

Madrasah Al-Ula in the Contemporary Era: Harmonizing Muslim Women's Domestic and Public Roles in the Interpretation of Wasatiyyah Qur'anic Values

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DOI:

Received: 29 Juli 2025

Revised: 30 Juli 2025

Accepted: 31 Juli 2025

Abstract:

This article aims to examine the concept of Madrasah Al-Ula as a Qur'anic interpretive construction based on the principle of wasathiyah (moderation) in the thought of M. Quraish Shihab, focusing on the synergy between domestic and public roles of Muslim women as reflected in the Qur'an. This study employs a qualitative approach through library research and thematic analysis of three major works by Quraish Shihab: Tafsir al-Misbah, Wawasan al-Qur'an, and Membumikan al-Qur'an. The findings reveal: (1) since the early period of Islam, women have played vital roles as educators and preservers of knowledge; (2) Shihab's wasathiyah interpretation affirms gender equality in both spirituality and social responsibility; (3) women can participate in the public sphere without abandoning their maternal role; and (4) Madrasah Al-Ula emerges as a relevant model for Islamic family education in responding to contemporary challenges. This study contributes to the development of moderate gender-based Qur'anic discourse and offers an integrative model of Islamic family education responsive to the crisis of domestic values and the growing demand for Muslim women's public engagement.

Keywords: *Madrasah Al-Ula, Wasathiyah Interpretation, Quraish Shihab, Roles of Muslim Women*

Abstrak:

Artikel ini bertujuan mengkaji konsep Madrasah Al-Ula sebagai konstruksi tafsir berbasis nilai wasathiyah dalam pemikiran M. Quraish Shihab, dengan fokus pada sinergi peran domestik dan publik perempuan Muslimah dalam Al-Qur'an. Penelitian ini menggunakan pendekatan kualitatif melalui studi kepustakaan, dengan analisis tematik terhadap tiga karya utama Quraish Shihab: Tafsir al-Misbah, Wawasan al-Qur'an, dan Membumikan al-Qur'an. Hasil penelitian menunjukkan: (1) perempuan sejak awal Islam berperan aktif sebagai pendidik dan penjaga ilmu; (2) tafsir wasathiyah Shihab menegaskan kesetaraan peran gender dalam spiritualitas dan sosial; (3) perempuan dapat berkontribusi di ruang publik tanpa menanggalkan peran keibuan; dan (4) Madrasah Al-Ula menjadi model pendidikan keluarga yang relevan dengan tantangan kontemporer. Penelitian ini berkontribusi dalam memperkaya wacana tafsir gender moderat dan menawarkan model integratif pendidikan keluarga Islam yang responsif terhadap krisis nilai domestik dan tuntutan partisipasi publik perempuan Muslimah.

Kata Kunci: *Madrasah Al-Ula, Tafsir Wasathiyah, Quraish Shihab, Peran Perempuan Muslimah*

INTRODUCTION

The discourse on women's roles in Islam continues to be a contested field between conservative and liberal ideologies, particularly concerning the boundaries between domestic life and the public sphere. On one hand, some interpretations persist in confining women to the household, often justified by claims of inherent nature. On the other hand, modern movements have emerged to liberate women from domestic burdens, sometimes neglecting the spiritual and maternal values that form a foundational part of Islamic identity (Muhammad Nasir & Sartina, 2020). Within this complex landscape, the concept of *Madrasah Al-Ula*, which frames women as the primary educators and custodians of spiritual values within the family, offers a synthetic approach grounded in divine revelation. This concept is not only rooted in historical tradition but also remains socially relevant as an Islamic educational model that emphasizes balanced roles and responds to the demands of contemporary life.

The principle of *wasatiyyah*, or moderation and justice, in the Qur'an calls for a relational balance between men and women in both spirituality and social contribution (Muhammad Zainul Abidin, 2023). The exegetical thought of M. Quraish Shihab stands as a significant representation of efforts to actualize this principle within the reality of Indonesian Muslim society. In his various works, Shihab rejects literalistic interpretations that marginalize women and instead advocates a contextual approach that emphasizes partnership in values, roles, and responsibilities (Shihab, 2007a). His interpretation of QS al-Ahzab verse 33, for example, asserts that the command for women to stay in their homes was not universal but specifically addressed to the wives of the Prophet as moral exemplars for the community (Shihab, 2002). Through his thematic and socially inclusive interpretive method, Quraish Shihab constructs the discourse that women can actively participate in public life without neglecting their primary role in the family (Shihab, 2007b).

