

RELEVANCE OF RELIGIOUS MODERATION TO GENDER ROLES AS AN EFFORT TO STRENGTHEN FAMILY HARMONY

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ABSTRAK

Negara Kesatuan Republik Indonesia merupakan salah satu Negara kepulauan terbesar yang memiliki berbagai keanekaragaman suku, bangsa, budaya, ras, kepercayaan, tradisi, sampai dengan keragaman agamanya yang seringkali menimbulkan konflik disebabkan perbedaan tersebut dengan berbagai faktor yang melingkupinya, oleh karena itu dibutuhkan sebuah langkah yang progresif dalam menangani isu-isu keagamaan yang sewaktu waktu bisa meledak dan menimbulkan kerugian yang besar. Kosep moderasi beragama menjadi sangat penting karena akan mendorong kepada sikap beragama yang seimbang antara agama sendiri dan penghormatan terhadap keagamaan orang lain yang memiliki keyakinan berbeda. Ajaran agama memiliki potensi dominan dalam penerapan ideologi gender dan memberikan inspirasi munculnya peran gender. Dalam hubungan gender yang baik seperti adanya kesetaraan dan keadilan gender maka keluarga bisa menjadi harmonis. Penulisan ini menggunakan penelitian deskriptif. Dari hasil penelitian tersebut bertujuan untuk memperoleh pemahaman dan gambaran terkait konsep moderasi beragama terhadap peran gender sebagai upaya penguatan keharmonisan dalam keluarga. Penelitian terhadap masalah moderasi beragama terhadap keharmonisan keluarga yang ada di Indonesia, dengan merujuk pada literatur yang ada, dirumuskan dan disusun, kemudian mengumpulkan menjadi satu untuk menemukan dan mendapatkan hasil yang komprehensif
Kata Kunci: Moderasi beragama, Peran gender, keharmonisan keluarga.

ABSTRACT

*The United States of the Republic of Indonesia is one of the largest island States with a wide variety of tribes, peoples, cultures, races, beliefs, traditions, including the diversity of religions that often cause conflict because of such differences with the various factors surrounding it, therefore it is necessary to take a progressive step in dealing with religious issues that can explode over time and cause great losses. Religious moderation becomes crucial because it will encourage a balanced religious attitude between one's own religion and respect for the religion of others who have different beliefs. Religious doctrine has a dominant potential in the application of gender ideology and inspires the emergence of a gender role. In good gender relationships like gender equality and justice then families can be harmonious. This writing uses descriptive research. From the results of the research aimed to gain an understanding and picture related to the concept of religious moderation to the role of gender as an effort to strengthen harmonization in the family. Research on the problem of religious moderation of family harmony existing in Indonesia, by reference to existing literature, formulated and compiled, then assembled into one to find and obtain comprehensive results.
Keywords: Religious moderation, gender roles, family harmony.*

INTRODUCTION

The concept of religious moderation becomes very important because it will encourage a religious attitude that balances between one's own (exclusive) religious experience and respect for the religious practices of others who have different beliefs. (inklusif). Besides, a balance or a middle way in such religious practices will prevent one from excessive extremism, fanaticism and revolutionary attitudes in religion. So religious moderation is a solution to two extreme poles in religion, the ultra-conservative or extreme right on one side and the liberal or the extreme left on the other. (Kementerian Agama, 2019: 1)

The United States of the Republic of Indonesia is one of the largest island States with a wide variety of tribes, peoples, cultures, races, beliefs, traditions, including the diversity of religions that often cause conflict because of such differences with the various factors surrounding it, therefore it is necessary to take a progressive step in dealing with religious issues that can explode over time and cause great losses.

Many people understand religious moderation as moderating religion while the two things are different subjects, so religious Moderation does not moderate religion. Because it's true that religion already contains principles of moderation like justice and balance. It is not his religion that teaches destruction on the face of the earth, wickedness, and anger. Religion doesn't need to be moderated anymore, but the diversity that must always be pushed to the middle, must be constantly moderated, because it can turn into extreme, unfair, even exaggerated. Well, with the concept of religious moderation that promotes the values of mutual understanding, mutual respect and tolerance between family members who have different religious beliefs then a family will live in harmony.

