

**Research Article**

# **Women's Education in the Perspective of Al-Qur'an Tarbawi: Orientation, Values, and Relevance in the Modern Era**

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## **Abstract**

Women's education is one of the important pillars in the development of Islamic civilization, but the gap between the normative principles of the Quran and social reality remains a recurring issue. Although the Quran affirms spiritual and epistemological equality between men and women, educational practices in some Muslim societies are still influenced by cultural biases and patriarchal structures. This article aims to analyze the concept of women's education from a Quranic tarbawi perspective by examining its educational orientation, the tarbawi values that underpin it, and its relevance to the modern context. This research employs a literature study approach, examining verses from the Quran, commentaries, and contemporary academic literature on women's education and the construction of educational values. The study results indicate that women's education from a Quranic perspective has an integral normative framework, encompassing spiritual-moral, intellectual-professional, and social-civilizational dimensions. Educational values such as monotheism, ethics, equality, trust, and empowerment form a conceptual foundation that positions women as agents of change and pillars of civilization. This finding is relevant to the needs of modern education, which demands that women not only be intellectually capable but also possess spiritual resilience and social capacity that are adaptable to digital dynamics and contemporary moral challenges. This article asserts that strengthening women's education based on educational values is a fundamental strategy for building character-driven families, civilized societies, and sustainable Islamic civilization.

**Keywords:** Women's Education, The Quran as a Source of Education, The Modern Era.

## **INTRODUCTION**

Education is the foundation of human development from an Islamic perspective, where the process of developing intellect, spirituality, and morals holds a central position. Al-Qur'an Al-Ahzab verse 35 emphasizes that the obligation to seek knowledge is not limited by gender, as reflected in the equal mention of men and women in the context of deeds, faith, and virtues. This normative equality indicates that women's education is not only a right, but also part of the Islamic educational construction that guides humans toward self-perfection. Within this framework, women hold a strategic position as *madrrasah al-ūlā*, which determines the quality of generations and the moral stability of society (Assakinah, 2021).

However, the socio-historical practices of Muslims reveal an increasingly complex gap between the normative principles of revelation and contemporary social realities. Structural bias, patriarchal culture, and gender-unfriendly religious interpretations still pose significant obstacles for women in accessing quality education. This complexity is further amplified in the digital age, where the accelerated flow of information, instant culture, the commodification of women's bodies, and the expansion of virtual public spaces often give rise to new patterns of marginalization (Bayhaqi & Masnawati, 2024). Exposure to uncontrolled digital content, the penetration of social media algorithms that promote hedonism and the objectification of women, and increasing social pressure thru beauty standards and digital lifestyles have reinforced more subtle but far-reaching forms of subordination. This condition not only hinders women's intellectual development but also erodes moral stability, weakens religious identity, and leads to value disorientation (Sari, 2023). Thus, there is an urgency to revisit the framework of women's education thru a *tarbawi* perspective that can bridge Qur'anic principles of equality with the challenges of the digital era, which is rife with moral distractions and social pressures.

Modernity presents new challenges for the world of Islamic education, particularly concerning Muslim women, such as digitalization, changing family patterns, and the demands of global competence (Bayhaqi & Badriyah, 2024). On one hand, this development opens up wider spaces for women's participation in education and the professional world. On the other hand, modernity also brings new problems such as identity crises, shifting values, moral degradation, and increasingly complex social pressures (Yussof, 2021). This situation underscores the importance of a pedagogical approach in women's education, not only to enhance intellectual competence but also to build spiritual and moral resilience as a foundation for facing the changing times.

Although there is considerable discourse on women's education, most studies still focus on issues of equal access or normative descriptions of Islamic teachings. Studies that specifically integrate the educational values of the Quran with the needs of modern women are still limited. Additionally, there hasn't been much research examining how the values of monotheism, ethics, equality, trust, and empowerment work simultaneously in shaping a comprehensive concept of women's education. The need for a conceptual model rooted in revelation yet adaptable to contemporary challenges is becoming increasingly urgent.

Based on this description, this article aims to answer three main research questions: how the concept of women's education is understood from a *tarbawi* Al-Quran perspective, what *tarbawi* values form the framework of women's education in Islam, and how relevant this concept is to the needs and challenges of women in the modern era. To answer this question, this study uses a literature review approach by examining primary sources such as the Quran and its interpretations, as well as contemporary academic literature related to women's education in Islam, resulting in a structured and

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argumentative analysis in accordance with the focus of tarbawi studies.

