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Women Strategy In Building
Sakinah Family In Islamic And
Gender Perspective At State
Islamic University Kiai Haji
Ahmad Shidiq Jember

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Management Of Islamic Education In The Family: Career Women Strategy In Building Sakinah Family In Islamic And Gender Perspective At State Islamic University Kiai Haji Ahmad Shidiq Jember

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Abstract:

This article aims to describe the management of Islamic education in the family carried out by career women with various strategies in building sakinah families with Islamic and gender perspectives in UIN KHAS Jember. In the last decade, there has been a transformation towards increasing the role of women in various sectors of life. The transformation of the role of women is marked by the number of women who make a career in public. This causes a variety of problems in the family, including the education of children is better; marital relations are not harmonious because both are busy with their respective work affairs, even divorce and others. Knowledgeable and highly educated women disagree with being promoted only for domestic roles, while men can be free and accessible to the public. For this reason, women choose a career by trying to carry out the management of Muslim family education with various strategies in building a family to remain sakinah. This article's data are literature and empirical data obtained through in-depth interviews, participant observation, and document studies, then analyzed using descriptive qualitative with interactive models Miller, Huberman and Saldana. The validity of the data is done by triangulation of sources and methods. The results of this study show that with the planning, implementation, and evaluation of Muslim family education by Islamic teachings and harmonious communication patterns and strategies carried out by career women in building sakinah families in the Islamic and gender perspective, the purpose of marriage and marriage will be achieved, namely sakinah, mawaddah, and warohmah.

Keywords: Islamic Education Management, Career Women, and Sakinah family in Islamic and Gender perspective.

INTRODUCTION

Islam is the religion of monotheism. It means believing that there is no God but Allah. All believers acknowledge that the God of faith is Almighty. Among the signs of God's power is the creation of living beings with gender differences, as human beings are male and female. Both have different roles in running life in this world. But both become equal partners, filling each other, complementing each other in life together to become husband and wife in the household.

Islam brought by Prophet Muhammad, Peace Be Upon Him, since the 7th

century has brought a breath of fresh air for the value and self-esteem of humanity. Because Islam teaches that the appreciation of God to man is based not on gender or ethnicity, but the quality of oneself towards him, namely Taqwa, the best person in the presence of God is the one who is the highest in Taqwa; this is as stated in QS. 49 / Al-Hujurat, verse: 13, which means:

Human beings, We created you all from a male and a female and made you into nations and tribes so that you may know one another. Verily the noblest of you in the sight of Allah is the most God-fearing of you. Indeed Allah is All-Knowing, All-Aware (Depag. RI, 2010).

The verse implies that women have equal roles and opportunities with men. Still, some of them forget other roles as mothers, wives, and members of society so that the family loses its spirit as a harmonious family. The harmony of the Muslim family remains based on the dynamic and problematic real life of human beings. Not a harmonious life like an angel who is always obedient to Allah. The natural harmony of the Muslim family is in a plurality of human beings who move dynamically according to their abilities and perceptions but still show a harmonious, beautiful, and peaceful rhythm. Differences of opinion, aspirations, and diversity in strategies and patterns of life are a beautiful decoration of life that must still be maintained and framed in harmony that blends in the spirit of monotheism through the management of Muslim family education to build a *sakinah* family (Moh. Roqib, 2007: ix-x).

Islam has also explained the household's limits, rights, and obligations. Everyone who has married must always expect an ideal household where there is peace, happiness, tranquility, and harmony. Harmony in the household is very relevant to the existence of interactivity between husband and wife, but to achieve a household that is *sakinah*, *mawaddah*, and *warahmah*, happy, harmonious, peaceful, and intact does not rule out the possibility of not being followed by an adequate, balanced, and supportive household economy (M. A. Tihami et al. 2013: 153). Because sometimes, economic problems are also one of the triggers for the lack of harmony in the household. One of the main factors that cause the low economy in the household is the husband's income is minimal and can not meet the needs of the family, and the husband does not work and always rely on a wife.

