also assess, question, implement, and connect the material with social phenomena. In the interview, the chief executive explained that critical thinking arises when participants dare to ask questions, express opinions, give case examples, and explain the results of group analysis. This means that Dirasah Nisaiyah is a training room for participants to build intellectual courage and develop more open thinking.

The Dirasah Nisaiyah program also encourages the development of *problem-solving* skills in participants. The material provided in Dirasah Nisaiyah is not only conceptual, but also associated with actual cases, such as sexual violence, harassment, grooming, gender bias, and the normalization of sexist jokes. One of the actual cases taken at the FGD material in 2026 is the case of sexual violence that occurred in *16* students who committed sexual violence. In the discussion forum, participants were asked to analyze the

background of the problem, read the facts, see the perspective of the victim and the environment, and offer solutions. This process trains participants not to rush to judge, but to understand the problem thoroughly. That way, participants learned that solving social problems requires empathy, knowledge, broad perspectives, and the courage to take a stand.

On the other hand, the program seeks to internalize leadership awareness. Leadership in Dirasah Nisaiyah is not only interpreted as the ability to lead formally, but also the ability to listen, convey ideas, nurture, and take roles. One of the chief executives stated that the experience of being a participant in Dirasah Nisaiyah then encouraged him to become the chief executive in the next period. This shows that the program has a regenerative impact, namely forming participants who are then able to continue the program and develop women's leadership in the organization.

Finally, increasing awareness of participants to reduce gender stereotypes in daily life. One of the participants said that after participating in the program, he began to reduce the perspective that considers women weak or men should not show emotions. Participants began to understand that men and women both have feelings, logic, roles, and social responsibilities. This change is important because it shows that the formation of *creative minorities* not only has an impact on formal forums but also affects the way participants view social relations in daily life.

However, the results of the study also show that the impact of the program is not completely evenly distributed on all participants. Some participants still do not dare to convey critical ideas, have not dared, even though their thinking has begun to change. As stated by the participants of the class of 2025 when asked, did you experience an increase in critical thinking and leadership after participating in Dirasah Nisaiyah? The answer *is "not yet. In my opinion, it is still not in-depth Dirasah Nisaiyah material."*

In addition, several obstacles were also found, such as the lack of seriousness of the participants, low active participation in the forum, limited human resources of the committee, limited funds, and inconsistent follow-up of the program. This shows that Dirasah Nisaiyah has great potential but still needs to be strengthened in the aspects of program management, evaluation instruments, and sustainability of activities.

Overall, the formation of creative minorities through Dirasah Nisaiyah has an impact on the formation of students who are more aware of Islamic values, more critical in reading social issues, more sensitive to women's issues, and more ready to become agents of change. This impact is in line with the concept of creative minority as a small group that is able to bring ideas, solutions, and changes to its social environment. Thus, Dirasah Nisaiyah can be understood as a regeneration-based model of Islamic education that contributes to building religious awareness, equality, and student leadership.

Materials Taught in Creative Minority Dirasah Nisaiyah to Increase Islamic Values of Female Students

The results of the study show that the material in Dirasah Nisaiyah is compiled to form an understanding of Islam, gender awareness, and students' critical thinking skills. The material taught has developed from year to year, but in general it has the same focus, namely strengthening women's awareness, understanding gender in Islam, *feminism*, prevention of sexual violence, and women's leadership, as well as the progressive immawati movement. The same finding by Blum et al., (2019) states that gender schools, in which materials on public speaking, social analysis and women's are delivered both through a theological perspective, the history of the women's movement and the view of freedom regarding women, provide education as a reflection of life lessons. Based on an

interview with the chief executive of 2024 *RA,* the Dirasah Nisaiyah material was initially dominated by discussions about gender, with proportions of sexual violence material. The gender material includes the definition of gender, gender perspectives, gender division, and how to see gender from the perspective of Islam, Muhammadiyah, and gender figures. Not only that, feminism material, recognizing sexual violence, and the Immawati movement are also the focus of learning.