Several studies have examined women's roles from Islamic and contemporary exegetical perspectives. Siti Fatimah explored how Muslim women contribute to job creation in society (Fatimah, 2020). Darwis and colleagues discussed the role of Muslim mothers in children's education (Sagita et al., 2021). Nur Ajizah and Khomisah analyzed the actualization of women's and men's roles in both domestic and public domains (Nur Ajizah & Khomisah, 2021). Abdus Somad examined Abdullah Saeed's gender-sensitive interpretation, considered part of contemporary tafsir (Shomad, 2022). Akmaliah and Khomisah critiqued interpretations that place men above women based on literal and misogynistic readings (Akmaliah & Khomisah, 2020). Rahman and colleagues highlighted women's key economic roles in achieving gender equality (Bayumi et al., 2022). Aunur Rofiq's book presented interpretations by al-Azhar scholars on gender issues. Ratnawati and team focused on women's creativity in fulfilling their responsibilities as homemakers (Rofiq, 2020). Izzuddin and colleagues discussed Hasbi Ash-Shiddieqy's interpretations related to gender equity (Izzuddin et al., 2024). Ubaidillah argued that Islam grants strategic roles to women in the family, politics, religious outreach, and socio-cultural spheres (Ubaidillah, 2020). Muhammad Resky addressed the emergence of more responsive interpretations on contemporary gender issues (Resky, 2024). Lastly, Misbah, Umi Sumbulah, and Fauzan Zenrif discussed the right of women to initiate divorce through *khulu*. (Misbahuzzulam et al., 2024)

Distinct from these earlier works that focused on social roles, child education, or general gender interpretations, this article specifically examines the concept of *Madrasah Al-Ula* within Quraish Shihab's framework of *wasatiyyah* exegesis. This study combines two critical dimensions, maternal values and public contribution, as an integrative approach to contemporary Islamic education.

The aim of this article is to explore the concept of *Madrasah Al-Ula* through the lens of Quraish Shihab's wasatiyyah interpretation and to investigate its relevance in constructing a balanced paradigm for Islamic family education. Theoretically, this study contributes to the development of a contextual and moderate discourse in gender-based Qur'anic exegesis. Practically, it is expected to serve as a reference for designing Islamic family education curricula, strengthening the role of Muslim mothers, and promoting women's empowerment rooted in Qur'anic values.

RESEARCH METHOD

This study focuses on a conceptual analysis of *Madrasah Al-Ula* as an Islamic educational model based on wasatiyyah values in the perspective of M. Quraish Shihab. The main objective is to examine how this concept represents the synergy between the domestic and public roles of Muslim women within a moderate and inclusive exegetical framework. The primary data sources are three of Shihab's major works *Tafsir al-Mishbah*, *Wawasan al-Qur'an*, and *Membumikan al-Qur'an*, purposively selected for their consistent emphasis on fair and balanced gender relations in Islam. This study does not compare Shihab's interpretations with other scholars, in order to allow a focused and in-depth examination of his thought (Abdussamad, 2021).

The research employs a qualitative library-based approach, with data analyzed through content analysis to identify relevant verses and themes related to women's roles, maternal values, family education, and social balance in Shihab's tafsir. The analysis follows three main stages: data inventory, thematic categorization, and synthesis of meaning, all aimed at developing a comprehensive understanding of the *Madrasah Al-Ula* concept in the context of contemporary Islamic education. This study not only provides a descriptive account but also offers a critical and reflective perspective on the evolving roles of women within a contextual and moderate Qur'anic interpretation (Hardani et al., 2020).