In Islam, it has been explained that a husband must provide for the family, provide for all household needs, and fulfill all family comfort causes (Abdul Aziz Muhammad Azzam et al. 2014: 222). These things encourage a wife to work and help the

household economy or even before a wife has performed and become a career woman.

When a wife has decided to work, this will influence her household. The implications for the tranquility and harmony of the household caused by a career wife can be positive and can also be damaging. It can be said to be positive if a working wife can meet the criteria as a career woman, where the wife can divide the time between household chores with her work, in addition to the understanding between the husband and wife, and the main thing is the understanding of the husband when the wife decides to work. This can be said to be harmful when a wife starts off guard with her duties and role as a housewife and lacks understanding from the husband who always relies on his wife in his household affairs; it will be a disaster, even could be the cause of divorce, due to lack of religious understanding. Thus, the management of Islamic education in the family is essential to building a *sakinah* family and avoiding divorce (BP4, 1985: 39).

Therefore, the husband and wife need to understand the causes of the collapse of harmony in the household. An educated wife will bring all the problems openly with a light discussion with her husband. In contrast, women whose education is inadequate or lacks religious teaching will cause losing the reason to solve the problems in their families. At the same time, the provision or solution in solving problems is not owned. The ideological function of education is to realize that education is one of the main functions of the household. Thus, the management of Muslim family education is essential to building a *sakinah* family.

RESEARCH METHODS

The research approach used is a qualitative descriptive type of study. The location of this study is UIN Kiai Haji Achmad Siddiq Jember. Determination of research subjects using purposive. The subjects consisted of 10 informants; 4. Lecturers who are husband and wife have a career in UIN KHAS Jember, 4 male lecturers whose wives work outside UIN

KHAS Jember, and 2 female lecturers whose husbands work/career outside UIN KHAS Jember. Data collection techniques use semi-participant observation, in-depth interviews, and document studies. Data analysis using qualitative descriptive analysis with inductive models Milles Huberman and Saldana through three steps: data condensation, data presentation, and data verification/conclusion. At the same time, the validity of the data using kridilitas includes peer discussion and triangulation, then dependability and confirmation so that the study results can be accounted for.

THEORETICAL STUDIES

1. Islamic Education Management Concept

The concept of Islamic Education Management, according to Yusuf Al Qardawi (1980: 57) at the beginning of the concept of Islamic education, is the education of the whole human being, his mind and heart, spiritual and physical, morals and skills. Therefore Islamic education prepares man to live well in any circumstances and face society with all conditions (Supandi et al., 2021: 232-43). Furthermore, Muhammad Fadhil Al-Jamaly: defines Islamic education as an effort to develop, encourage and invite children to live more dynamically based on high values and noble life. The process is expected to form a perfect child, both related to the potential of reason, feelings, and actions (Ahmad D. Marimba, 1989: 19-23).

Meanwhile, according to Henry Noer Aly: understanding Islamic education is a process carried out to create a whole human being, believing and fearing God and able to realize his extension as the caliph of God on Earth, which is based on the teachings of the Quran and Sunnah, then the purpose in this context means the creation of perfect people after the educational process ends. Furthermore, Islamic education management is also defined as building or managing Islamic educational institutions that involve Muslim human resources and encourage them to effectively and

efficiently achieve Islamic education goals (Laras Safila Anaya, 2021).

Based on the opinions of scientists above, it can be concluded that Islamic education is a system that allows a person to direct his life by Islamic ideology and Islamic education is more aimed at improving mental attitudes that will manifest in deeds, both for the needs of themselves and the needs of others. And Islamic education should be directed so as not to drift due to the progress of science and technology (St. Rodliyah, 2022: 135).