Table 1. *Syllabus of Dirasah Nisaiyah 2024*

No.	Material	Discussion	Assignment	Method	Target
1.	Introduction to Feminism	The understanding, scope and history of Western feminism and Islam	Summary	Big Discussions, FGDs and Presentations	Participants are expected to be able to understand a general overview of the history and various streams of feminism.
2.	Gender Equality	Concepts, definitions, benefits, and examples of gender equality	Summary	Big Discussions, FGDs and Presentations	Participants are expected to be able to understand and criticize the concept of gender equality
3.	Gerakan Immawati	Definition of the Immawati Movement, how leadership and also how Immawati views feminism, and Immawati	Summary	Big Discussions, FGDs and Presentations	Participants are expected to be able to understand leadership and feminism in the view of Immawati and the Immawati movement
4.	Recognizing Acts of Sexual Harassment	Understanding of the conditions and how efforts should be made in responding to harassment and violence	Summary	Big Discussions, FGDs and Presentations	Participants are expected to be able to understand how to respond to and respond to violence and sexual harassment

With this material, participants will be directed to a basic understanding that plays a major role in the experience and life of Dirasah Nisaiyah participants.In 2025, the Dirasah Nisaiyah material will still use the same subjects, namely feminism, sexual violence, the progressive Immawati movement, and *woman leadership*. This material is compiled continuously, starting from the introduction of the concept of gender, history and development of feminism, then continued with the discussion of sexual violence and women's movements in the context of Muhammadiyah. The learning aims to ensure that participants do not only understand women's issues from a general point of view, but also relate them to Islamic values, the history of the women's movement, and the role of Immawati cadres in the organization.

Table 2. Syllabus of Dirasah Nisaiyah 2025

No	Material	Discussion	Method	Target
1.	Feminism	The history and concept of the feminist movement, the phases of the feminist movement from year to year, and how Islam views feminism	Big Discussions, FGDs, and Presentations	Participants are expected to be able to understand the general picture of the history and concepts and phases of the feminism movement from year to year
2.	Sexual Violence	Definition of sexual violence, what are the acts of sexual violence, digital sexual violence KBGO, how to prevent and respond to sexual violence, and what is the impact of sexual violence on the mental health of victims and how to respond to it	Big Discussions, FGDs, and Presentations	Participants are expected to be able to understand the definition of sexual violence and recognize its various forms of action. In addition, participants are also expected to be able to know prevention efforts, how to respond and respond to situations of sexual violence, and understand its impact on the mental health of victims.
3.	Immawati Movement Progresses	Concept of movement, Paradigm of movement, and how to formulate a progressive immawati movement based on prophetic social science	Big Discussions, FGDs, and Presentations	Participants are expected to be able to understand the concept of the progressive Immawati movement, the application of the Immawati movement paradigm in various aspects of life, and how to formulate a progressive Immawati movement based on prophetic social science.

4.	*Woman Leadership* (Women's Leadership)	Definitions and history of the development of women's leadership to the present, challenges faced by women leaders, strategies to improve women's leadership, and religious and cultural perspectives related to *women leadership*.	Big Discussions, FGDs, and Presentations	Participants were able to understand the concept and history of women's leadership, the challenges faced by women in leadership and how strategies to improve women's leadership, and the perspective *of women leadership* in religious and cultural perspectives.

In 2026, the Dirasah Nisaiyah material will be expanded to five main materials, namely gender equality, feminism, sexual violence and mental health, the treatise movement and the progressive Immawati movement, and woman leadership. The addition of mental health and woman leadership materials shows that this program is trying to adapt to the needs of current students. Mental health issues are seen as relevant because student life is not only related to academics and organizations, but also psychological pressure, social relations, and vulnerability to violence or discrimination. Meanwhile, the woman leadership material was given to build the courage of female students in taking leadership roles in the public space and organizations.

Table 3. Syllabus of Dirasah Nisaiyah 2026

No	Material	Discussion	Method	Target
1	Gender equality	Definition of sex and gender, the concept of gender equality, and gender inequality.	Big Discussions, FGDs, and Presentations	Cadres can understand the concepts of gender, sex, and gender equality, as well as educate.
2	Feminism	The definition of feminism, knowing western feminism and Islam, the goal of gender equality, ending oppression and discrimination, opposing the patriarchal system.	Big Discussions, FGDs, and Presentations	Cadres can know, socialize western feminism and Islam, and how equal rights and opportunities between men and women so that *stereotypes* and patriarchal domination in society are reduced. There is a change in the social construction of gender that is more equitable.
3	Immawati as a driver of anti-	Discussion on sexual violence in the campus	Big Discussions,	Cadres were able to understand the role and solutions in dealing with