RESULTS AND DISCUSSION

The Concept of *Madrasah Al-Ula* in Islamic History

The concept of *Madrasah Al-Ula* refers to the informal educational role formed by prominent female figures during the early period of Islam. Figures such as Khadijah bint Khuwailid and Aisyah bint Abu Bakr became central figures in shaping the intellectual, ethical, and spiritual values of the early Muslim community. They were not only learners but also educators of the generations of companions and successors. The term *Madrasah Al-Ula* in this context symbolizes a family-based educational institution grounded in revelation and prophetic values (Selawati & Wahyuni, 2022).

Khadijah was the first woman to acknowledge and proclaim the prophethood of Muhammad. She was also the mother of the nation who strengthened the Prophet's mission both spiritually and materially. Her home became the first center of da'wah and the earliest place of Islamic theological education (Al-Qutb et al., 2015). Meanwhile, Aisyah is known to have narrated around 2,210 hadiths, covering various aspects of law, worship, and ethics in Islam. Aisyah was also a legal reference for the companions after the Prophet's

passing. She proved that women were not only recipients of knowledge but also its producers and preservers (An-Nadwi, 2003). This role shows that women's education was never marginalized in Islam. In addition, Hafsa, the daughter of Umar ibn al-Khattab, was entrusted with the official manuscript of the Qur'an. This shows that religious literacy was not separated from the hands of women (Hifni, 2023).

Women also had a significant role in da'wah and the Islamic struggle from the time of the Prophet. Asma' bint Abu Bakr, known as Dhatun Nithaqain, demonstrated resilience when delivering supplies for the Hijrah, even to the point of tearing her sash (Al-Jaml, 2012). During the Battle of Uhud, many women participated as medical personnel, indicating their active contribution on the battlefield (Ansori & DH, 2021). Even in important decision-making, the Prophet often consulted his wives, such as Umm Salamah, who once offered a strategic solution (Al-Qutb et al., 2015). This proves that women played an important role in the early history of Islam, both in the domestic and public spheres (Harahap, 2021).

The concept of *Madrrasah Al-Ula* in Islamic history represents a model of informal, family-based education with high transformational power. This idea did not emerge in a vacuum but grew from the concrete contributions of women such as Khadijah, Aisyah, Hafsa, and Asma' bint Abu Bakr. They were not only active in the private sphere but also became key actors in da'wah, the advancement of knowledge, and the stability of the prophetic household. From this perspective, women were not merely complementary to the early Islamic civilization but active parts of the structure of prophetic values. If related to the thought of figures such as Fatima Mernissi, then the role of women in early Islamic history, including the intellectual leadership of Aisyah, affirms that Islam provides space for progressive interpretations based on women's social experiences, not merely normative texts (Amanda, 2023).

A logical consequence of this finding is the importance of revitalizing a family-based educational model that places women as sources of values, not merely technical caregivers. In the context of contemporary Muslim societies experiencing a crisis of moral authority within families, the *Madrrasah Al-Ula* model offers a contextual and applicable approach. It can serve as a foundation for designing family education strategies based on revealed values while also offering a critique of formal education systems that tend to ignore women's role as the first educators. Therefore, this historical background is not merely a romanticization of the past, but becomes an epistemic basis for re-reading gender relations in Islam (Shihab, 2007b).

Qur'anic Wasathiyah Interpretation and the Role of Women

Wasathiyah interpretation – meaning moderate, just, and contextual – is an approach to interpreting the Qur'an that not only rejects fanaticism and patriarchal bias but also upholds respect for nature and social justice values. Within this framework, women's roles are not narrowly defined as purely domestic, but as partners of men in religious and national duties. M. Quraish Shihab consistently emphasizes that the Qur'an never demeans women, but rather places them on

equal footing in terms of value and religious responsibility (Shihab, 2007b).

For example, in interpreting QS al-Ahzab:33, which states, “And stay in your houses...,” Quraish Shihab quotes Ibn ‘Ashur in *Tafsir al-Misbah*, who explains that this verse is specific to the wives of the Prophet Muhammad as a form of honor and protection of their status as moral symbols of the ummah. It does not represent an absolute prohibition for all women from appearing in public spaces. For other Muslim women, this guidance is a matter of virtue, not obligation. Quraish Shihab further supports this view by referencing Sayyid Qutb, who affirms that the verse does not prohibit women from leaving their homes, but rather indicates that the household is their primary responsibility, while public activity is not. In *Wawasan al-Qur’an*, he also asserts that women’s engagement in public life is permitted as long as it upholds Islamic ethics and does not neglect their principal role in the family (Shihab, 2002).