Departing from the concept of Islamic education, Mujamil Qomar (2007: 10) explains the definitive meaning of Islamic Education Management is as the process of managing Islamic educational institutions in an Islamic way to get around the sources of learning and other things related to achieving the objectives of Islamic education effectively and efficiently. In the perspective of Qomar, what is meant by Islamic education management is management that must be based on Islamic teachings based on the Qur'an and Hadith without leaving aside the primary function of management as an activity to manage and get around the achievement of goals.

Qomar further explained that the goal to be achieved by Islamic education management is the success of integrating spiritual maturity and excellence (faith), intellectual, charity, skills, and morals. While the goal to be achieved by Education Management is only the excellence of knowledge, attitudes, and abilities strongly influenced by Bloom's taxonomy.

Islamic education management, as stated clearly by Mujamil Qomar, is one of the success factors of Islamic education, both theoretically-conceptually and at the reality-expectational level where it should get great attention; it is true because the purpose of Islamic education can be achieved if Islamic education is planned, organized, implemented, and evaluated properly (Mujamil Qomar, 2018).

2. Sakinah family in Islamic and Gender perspective

In the Islamic perspective, the concept of the family is the smallest unit of the composition of community groups. The family is also an essential joint in building and realizing a country. The **sakinah family is a family that is full of peace and happiness.** To create a family that is *sakinah*, *mawaddah*, and *warahmah* (family filled with tranquility and love) is the dream of every Muslim and Muslimah in the household.

The *sakinah* family in the Islamic perspective is a family in which God's *Shari'ah* (Islamic religion) is enforced, a family in which there is an attitude of understanding each other, a family in which there is a sense of love and good Association, the *sakinah* family is closely related to a calm family condition, an atmosphere of peace, happiness, and harmony.

A family can be said to be *sakinah* if the atmosphere in the family is full of tranquility, peace, and happiness, as well as the maintenance of obedience and obedience among fellow family members to maintain unity and unity so that love and affection in the family get ridho from Allah SWT (Yazid Bin Abdul Qadir Jawas, 2011: 149).

While in the perspective of gender, the family is the most basic social institution to print human qualities. Until now, it is still a common belief and hopes that the family can always be relied upon as an institution of moral resilience and good morals in society, also determined by the personal formation in the family (Muh. Darwis, 2015: 176).

Gender equality and justice require an egalitarian, democratic. Open family relationships, characterized by respect from the young to the older, and a sense of affection from the more senior to the young, materialize a harmonious community so that all components get their fundamental rights as human beings, gain an appreciation and maintain the dignity and dignity as noble beings. The *sakinah* family cannot be built when the fundamental rights of a married couple are in an unequal position.

Hierarchical relationships, in general, can trigger the emergence of power relations that allow power holders to place subordination

and marginalization the control. This unequal position is very susceptible to the occurrence of disharmony, especially if one feels superior to another, let alone weakened by the system. In patriakhi culture, people usually superordinate men, and wives are in a subordinate position. The facts in society prove that dominant wives are victims of domestic violence. Gender equality and justice in the family today have become a necessity for every married couple because fostering a *sakinah* family is the same and in harmony with the basic principles of realizing gender equality and Justice. Thus the gender-minded *sakinah* family is a dream family for every family because expectations in building a household can achieve the purpose of marriage (Muh. Darwis, 2015).

Implementing a comprehensive Islamic education that will be run in the family is indeed something that is not easy, but applying the above concept at least, will help every parent to prepare their children who are disciplined and obedient to religious teachings, dedicated and ethical. Therefore the existing management must regulate how the objectives of Islamic education can be achieved, one of which is by applying the control of Islamic boarding schools in the family because "the family becomes the main role and is very important in maintaining the existence of children and as the most dominant educational institution."

RESEARCH RESULTS AND DISCUSSION

I. Muslim Family Education Management in Islamic perspective and Gender in UIN KHAS Jember

a. In The Islamic Perspective

The results of the research obtained through interviews, observations, and corroborated with documents show that the management of Muslim family education in an Islamic perspective at UIN KHAS Jember is a family that always plans all its activities, starting with needs analysis, goal setting, what new program plans to be implemented such as plans to have

children when, and how, and wives want to make a career in public or not and others.