	sexual violence and mental health	environment and Mental Health.	FGDs, and Presentations	sexual violence in the campus environment through discussions at the opening seminar of Creative Minority. Cadres can understand, educate and socialize how to understand victims and perpetrators, the impact of sexual violence on mental health, and are able to identify types and forms of violence, knowledge about handling and prevention mechanisms.
4	Immawati's progressive movement and message.	How is the first step towards the immawati movement progressing.	Big Discussions, FGDs, and Presentations	The cadres can understand the concept of how the Immawati movement developed, and as a means of strengthening intellectual and leadership capacity, the application of the IMM Trilogy values (Religion, Academics, and Society) will create cadres who are ideologically grounded, intellectually grounded, skilled, and highly competitive.
5	Woman Leadership	Women as leadership and women's self-development in life.	Big Discussions, FGDs, and Presentations	Cadres can understand the concept of woman leadership, how women lead and develop.

Gender equality material is the basic material because participants need to first understand the differences between biological sex and the social constructs that shape the roles of men and women. Through this material, participants are directed to understand that gender inequality often arises due to biases, stereotypes, and social habits that are considered normal. In an Islamic perspective, this material is directed to show that men and women have glory, responsibility, and opportunities to contribute according to their capacity. Thus, gender equality in Dirasah Nisaiyah is not interpreted as an effort to equalize all roles absolutely, but as an effort to bring justice, respect, and collaboration.

Feminism materials are provided to help participants understand the history of women's struggle, emancipation, and women's empowerment movements. The program's founder emphasized that many people use the terms feminism or *woman empowerment* without understanding the basic concept. Therefore, feminism material is important so that participants not only follow popular discourse, but understand the

historical roots, goals, and limitations of the concept. In Dirasah Nisaiyah, *feminism* is not accepted raw but is read critically through an Islamic perspective. Concepts that are in line with Islamic values can be used as material for reflection, while ideas that are contrary to Islamic sharia need to be criticized.

Sexual violence material is one of the important materials because it is directly related to problems that occur in the campus environment. Based on the founder's interview, this program was born out of anxiety about *catcalling, jokes* with sexual connotations, harassment, and normalization of behavior that is detrimental to women. Through this material, participants are invited to understand the forms of sexual violence, their impact on victims, and how to build a safe and mutually protective environment. This material also helps participants understand that sexual violence should not be considered a joke or an ordinary thing, because it can hurt human dignity and is contrary to Islamic values that uphold honor, safety, and justice.

The material of the progressive Immawati movement and women's treatises functions to connect the participants' understanding with the identity of Muhammadiyah cadres. In this material, participants were introduced to Muslim and Muhammadiyah female figures, such as Siti Walidah, Siti Bariyah, Rahmah El Yunusiyah, and Malahayati. The introduction of these figures is important to show that women have a long history in education, struggle, leadership, and da'wah. Thus, participants not only understood women as objects of protection, but also as subjects of change who have intellectual, spiritual, and social capacities.

The *woman leadership* material is directed to train the courage of female students in taking leadership roles. This material is closely related to the purpose of forming a creative minority, which is to build female students who are able to think critically, express opinions, lead groups, and drive change. Through presentations, FGDs, and group assignments, participants are trained to speak, listen, make decisions, and formulate solutions. Thus, women's leadership in this program is not only understood as a structural position, but as the ability to be present, caring, directing, and making a positive impact. In several periods, participants were also directed to write as a follow-up plan, which would later be published through the commissariat media and published in the form of books, magazines, and the like. This shows that the material of Dirasah Nisaiyah is not only directed at understanding, but also at the production of ideas and social contributions.

Thus, the material taught in the *creative minority* of Dirasah Nisaiyah has an important contribution in increasing the Islamic value of female students. These materials integrate religious understanding, gender awareness, victim protection, women's leadership, and social movements based on Islamic values. Through this material, participants not only learn to be women who understand their rights and roles, but also to become cadres who are able to read social issues with Islamic foundations, think critically, and take a role in creating a more fair, safe, and progressive campus environment.