During the Prophet’s time, Muslim women participated in a wide range of public activities, including in battles. Figures such as Umm Salamah, Shafiyah, and Umm Sinan al-Aslamiyah were involved. The Prophet’s wife Zaynab bint Jahsh worked by tanning animal hides and gave the proceeds in charity. Similarly, Raithah, the wife of Abdullah ibn Mas’ud, worked to support her family because her husband and child could not meet their needs at the time (Shihab, 2007a).

Interestingly, in *Wawasan al-Qur’an*, Quraish Shihab further explains the role of women as *sakan*, or sources of tranquility within the family, and as the first educators who shape a child’s character from early childhood. He states, “In conclusion, the role of a wife as a homemaker is to make the house a *sakan*, a place that calms and brings peace to all its members... a wife is the first and foremost educator for her children, especially during their early years (Shihab, 2007b).”

Therefore, within the institution of the family, there must be a figure who bears the primary responsibility for developing the emotional and mental well-being of children, particularly in their formative years. It is at this point that Islam explicitly emphasizes the maternal role, which possesses psychological and emotional uniqueness not entirely found in fathers. Women, through their natural disposition and gentleness, are entrusted with the crucial task of shaping children into spiritually healthy, calm, and mature individuals (Shihab, 2007b).

Quraish Shihab even quotes a hadith in which the Prophet reprimands a mother who treated her child harshly after the child had soiled his garment. The Prophet said, “Do not interrupt his urination. This (clothing) can be cleaned with water, but what can remove the stain left in the child’s soul?” This statement shows Islam’s concern not only for physical cleanliness but also for the emotional and psychological health of the child, and it underscores the importance of tenderness in maternal care (Shihab, 2007b).

The wasathiyah approach developed by M. Quraish Shihab provides a contextual interpretation of verses about women, such as QS al-Ahzab:33. According to him, the verse is not absolute or universal but is specific to the context of the Prophet’s wives, who served as moral figures for the Muslim community. This interpretation stands in sharp contrast to literalist approaches, such as those promoted by the Salafi school, which tend to interpret the verse as a strict prohibition against women’s public presence. Drawing on a thematic method of

tafsir, Shihab offers an inclusive and just perspective on the relationship between men and women, both spiritually and socially. His approach aligns with Fazlur Rahman's view that the moral spirit of the Qur'an is more important than the literal sound of the text (Muhammad Zainul Abidin, 2023).

As a result, wasathiyah interpretation opens space for Muslim women to participate in the public sphere without abandoning their maternal roles. This view rejects the rigid dichotomy between the domestic and public realms, and instead places women as full subjects in the development of the ummah. In practice, it enables a model of women's empowerment based on Qur'anic values that avoids both secular emancipation discourse and exclusive conservatism. Thus, Quraish Shihab's framework offers an interpretive solution to patriarchal bias in classical exegesis and responds to the challenges of modernity that often overlook the spiritual role of motherhood (Marlina et al., 2023).

The Contemporary Relevance of Madrasah Al-Ula

The concept of *Madrasah Al-Ula*, which places women as the first educators within the family, remains deeply relevant in addressing the challenges of the contemporary era. In today's social dynamics, women often face two extreme poles: conservatism, which confines their role strictly to the domestic sphere, and liberalism, which encourages them to abandon maternal roles as outdated. The *Madrasah Al-Ula* model offers an integrative approach in which the domestic and public roles of women are not seen as opposites but as complementary harmonies.

According to M. Quraish Shihab, the principle of wasathiyah in Qur'anic interpretation is a principle of balance and justice that should shape the understanding of male-female relations. In his tafsir, Shihab emphasizes that Islam does not restrict women to a single realm of devotion but encourages their contribution both inside and outside the home, as long as it is carried out within the framework of Islamic values and ethics. Spiritual equality and social responsibility for women are essential pillars in building a moderate and inclusive Islamic society (Shihab, 2007b).