All activities carried out are obliged to prioritize (1) obeying Allah and The Messenger, always carrying out his orders and staying away from prohibitions, (2) obeying the husband, (3) carrying out obligations as a wife and as a mother well by the guidance of Islamic teachings, (4) families who have the goal of eternal happiness in this world and the hereafter, hope the family is always together in the goodness of the world and hope to be happy together in Allah's Paradise. (5) families who always keep themselves to keep the family from the torment of hellfire as the word of Allah "Qū anfusakum was ahlikum nāro" (6) families who can build peace for all family members, in which there is the fulfillment of rights and fulfillment of obligations for all family members so that all can actualize themselves by their respective roles, (7) families who always evaluate by way of muhasabah, muqorobah, and mujahadah to Allah SWT., and (8) families built based on sincerity and willingness, respect and respect each other as the word of Allah "hunna libāsul lakum waantum libāsul lahunna," means complementing each other's shortcomings and advantages, protecting each other. Understand each other, respect each other, cooperate, remind each other of patience and truth, deliberate in making a decision, and communicate in everything.

The findings of the above research, by the opinion of Yazid Bin Abdul Qadir Jawas, the Sakinah family is a family in which the Shari'ah of Allah SWT (Islam) is enforced, the family in which there is an attitude of understanding each other, the family in which there is a sense of love and good Association, the Sakinah family is closely related to the condition of a quiet family, peaceful atmosphere, happy, and harmonious (Yazid Bin Abdul Qadir Jawas, 2011: 149).

A family can be said to be harmonious and sakinah if the atmosphere in the family is full of tranquility, peace, and happiness, as well as the maintenance of obedience and obedience among fellow family members to maintain

unity and unity so that a sense of love and affection in the family to get ridho from Allah SWT.

According to Umi Jamilatus Syukur, a harmonious family has the following characteristics:

- 1) Established with the foundation of faith and taqwa, which is carried out by the command of Allah SWT:
 - a) Islam as the foundation of life in the family.
 - b) the Qur'an and the Sunnah of the Prophet as a guide to family life.
 - c) faith and taqwa as the foundation of the family.
- 2) Fulfillment of the needs of family members both physically and spiritually.

The types of needs, in general, are physical needs, security needs, the need to be loved and loved, the need for self-esteem, and the need to declare oneself.

- a) physical needs, such as eating, sleeping, and protection
- b) security needs; every human being does not feel comfortable if his safety is threatened;
- c) the need to be loved and loved; every person or child always wants love and love because true happiness lies in love and love and can love and be loved.
- d) the need for self-esteem; every human being feels humiliated if his personality is offended. Everyone needs appreciation for himself and his works, as well as an appreciation for his opinions
- e) The need to declare themselves; every human being is, big or small, has a desire to express himself, meaning to be recognized by society. In general, this is less realized. This need is reflected in the activities carried out by many people.

From the discussion, it can be concluded that " the concept of Islamic

Education Management in the Islamic family perspective is a family in which is full of tranquility, peace, and happiness, as well as the maintenance of obedience to Allah and obedience and respect among fellow family members to maintain unity and unity so that a sense of love and affection in the family to get ridho from Allah SWT." This is achieved in a family where both careers with a record of Islamic Education Management in the family-run well.

b. In A Gender Perspective

The research results on Muslim Family Education Management in gender perspective in UIN KHAS Jember are (1) families that are managed and planned carefully starting from analyzing the needs of married to whom? The purpose of getting married for what? Implementation in living a marriage like what? And constantly evaluate the shortcomings and advantages of living a married life. The point to be achieved in marriage is the *sakinah* family, which is a family that keeps each other's commitment. There is always the word "Mutual" in various matters, mutual respect, mutual respect, copy love and affection, understanding each other, providing support, reminding each other and guiding to Heaven, (2) a family that is run on joint elections run on, (3) families that promote tranquility, peace, comfort, harmony, happiness, mutual respect, respect, mutual understanding, and mutual trust, there is no problem, even though the husband and wife are far away because different workplaces separate them.