CONCLUSION

The Dirasah Nisaiyah program has proven to be an alternative educational model that successfully forms a creative minority of critical female students with an Islamic perspective through the integration of Islamic teachings with social realities within the framework of Prophetic Social Sciences. Research findings indicate that the formation of a creative minority through the Dirasah Nisaiyah program has proven effective in strengthening Islamic values in female students. By contextualizing the teachings of the

Qur'an, hadith, tafsir, and fiqh within contemporary gender discourse through the framework of Prophetic Social Sciences, participants develop a more critical, contextual, and socially grounded understanding of Islam. This confirms that Islamic values and gender justice are not in conflict but rather serve as mutually reinforcing instruments in liberating women from stereotypes and structural discrimination on campus. The program significantly improved participants' critical thinking skills, leadership awareness, gender sensitivity, and problem-solving capacity. The program demonstrated measurable growth in their ability to analyze social issues, articulate opinions, and take active roles in organizational settings, confirming the program's regenerative character as a model of Islamic education. However, the impact was not evenly distributed among all participants, with some still hesitant to voice their views openly. Regarding curricular materials, the content taught from 2024 to 2026 includes gender equality, feminism, sexual violence prevention, the progressive Immawati movement, and women's leadership, reflecting a coherent and evolving curriculum that bridges religious foundations with the realities of contemporary students. At the institutional level, universities and student organizations are strongly encouraged to formally support similar student-led educational models as part of broader gender mainstreaming policies and campus-based sexual violence prevention frameworks. Overall, this educational space demonstrates that cultivating spirituality through a humanist approach can liberate female students from passivity, empowering them to grow into progressive and empowered agents of change, fully aware of their own dignity and potential.

REFERENCES

Adin, A. H., Supriyadi, S., Sutarto, J., & Lestari, W. (2021). Pendekatan Nilai Profetik pada Assesment Karakter Peserta Didik. *Prosiding Seminar Nasional Universitas Negeri Semarang*.

Adittian, F. (2018). Pendidikan Karakter dalam Buku Puisi Hyang Karya Abdul Wachib B. S. (Analisis Profetisme Kuntowijoyo). *Ta'dib: Jurnal Pendidikan Islam*, *7*(1), 386–397. https://doi.org/10.29313/tjpi.v7i1.3630

Anisa, R., Soraya, S. Z., & Nurdahlia, D. U. (2021). Konsep Ilmu Sosial Profetik Kuntowijoyo Terhadap Pengembangan Pendidikan Islam. *Jurnal Ilmu Pendidikan Islam*, *5*(2). https://doi.org/10.30736/ktb.v5i2.682

Anwar, A., Pababbari, M., Ibrahim, M., Parepare, I., Makassar, U. I. N. A., & Parepare, I. (2023). Analisis Paradigma Ilmu Sosial Profetik (Tela'ah Pemikiran Kuntowijoyo). *Jurnal Studi Komunikasi Dan Dakwah*, *3*(Desember), 23–45. https://doi.org/10.46870/jkpi.v3i2

Asadullah, M. N., Amin, S., & Chaudhury, N. (2018). Support for Gender Stereotypes: Does Madrasah Education Matter? *The Journal of Development Studies*, *00*(00), 1–18. https://doi.org/10.1080/00220388.2017.1414190

Blum, R. W., Boyden, J., Erulkar, A., Kabiru, C., & Wilopo, S. (2019). Achieving gender equality requires placing adolescents at the center. *Journal of Adolescent Health*, *64*(6), 691–693. https://doi.org/10.1016/j.jadohealth.2019.02.002

Burhan, N. A. S., Razak, R. C., Salleh, F., & Tovar, M. E. L. (2017). The higher intelligence of the ' creative minority ' provides the infrastructure for entrepreneurial innovation. *Intelligence*, *65*(September), 93–106. https://doi.org/10.1016/j.intell.2017.09.007

Clements, B., & Bullivant, S. (2022). Why younger Catholics seem more committed: Survivorship bias and/or "creative minority" effects among British Catholics. *Journal for the Scientific Study of Religion*, *61*(2), 450–475.