## **RESEARCH METHODS**

This research employs a literature study approach (library research) that focuses on an in-depth examination of primary and secondary sources related to women's education from a Quranic tarbawi perspective. Primary sources consist of the Quran, hadiths, and relevant tafsir books, while secondary sources include journal articles, academic books, and contemporary research addressing issues of women's education, tarbawi values, and women's roles in Islamic civilization. Literature selection was done selectively, considering authority, credibility, and academic relevance to ensure that the analysis process was not only descriptive but also interpretive of the educational values contained in religious texts.

The analysis process was carried out thru several systematic stages: first, identifying key themes in the literature, such as the concept of women's education, educational values, and the orientation of education in Islam. Second, a thematic analysis of verses from the Quran and the interpretations of commentators related to equality, morals, monotheism, and trust as the foundation of the concept of women's education. Third, a critical synthesis between classical and modern research findings to discover a holistic conceptual pattern that meets the needs of women's education today. Fourth, an argumentative formulation that connects educational principles with contemporary social challenges and dynamics, resulting in an analytical framework that is not only rooted in revelation but also responsive to the realities of modernity. This approach ensures that the research findings have theoretical strength, logical coherence, and practical relevance in the development of educational studies.

## **RESULTS AND DISCUSSION**

### **The Concept of Women's Education in the Perspective of Al-Qur'an Tarbawi**

The Quran provides a clear theological foundation regarding the position of women in education by placing them as subjects with rights and obligations equal to men in seeking knowledge, increasing faith, and performing righteous deeds. This is reflected in Surah Al-Ahzab, verse 35, which mentions men and women equally in nine categories of virtue; a textual construction that shows that women's equality is not a modern addition, but an inherent part of revelation (Tashmatov et al., 2025). This spiritual equality forms an epistemological argument that women are rational and moral entities with the full capacity to undertake educational responsibilities. Thus, women's education in the Quran is not merely an effort for social empowerment, but a direct implementation of the principle of monotheism, which places all human beings in an equal position of servitude before God (Ginting et al., 2023). This perspective refutes the assumption that restricting women's education has a theological basis, as the Quran itself affirms the central role of women in the moral development of the community.

Ultimately, women's education can be analyzed thru two theoretical dimensions: the normative-theological dimension and the praxis-sociological dimension. The normative-theological dimension stems from verses that glorify human reason (al-'aql), the obligation to learn, and the mention of women in various categories of virtue that are synonymous with epistemic demands. Meanwhile, the praxiological-sociological dimension relates to how women function in the transmission of values, character formation, and the regeneration of civilization. Jaelani et al. (2021) emphasize that women not only develop themselves as knowledgeable individuals but also play a transformative role in shaping a civilized society. Qualitative analysis of these two dimensions shows that women's education in the Quran does not stop at opening access to learning, but includes the

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formation of women's epistemic identity as mu'allimah (teacher), murabbiyah (educator), and rahim al-tsaqāfah (womb of civilization), which gives birth to pious, intelligent, and civilized generations. In other words, women's education is understood as a multidimensional construct that balances spirituality, rationality, and social ethics.

Furthermore, a pedagogical reading of the verses of the Quran emphasizes that women's education has an integral and sustainable character (*mutakāmil wa mustamir*), not a partial or temporary one. A qualitative analysis of literature such as Assakinah (2021), Junaidi et al. (2022), and Yussof (2021) reveals a consistent pattern: women are seen as the center of family moral formation and a pillar of civilization. Therefore, women's education not only aims to cultivate intellectual capacity but also to build women's existential awareness as bearers of divine trust. This concept aligns with the educational paradigm that views education as a process of nurturing the full human potential (*tansyi'ah al-insān*) toward the perfection of faith, intellect, and character. Thus, the concept of women's education in the Qur'an can be understood as a system of guidance that unites spiritual strengthening, intellectual development, and the formation of social personality, enabling women to function as subjects of change and agents of civilization on a sustainable basis.