The above study results align with Sunuwati's opinion, which states that: "in the gender perspective, the manifestation of injustice appears in the double burden experienced by women who work outside the home. If domestic tasks are carried out jointly or in turns by men/husbands, career women will not cause gender problems. The position of career women as described in the gender perspective is not prohibited in Islam because Islam also provides opportunities for women to develop their potential. But in this case, it does

not forget his nature as a woman" (Sunuwati and Rahmawati, 2017).

Sunuwati's opinion is also relevant to the idea of Nur Ahmad. He said, "If the purpose of marriage is to fulfill the call of worship, seek God's pleasure and create a family that is *sakinah*, *mawaddah*, and *rahmah*, then marriage must be run according to the values of the divine (Godhead) that glorifies the degree of man both male and female. If the purpose of marriage is so sublime and Noble (to celebrate man), that marriage should not be used to hurt, confine, or shackle the other party. Still, marriage is an institution to nourish peace, love, and affection between husband and wife, children, and both families (Nur Ahmad, 2008: 153).

Muslim family education management refers to families' planning, implementation, supervision, and evaluation to achieve harmony and happiness. It may be that a person is seen or shows the existence of joy born to a person, but in his mind, there is opposition and contention between them. This is not the essence of being happy. Happiness refers to the inner harmony between the individual and social self. Muslim family education management refers to managing the internal balance between husband, wife, children, and other family members.

Every individual wants to live happily and harmoniously in the family in a progressive and dynamic harmonious sense. As is harmony, progressivity and dynamics of life are the demands of life itself. Life without balance has less meaning, but peace without dynamics will take away the value of life. To achieve a harmonious family, starting early should be planned, starting from choosing a married couple, setting the vision, mission, and goals of marriage, planning a marriage program (planning to have children, planning a career wife or not, etc.) When married, in living life together, there must be commitment, and there must be mutual and mutual words, such as mutual understanding, mutual patience and sincere acceptance of shortcomings and advantages, and so on. Only if you can carry out

the term of each other then the Sakinah family, mawaddah warahmah, will be achieved.

Happiness and family harmony are achieved without conflicts in the family or household. This does not mean that the differences and diversity in the family are then referred to as conflicts because differences of opinion are part of the condition for achieving harmony. Without dissent, will and pluralism cannot be found in harmonious terms. These differences and diversity will form a balance if it is managed (harmony management) well and does not make them clash with others (Mohammad Roqib, 2007: 3).

There are data obtained through questionnaires to 95 women with dual roles. To determine the impact of women's dual roles in household harmony, shown in Table 2 as follows.

Table 1.2 household harmony woman who plays a double role (career woman)

No.	Harmony Indicator	Respondent (Person)	Percent age (%)
1.	Harmonious	63	66,32
2.	Quite Harmonious	32	33,68
3.	Disharmonious	-	-
Total		95	100,00

Source: Primary Data, May 2015, processed by Djunaedi (Djunaedi, 2018: 19-26).

Based on Table 1 shows that, of the three indicators of household harmony, a harmonious family of 63 people or 66.32%, quite pleasant as many as 32 people or 33.68 %, and no family of women who play a double role is not harmonious, so it can be concluded that the family of women who play a dual role is pleasant because it has a higher percentage.