https://doi.org/10.1111/jssr.12791
Daher, M., Olivares, H., Carré, D., Jaramillo, A., & Tomicic, A. (2017). Experience and meaning in qualitative research: A conceptual review and a methodological device proposal. *Forum Qualitative Sozialforschung/Forum: Qualitative Social Research*, *18*(3), 24. https://doi.org/10.17169/fqs-18.3.2696
Daud, F. K. (2020). Feminisme Islam Di Indonesia: Antara Gerakan Modernisme Pemikiran Islam dan Gerakan Perjuangan Isu Gender. *Jurnal HARKAT Media Komunikasi Gender*, *16*(2), 102–116. https://doi.org/10.15408/harkat.v16i2.17572
Effendi, M. R., Aulia, R. N., & Salsabila, N. F. (2023). Integrasi Pendidikan Islam Berbasis Ilmu Sosial Profetik dalam Penguatan Keberagamaan Mahasiswa. *Muttaqien; Indonesian Journal of Multidiciplinary Islamic Studies*, *4*(2), 163–178. https://doi.org/10.52593/mtq.04.2.06
Fazny, B. Y., Saputra, R., Aziz, A., & Alfaiz, A. (2024). Survey of Sexual Harassment to Students at Indonesia University Encuesta Sobre Acoso Sexual a Estudiantes de la Universidad de Indonesia. *International Journal of Sociology of Education*, *13*(2), 96–119. https://doi.org/10.17583/rise.13950
Hadi, M. J., & Junaidi, M. (2021). Changes and challenges of participating in focus group discussion. *Ninth International Conference on Language and Arts (ICLA 2020)*, 145–149. https://doi.org/10.2991/assehr.k.210325.027
Hafsari, I. D., & Daulay, H. (2023). Kepemimpinan Mahasiswi di Organisasi Kemahasiswaan di Lingkungan Kampus Universitas Sumatera Utara. *Jurnal Sosiologi Nusantara*, *9*(1), 79–90. https://doi.org/10.33369/jsn.9.1.79-90
Haron, H., Jamil, N. N., & Ramli, N. M. (2020). Western and Islamic values and ethics: are they different? *Journal of Governance and Integrity*, *4*(1), 12–28. https://doi.org/10.15282/jgi.4.1.2020.5609
Hashi, A. (2024). Revisiting Critical Thinking Through Quranic Lens. *AL-BURHĀN: Journal of Qur'ān And Sunnah Studies*, *8*(1), 22–41. https://doi.org/10.31436/alburhn.v8i1.340
Inayati, N. L., Harismah, K., Islam, A., Surakarta, U. M., Islam, F. A., Surakarta, U. M., Teknik, F., & Surakarta, U. M. (2022). Identifikasi Steretoip Gender Mahasiswa Universitas Muhammadiyah Surakarta: Menuju Penerapan Pendidikan Berperspektif Gender. *JPIS (Jurnal Pendidikan Ilmu Sosial)*, *32*(2), 248–262. https://doi.org/10.23917/jpis.v32i2.21610
Islamic, G., Ishaq, M., & Dayati, U. (2024). Character education through philosophical values in traditional Islamic boarding schools. *Kasetsart Journal of Social Sciences*, *45*(1), 31–42. https://so04.tci-thaijo.org/index.php/kjss/article/view/269466
Mcqueen, K., Murphy-oikonen, J., & Hamm, J. (2024). Campus Sexual Assault : A Qualitative Review and Meta-Synthesis of Students ' Experiences of Campus Prevention Initiatives. *Trauma, Violence, & Abuse*. https://doi.org/10.1177/15248380241297332
Meza-Mejia, M. del C., Villarreal-García, M. A., & Benito, C. F. O.-B. (2023). Women and Leadership in Higher Education : A Systematic Review. *MDOI Social Sciences Review*. https://doi.org/10.3390/socsci12100555
Mokodongan, N. I., David, L. E. V., & Sinolungan, J. S. V. (2026). Gambaran Perundungan dan Depresi pada Mahasiswa Universitas X. *Jurnal Impresi Indonesia*, *5*(01), 253–270. https://doi.org/10.58344/jii.v5i1.7447
Moralli, M. (2023). Research as care : Positionality and re fl exivity in qualitative migration research. *Qualitative Research*, *24*(3), 751–770. https://doi.org/10.1177/14687941231176946

Nugroho, L. A., Sariyatun, & Edyono, S. (2020). Creating Future Leader through Creative Minority Vision on Higher Education (A Case Study on SWCU). *Jurnal Institut Penelitian Dan Kritik Internasional Budapest (BIRCI-Journal)*, *4*, 2416–2425. https://doi.org/10.33258/birci.v4i2.1942 2416