### **Orientation of Women's Education in the Qur'anic Perspective**

The orientation of women's education from a Quranic perspective is multidimensional and integrative, encompassing spiritual, moral, intellectual, and social empowerment. The first dimension is spiritual-moral orientation, which is the affirmation of monotheism, faith, and morals as the core of women's development. QS. Luqman verses 13–19 serves as a normative framework that emphasizes the importance of manners, patience, honesty, and responsibility, values that are not limited by gender (Elatrash et al., 2023). Women are positioned as moral subjects who must be nurtured thru the process of *tazkiyatun nafs*, so education is not only oriented toward cognitive abilities, but also toward the formation of a strong and consistent character (Zahro et al., 2024). In the educational paradigm, this spiritual orientation aims to shape women who are aware of their roles as servants (*'abd*) and vicegerents, so that all learning activities are directed toward drawing closer to Allah. Thus, spirituality becomes the foundation that frames the overall orientation of women's education.

The second dimension is the intellectual-professional orientation (*'ilmiyyah*), which asserts that women have both the right and the obligation to develop their minds and skills as part of the process of self-improvement. QS. Al-Mujadilah verse 11, which states that Allah elevates the status of those with knowledge without gender discrimination, serves as strong justification that women's education cannot be separated from the scientific vision of Islam. This perspective is reinforced by a historical examination of female figures such as Aisha bint Abu Bakr, who is a primary reference in hadith and jurisprudence, and Fatima al-Fihri, the founder of the University of al-Qarawiyyin. Yussof's (2021) study shows that the development of Islamic civilization would not have been possible without the contribution of women in scientific activities. Qualitative analysis of the literature shows that intellectual orientation not only equips women with knowledge but also builds a scientific habitus that enables women to play a role as thinkers, educators, and professionals capable of contributing to the strengthening of society.

The third dimension is the social-civilizational orientation (*ijtima'iyyah wa hadlariyyah*), which positions women as agents of social change and pillars of civilization. Surah At-Taubah verse 71 emphasizes the reciprocal relationship between men and women in enjoining good and forbidding evil, which indicates that women's social role is not merely domestic but has a transformational dimension. Contemporary studies in

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Islamic education (Jaelani et al., 2021; Junaidi et al., 2022) show that the progress of a society is highly dependent on the quality of women who fill educational, social, and cultural spaces. Qualitative analysis of this concept leads to the conclusion that women's education should be directed toward developing social capacity, leadership, and human sensitivity, enabling women to play an active role in building a civilized society. Thus, the orientation of women's education from a Quranic perspective is a comprehensive construction that integrates faith, intellectuality, and social contribution as the main foundation of Islamic civilization.

### **Educational Values as the Conceptual Foundation of Women's Education**

The educational values that form the foundation of women's education in Islam are derived from the normative framework of the Quran, which emphasizes the integration of monotheism, ethics, equality, and trust. The value of monotheism is the first principle that affirms that the entire process of women's education is directed toward forming a complete existential relationship between humans and the Creator. Surah Adz-Dzariyat verse 56 and Surah Al-Baqarah verse 21 show that education is not just about transferring knowledge, but about fostering the awareness that all of women's potential is a means of worship and devotion to Allah. In this context, the value of monotheism breaks down the legitimacy of patriarchal culture that marginalizes women, because the Quran places both on the same spiritual level (Sanyoto et al., 2023). Qualitative analysis shows that tawhid serves as the main framework guiding all other educational values, while also ensuring that women's education is not limited to mere social empowerment, but encompasses the formation of divine character.

The second value is ethics and purification, which emphasizes the formation of women's moral character as the core of educational upbringing. Surah Asy-Syams verses 7–10 emphasize the importance of purity of the soul as a prerequisite for human success in fulfilling the trust of life. In women's education, moral values are not only understood as the habituation of good behavior, but as a process of internalizing values that produces individuals capable of maintaining moral integrity amidst modern social challenges. A qualitative analysis of Yussof's (2021) study indicates that women with strong moral character play a strategic role in building families of good character and a dignified society. This moral value is closely intertwined with the concept of tazkiyatun nafs, placing women not only as moral objects but as subjects of self-purification that impacts social harmony. Thus, the value of morality in women's education becomes a complementary tool for individual and social transformation.