2. Building A Harmonious Communication Pattern In The Family At UIN KHAS Jember,

a. Marriage from an Islamic perspective

The results of research in UIN KHAS Jember showed that the lecturers who became informants agreed with the concept of marriage in the dictionary of Indonesian, which means (1) agreement between men and women to marry wives (legally), and (2) sexual relations. In the Qur'an, the word nikah in its various forms is found as many as 23 times which linguistically has the meaning of gathering. The Qur'an also uses the word zawwaja or zauj, which means spouse, for a purpose commensurate with marriage. Getting married makes someone have a partner. The word zauj and its derivatives are repeated in the Qur'an 80 times (Quraish Shihab, 2013: 191). This is very interesting; it could signify that the life that God created does have an essential nature in pairs. Thus marriage (life in pairs) is a divine decree or sunnatullāh over all creatures.

If a couple's marriage is done in the context of intercourse and to a higher level of one thought, one soul, and compounding, it will erase many negative things that occur in a married couple. Thus, the married couple will become soul mates and soul mates and be united in a sacred love that is inseparable from dying when death overtakes him one day. The relationship will continue until the next day. As stated in the word of God in Surah Yasin verses 55-56: Innā ash-hābal jannatil yauma fi syughulin fākihun. Hum wa azwājuhūn fi zilālin 'alal arā-iki muttaki'ūn. It means: "Verily the Companions of the Garden shall that Day have joy in all that they do; They and their associates will be in groves of (cool) shade, reclining on Thrones (of dignity) (Hussein Muhammad et al., 2008: 155).

b. The true purpose of marriage

The results showed 10 pairs of lecturers of UIN Kiai Haji Achmad Siddiq Jember who became informants, 8 lecturers argued that "marriage so far just happened without a clear purpose, because sometimes married because asked by parents, so that when problems occur in the family, then many problems that have not been resolved properly so that eventually become increasingly complicated problems until finally divorce." In

Islam, Divorce is permissible but hated by Allah SWT., for that a person before marriage must know very well what marriage is. The purpose of marriage for Muslims: is (1) for natural desire and (2) to obtain children or preserve offspring. As for the Muslim family, the definition of marriage is: (1) to keep himself from Prohibited Acts, (2) because of obedience to Allah and fear of doing prohibited acts, and (3) to multiply the people of the Prophet Muhammad SAW. Even if fate makes sure you do not get offspring, Allah will give you the best.

The study results are by the teachings of Islam, which teaches that the purpose of all activities carried out by humans is to worship (closer to God), seeking his blessings. Therefore, human life must be worth worship, both personal and social. This is the conclusion that can be drawn from the word of God. Al Dhariyat, verse 56. *Wamā khalaqtul jinna Wal insa illā Liya'budūni*, meaning "And I did not create the jinn and humanity except to worship Me." Thus, marriage as one of the essential human activities is undoubtedly so worth worship, if intended worship. From this understanding, in general, marriage aims to worship and seek the pleasure of Allah SWT. While in particular, the purpose of marriage is to create a peaceful and peaceful family (sakinah) based on Love (mawaddah) and affection (warrahah), as indicated by the QS. Al-Rum verse 21: *Wamin āyātihi an khalaqa lakum min anfusikum azwājan litaskunū ilaiha Waja'ala bainakum mawaddatan wa rahmatan, Inna fi dzālika la āyātin liqāumin yatafakarūn*. It means: "And of His signs is that He created for you from yourselves mates that you may find tranquillity in them, and He placed between you affection and mercy. Indeed in that are signs for a people who give thought."

c. Harmonious communication patterns in Muslim families

The results showed that a harmonious family starts from cooperative communication between family members, starting from the contact of husband and wife, parents with children, and children with children. Where in every touch, always support each other,

strengthen, appreciate and respect the opinions of each other, and always sincerely and patiently listen to what is conveyed by the family members.