A study by Akhmad Khoirul Anwar and colleagues affirms this view. They state that in Quraish Shihab's interpretation, women hold an essential position equal to men in terms of religious obligations and social contributions. Biological differences are not a basis for discrimination, but rather for mutual complementarity within the framework of Islamic partnership (Anwar et al., 2024).

In the context of education, women have a fundamental role as spiritual and emotional educators. This is supported by the research of Nurhayati and Syahrizal, who emphasize the mother as a central figure in children's education, not only because of biological closeness but also due to the foundation of affection and unique emotional bonding. They note that from the prenatal period until a child reaches adolescence, a mother's role in shaping moral character and values is irreplaceable (Koestanti et al., 2024).

Considering the current dynamics of Muslim societies, which are becoming more open yet also experiencing a crisis in family values, the *Madrasah Al-Ula* concept offers a concrete proposal for strengthening the role of women as the moral and social educators of the family. It can be adopted in family education

programs, madrasah curricula, and even in community-based women's empowerment strategies. Amid the currents of modernity that often split women's roles into extremes, *Madrasah Al-Ula* serves as a meeting point that connects the roots of tradition with the direction of progress. Within this framework, Muslim women are not merely followers of the times but value-bearers who enliven the spirit of motherhood while forging the path of civilization (Suripto & Khuriyah, 2024).

In today's context, the *Madrasah Al-Ula* concept becomes highly relevant amid the tension between two extremes: conservatism, which confines women to domestic spaces, and liberalism, which promotes the complete detachment from maternal roles. This concept rejects any reduction of women's identity to only one side. Wasathiyah interpretation views balanced roles as the key to achieving both social and spiritual justice. This stands in contrast to liberal-textual approaches such as that of Amina Wadud, who places heavy emphasis on equality but sometimes overlooks the sacredness of domestic balance. Shihab, by contrast, bridges these two spheres through an interpretation based on *maqasid*, or the long-term goal of promoting public welfare (Hanna & Abbas, 2023).

The logical consequence of this interpretation is the emergence of educational and empowerment models that strengthen family foundations through women, without hindering their public contributions. In a world increasingly fragmented by digital individualism and the erosion of family values, this concept offers a practical basis for designing Islamic parenting curricula, household-based character education, and affirmative policies for homemakers as agents of change. In other words, *Madrasah Al-Ula* is not merely a nostalgic narrative, but a strategic model of social education that unites values, common sense, and contemporary dynamics in a balanced way (Hidayah, 2021).

CONCLUSION

Based on the discussion above, the researcher presents the following conclusions: (1) The concept of *Madrasah Al-Ula* in Islamic history demonstrates that women have played a vital role since the early days of Islam as educators of generations, guardians of knowledge, and supporters of da'wah, both in domestic and public spheres. (2) M. Quraish Shihab's wasathiyah interpretation positions women on equal footing with men in terms of spiritual and social responsibilities, while still recognizing the maternal role as a fundamental strength in family education. (3) In the contemporary context, *Madrasah Al-Ula* is relevant as an Islamic educational model that bridges the tension between domestic obligations and women's rights in the public sphere, particularly amid the polarization between conservative and liberal perspectives.

The main contribution of this study lies in its effort to reconstruct thematic Qur'anic interpretation based on the values of wasathiyah as developed by M. Quraish Shihab, offering an alternative to extreme exegetical narratives. This study not only proposes a reinterpretation of verses related to women in the Qur'an but also introduces *Madrasah Al-Ula* as an educational paradigm that places women at the center of family ethics and as agents of social change. This idea holds practical potential for application in family education policies, madrasah curricula, and

women's empowerment strategies rooted in Qur'anic values and local context.

However, this study has certain limitations in its scope, as it focuses solely on one exegete, M. Quraish Shihab, without comparing his thoughts with other scholars who have also addressed gender issues in tafsir. In addition, the approach remains descriptive and qualitative, without testing the implementation of the *Madrasah Al-Ula* concept within real-life Muslim communities. Therefore, future research is encouraged to broaden the scope through comparative analysis and field-based integration, in order to assess how far this concept can be practically adopted in family education and community development grounded in moderate Islamic values.

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