Nursyifa, A., Somantri, G. R., & Seda, F. S. S. E. (2026). The Dilemma of a Safe Campus: Challenges in Preventing and Dealing with Sexual Violence in Indonesian Universities. *Cakrawala Pendidikan Jurnal Ilmiah Pendidikan*, *45*(1), 71–83. https://doi.org/10.21831/cp.v45i1.85752

Petty, N. J., Thomson, O. P., & Stew, G. (2012). Ready for a paradigm shift ? Part 2 : Introducing qualitative research methodologies and methods. *Manual Therapy*, *17*(5), 378–384. https://doi.org/10.1016/j.math.2012.03.004

Prasmiwardana, Y. D., Rahmawati, E., Ikhwan, H., & Budiman, A. M. (2025). Women Leadership in Navigating Self-Sufficient Transformational and Transactional Leadership in an Islamic Context. *Leadership and Policy in Schools*, *00*(00), 1–16. https://doi.org/10.1080/15700763.2025.2496219

Ramadhania, S. I. (2021). The Experience of Hijab Students Who Wxperienced Catcalling. *Jurnal Penelitian Pers Dan Komunikasi Pembangunan*. https://doi.org/10.46426/jp2kp.v25i2.154

Robbani, H., Sunan, U., & Surabaya, G. (2019). Pengembangan Keterampilan Berpikir Kritis Melalui Pembelajaran Berbasis Masalah. *ABDUSSALAM : Jurnal Pendidikan Dan Kebudayaan Islam*, *01*, 85–92.

Saputra, K. D. (2020). Memasyarakatkan Keshalehan: Dimensi Tasawuf dalam Etika Sosial Profetik Kuntowijoyo. *ABHATS: Jurnal Islam Ulil Albab*, *1*(2), 317–325. https://journal.uii.ac.id/Abhats/article/view/29279

Septia, R., Fisman, B., & Amalia, F. T. (2024). Strategi Pendidikan Islam di Era Modernisasi: Integrasi Nilai-Nilai KeIslaman dengan Keterampilan Abad 21 dan Teknologi. *Jurnal Pendidikan Dasar*, *9*(4), 322–332. https://doi.org/10.23969/jp.v9i04.19758

Susilowati, A. Y. (2022). Kampus Ramah Mahasiswa Dari Kekerasan Seksual: Analisis Tingkat Pengetahuan Mahasiswa Terkait Pencegahan Dan Penanganan Kekerasan Seksual. *Jurrnal EMPOWER: Jurnal Pengembangan Masyarakat Islam*, *7*(2), 233–247. https://doi.org/10.24235/empower.v7i2.11516

Syafa'ati, S., & Muamanah, H. (2020). Konsep Pendidikan Menurut Muhammad Naquib Al-Attas dan Relevansinya dengan Sistem Pendidikan Nasional. *PALAPA : Jurnal Studi Keislaman Dan Ilmu Pendidikan*, *8*(November 2020), 285–301. https://doi.org/10.36088/palapa.v8i2.859

Trisnawati, O., & Widiansyah, S. (2022). Kesetaran Gender Terhadap Perempuan dalam Bidang Pendidikan di Perguruan Tinggi (Gender Equality for Women in Higher Education). *Jurnal Pendidikan Sosiologi Dan Humaniora*, *13*(2), 339–347. https://doi.org/https://doi.org/10.26418/j-psh.v13i2.54606

Yin, R. K. (2018). Case study research and applications: Design and methods. In *SAGE Publications*.

Zaprulkhan, Z., Supriyanto, S., & Kurniawan, M. I. (2023). The Paradigm of Islamic Prophetic Thought Perspective of Kuntowijoyo and Musa Asy'arie. *Mawaizh: Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan*, *14*(2), 183–210. https://doi.org/10.32923/maw.v14i2.3629

Zulfirman, R. (2022). Implementasi Metode Outdoor Learning dalam Peningkatan Hasil Belajar Siswa pada Mata Pelajaran Agama Islam di MAN 1 Medan. *Jurnal Penelitian, Pendidikan Dan Pengajaran*, *3*(2), 147–153. https://doi.org/10.30596%2Fjppp.v3i2.11758