The findings of the study are by the theory of good communication proposed by Roqib (2007: 126-127), namely communication carried out through the following traditions;

- 1) The tradition of vertical communication (worship to Allah) is excellent and healthy to the teachings of the Holy Qur'an by worshiping or praying together in the family.
- 2) A healthy tradition of horizontal communication with fellow family members, neighbors, and the social environment.
- 3) Regularly perform prayers at home or in the nearest mosque with a touch.
- 4) Tradition of discussion and cooperation in solving household problems.
- 5) The tradition of clarification (tabayun) does not make a valid claim that he is the most correct when the household has unclear information.
- 6) The tradition of friendship between parents, friends, and teachers (or recognized as teachers).
- 7) Reading traditions and family library.
- 8) Willingness and agreement to delay "anger" during family conflicts to be able to reason with a cool head.
- 9) Mutual respect for all family members (including care for the maid) has advantages and disadvantages, potential, and limited time and opportunity.
- 10) Healthy lifestyle and discipline. With a healthy lifestyle like this, children in the family get education and guidance through a dynamic and educative family tradition.
- 11) High humor and appreciation for the development of art culture so that the family atmosphere becomes alive and not arid. A touch of art

makes the atmosphere of the house more pleasant.

With these communication traditions, it is hoped that they can build a harmonious communication pattern for Muslim families. Because by always being together in everything, especially in solving family problems together, God willing, the purpose of marriage or the definition of marriage will be achieved, namely becoming a family that is calm, peaceful, loving each other, and happy in this world and the hereafter.

3. Career Women Strategy In Building Sakinah Family In Islamic And Gender Perspective In UIN KHAS Jember

a. In the Islamic Perspective

The results showed that the strategies that need to be done career women/husbands in building a family Sakinah in the perspective of Islam and gender in UIN KHAS Jember are (1) there is always good communication, (2) There must be deliberation between husband and wife and family, (3) there must be a balance between career tasks with taking care of the household (4) always learn to be a good husband (sholih) and a good wife (sholihah), (5) a lot to learn and discuss with the husband to be a successful career woman at home and at work, (6) career is used as a vehicle for worship and Da'wah, (7) keep prioritizing the provisions of the teachings of Islam in family and Career, (8) in a career women should choose a job that does not endanger her safety, honor, and fade her faith, (9) when away with the wife/husband should multiply worship, both mahdhoh and ghoiru mahdhoh, multiply read istighfar, tasbih, sholawat, many mujahadah, muqorobah, muhasabah, and muroqobah, (10) promote moral education in the family) keep yourself from all temptations, (12) maintain the trust of husband and wife and family, (13) commit to everything, (14) If a way with the wife/husband recited al-Fatihah at any time, (15) quality time. When home, time only for family, worship together, eating together, relaxing together, watching TV together, (16) occasional trips to

the mall, recreation to beautiful tourist attractions., (17) try to go home every week, if possible. There is no duty outside working hours., (18) cooperation in helping the wife's responsibility to care for children, educate children and help carry out domestic duties, and (19) much gratitude for the favor of God.

The above findings are by the opinion of Daan Dini Khairuddin (2008: 214), who revealed, "if we look at the household life of the Prophet, The Prophet and his wife Khadijah also work together to earn a living for his family. Even Khadija was much earlier to start the business of surpassing the Prophet of Allah, but the Prophet was still able to live his family life well. Khadijah still valued the Prophet as her husband, and the Prophet still loved Khadijah as his wife, even though Khadijah was more prosperous than him.

The opinion is also by the results of research by Rakhma Annisa Putri and Thomas Aquinas Gautama (2018); in maintaining family harmony of career women are:

- 1) Good communication between family members, both direct contact face-to-face and indirect communication with mobile media
- 2) Commitment between husband and wife to be able to carry out obligations with full responsibility
- 3) Distribution of household duties.
- 4) Take advantage of family time by doing joint activities to make the relationship between family members closer.

b. From In a gender perspective

Gender can be defined by an attempt to identify the differences between women and men in terms of socio-cultural, psychological, and even moral ethics and art. The essence of gender discourse is equality of rights, gender justice is already there, but the nature of gender justice that strengthens equality of rights between men and women in its implementation is often biased (Irma Erviana, 2017: 39).