The third value is equality, trust, and empowerment (tamkin). Surah An-Nahl verse 97 states that anyone, male or female, who does good deeds and believes will have a good life; a principle of equality that affirms that women have full rights to grow, develop, and contribute to society (Ginting et al., 2023). The value of trust is related to women's responsibilities in the context of family and society. A hadith of the Prophet narrated by Bukhari-Muslim states that every human being is a leader and is responsible for those under their leadership, legitimizing the fact that women also have a leadership role according to their capacity (Saiful & Fendri, 2020). Meanwhile, the value of empowerment places women as active agents entitled to access knowledge, economic opportunities, and social spaces. A qualitative analysis of the literature concludes that the values of equality, trust, and empowerment are a practical framework for women's education that not only rejects discrimination but also empowers women to become innovative and highly competitive agents of civilization. These three values form the educational foundation that allows women to fulfill their spiritual, intellectual, and social roles harmoniously.

### **Relevance of the Concept of Women's Education to the Modern Context**

The relevance of the concept of Quranic-based educational upbringing for women is becoming increasingly significant in the modern context, which is characterized by rapid social change, digital dynamics, and the complexities of family life. The principle of equality emphasized by the Quran provides a strong normative framework for addressing contemporary issues such as unequal access to education, gender bias in public spaces, and patriarchal cultural tendencies. Women's education can no longer be understood as an additional need, but rather as a prerequisite for the development of a just modern society. QS. At-Taubah verse 71 and QS. An-Nahl verse 97 serve as the theological basis that the role of women in the public sphere is part of the Qur'anic construction, not a deviation from tradition (Alfani et al., 2025). Qualitative analysis of this phenomenon shows that educational values are able to provide an ethical and spiritual framework that balances the demands of modernity with Islamic identity.

In the digital ecosystem, women's education is becoming increasingly crucial for building critical literacy, the ability to discern information, and moral resilience in the face of a flood of content that is not always aligned with Islamic values. Tarbawi education, with its emphasis on morals, wisdom, and tazkiyah, provides an epistemic foundation for women to not only be proficient in using technology, but also wise in managing its impact on themselves and their families. Recent studies in Islamic education show that women with strong digital literacy and equipped with spiritual values tend to be more capable of guiding families toward the productive and safe use of technology. Qualitative analysis indicates that tarbawi-based education serves as a counterbalance to the moral challenges of the digital age, such as hedonism, instant culture, and identity crisis, enabling women to emerge as guardians of societal values and moral stability.

Furthermore, the concept of women's education from a pedagogical perspective holds significant relevance in shaping a generation of character and civility. Modern educational theory recognizes that the quality of the mother has a direct influence on the cognitive, emotional, and moral intelligence of the child. This aligns with the classical Islamic view that places women as the "first school" for generations. The poetry of Hafidz Ibrahim and the thoughts of Buya Hamka emphasize that the progress of a nation is highly dependent on the quality of women who educate their children (Robi'ah & Hidayat, 2023). Qualitative analysis of the literature shows that women's education based on educational values allows for the formation of harmony between intellectual and spiritual intelligence within the family. Thus, the concept of tarbawi is not only relevant for women's self-development, but also plays a strategic role in building strong families, civilized societies, and a sustainable Islamic civilization.

### **CONCLUSION**

Women's education from a pedagogical perspective in the Quran is a theological-sociological construct that positions women as believing, knowledgeable subjects who actively participate in the development of civilization. Analysis of verses from the Quran and contemporary literature shows that women's education has a strong normative foundation, based on spiritual equality, the elevation of reason, and the affirmation of moral trust. Women's education is not merely a modern need, but a fundamental principle of the Quran that integrates the values of monotheism, ethics, empowerment, and social responsibility.

This study found that the orientation of women's education encompasses three main dimensions: spiritual-moral development, intellectual-professional empowerment, and the development of social-civilizational roles. These three dimensions indicate that women function not only as recipients of knowledge but as transformative actors who

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influence families, communities, and civilization. Educational values such as monotheism, ethics, equality, trust, and empowerment form a conceptual framework that ensures women's education proceeds integrally and sustainably.

In the modern context, the concept of Quranic-based educational upbringing for women has strong relevance in addressing digital challenges, moral crises, and increasingly complex social dynamics. Tarbawi education provides a spiritual and ethical foundation that empowers women to play a strategic role as educators, social leaders, and guardians of values within the family and society. Thus, this research confirms that strengthening women's education is a fundamental step in building a generation of character and sustainable civilization, and is an important contribution to the development of tarbawi studies and contemporary Islamic education.

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