From a gender perspective, every woman has equal rights in terms of :

- 1) Choosing a job. Men and women alike have the same right to choose workers

according to their competence and nature.

- 2) learning rights and obligations. Men and women have and duty to seek knowledge in both religion, science and General Science by the Hadith of the Messenger of Allah, which means: that seeking knowledge is mandatory for a Muslim man and woman.
- 3) Right To Express Opinions. Men and women alike have the right to express opinions on Family Matters and affairs related to problems in society (Haifaa A. Jawad, 2003).

Career women mean women who cultivate various professional activities such as business, culture, education, health, office, and so on based on education, expertise, skills, honesty, and so forth that promise to progress (Siti Muri'ah, 2011: 29). In other terms, the meaning of a career woman is a woman who takes work seriously beyond anything (Anshorulloh, 2010: 9). Meanwhile, according to Azizah al-Hibri, career women mean women who are engaged in professional activities, businesses, and companies (Azizah al-Hibri, 2001: 301).

The strategy of career women in building a Sakinah family from a Gender perspective is:

- 1) Open To Each Other.

Between husband and wife, there must still be open communication in everything that is a problem in the household to create harmony, tranquility, peace, and harmony in the home.

- 2) Mutual Respect.

A wife should still respect her husband under any circumstances; this is what will create an atmosphere of harmony in the household because a wife does not feel higher position than the husband (and vice versa husband should also respect his wife), even though the income received by the wife is higher than the husband, so still consider the husband as a leader in his household.

- 3) Love Each Other

The wife should still give her affection to her husband and children with unconditional love; with the love and respect of the wife or mother poured out on the family, it will impact a more harmonious home life. Likewise, the husband must also love his wife and children with all his heart to create a quiet, peaceful, happy, and harmonious family (Djunaedi, 2018: 23-25).

CONCLUSION

In the Islamic perspective is a family that always begins the planning of the program of activities with the analysis of needs that are a priority first, carry out all activities with stress (1) obey Allah and The Messenger, always carry out his orders and stay away from prohibitions, (2) obey the husband, (3) carry out obligations as a wife and as a mother, (6) a family that can build peace for all family members, and (7) a family that is built based on sincerity and willingness to get ridlo Allah SWT. While in the perspective of gender are (1) families that maintain mutual commitment, and there is always the word "Mutual" in various ways, (2) families that are run on joint elections and on mutual agreement, and (3) families that promote tranquility, peace, comfort, harmony, and happiness even though the husband and wife are far away because different workplaces separate them.

Building a harmonious communication pattern in Muslim families in UIN KHAS Jember is done with a tradition of vertical, horizontal, periodic communication, deliberation, clarification / tabayun, friendship, reading and Family Library, willingness and agreement, mutual respect, healthy patterns and discipline, and high humor. Furthermore, they are always together, significantly solving family problems to get the Sakinah family and ridlo Allah SWT.

The strategies of career women in building Sakinah families in the Islamic perspective are (1) career women with the intention of worship and Da'wah, (2) keep prioritizing the provisions of religious teachings in family and career, (3) must choose a job that

does not endanger his safety, honor, and fade his faith, (4) when away with the wife/husband must multiply worship, (5) always learn to be a good husband and a good wife, (6) much grateful for the favors and mercy of Allah SWT. and (7) promote moral education in the family. While the gender perspective is: (1) there is always deliberation between husband and wife and Family, (2) there is a balance between career tasks with domestic tasks (3) a lot of learning and discussion with the husband to become a successful career woman at home and at work, (4) keep yourself from all temptations, (5) maintain marital and Family confidence, (6) commitment in all things, (7) quality time to be with family (8) occasionally invited to travel to the mall, recreation to beautiful tourist attractions., (9) trying to go home every week, if possible, and there are no duties outside working hours, and (10) if you come home to cooperate to help the wife's duties of caring for children, educating children and helping to carry out the wife's domestic duties.

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