In the teaching of Islam calls upon his people to live couples to form a family which is contained in the letter Az zaryat verse 49:

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ

Means:

“We have created everything in pairs, so that you may remember”.

And inside Asy Syuara' ayat 11

فَاطِرُ السَّمٰوٰتِ وَالْاَرْضِ جَعَلَ لَكُمْ مِنْ اَنْفُسِكُمْ اَزْوَاجًا وَمِنَ الْاَنْعَامِ اَزْوَاجًا يُذَرُّوْكُمْ فِيْهِ لَيْسَ كَمِثْلِهٖ شَيْءٌ وَهُوَ السَّمِيْعُ الْبَصِيْرُ

Means :

“ The Creator of the heavens and the earth. He has made for you couples of your own kind, and of cattle, couples. He has created you. reproduce by that way. There is none like Him. He is All-hearing, All-seeing”.

The purpose of marriage is to create a harmonious family. A harmonious family is a household adorned with peace, tranquillity, affection, offspring, affections, sacrifices, complementing, perfecting, helping and cooperating. A harmonic family is understood and also called a family that is worthy of worship. If you look at the words "family, family, mother, and mother," they have four different meanings. To such a goal it is necessary to apply some of the elements that exist in the family, such as gender roles, including gender equality and justice, as well as understanding the responsibilities of each individual within the family.

Differentiation of roles between men and women based on gender

NO	Difference	Men	WOMEN
1.	Jobs	Productive labor such as work that earns money (paid)	reproductive labor such as taking care of housework
2.	Working area	being out of the house	Just inside a house or a private space.
3.	Status	Role as the lead actor	As a complementary player
4.	Properties	Approached to its masculinity, tough, strong, brave, and wearing practical clothes.	Approached with femininity and attributes such as delicate, polite, cowardly, "beautiful" wearing jewelry.

In achieving family harmony it is necessary to apply the concept of religious moderation which plays an important role in building relationships of mutual respect and respect among family members. Religious moderation refers to the centrality, tolerance, and respect for the diversity of beliefs in a family by understanding the rights and duties of a husband and wife. It also includes the role of gender as a reinforcer towards a harmonious family that encompasses justice and equality continuously voiced in society. (Kementarian Agama, 2011: 11)

Talking about gender must no longer be a foreign topic. Movements and demands for justice and gender equality between men and women are growing all over the world. In Indonesia itself, to fight for justice and gender equality has existed since the days of R.A.Kartini. The role of gender as a family harmony enhancer is the goal of any marriage that can be achieved by the efforts of each spouse to love each other and to develop spiritual behavior in family life. This study aims to analyze religious moderation of the role of sex as a strengthening of family harmony as a variable of the moderator capable of strengthening the relationship between love and family harmonies.

DISCUSSION

Implementation of family harmony.

Everyone must have a dream of forming the smallest unit in a society called a family. A family is not just a status acquired from birth or a place of home, but a family is a precious thing that cannot be separated in any way. According to the Great Dictionary of Indonesian Language (KBBI), a family is a person who has a blood bond, a relationship of affinity that is fundamental to society, consisting of the father as the head of the family, the mother and also the child.

Families are formed by marriage bonds. Before entering this sacred bond, one must have a purpose not merely for love, possessions, beauty, or anything else. According to the Qur'an, marriage is to form a harmonious family based on compassion. (*mawaddah wa rahmah*). The existence of a purpose has a very important role in building a life in particular a family that unites all the different systems, because with a purpose (intention) it will produce a function to distinguish between good and bad deeds. It is mentioned in the *qwaid fihiyyah* on the first sentence which is:

الأمر بمقاصدها

“Every act is accompanied by its purpose”.

It is clear that what a man does depends on what he has in his heart, whether it is lawful or not, whether there is reward or sin, whether or not there is punishment, and whether there are possessions or not. The intention is an important thing in Islam, especially in the case of marriage, which can be said to be the longest worship. When one greets in understanding the purpose of marriage then there will be damage in the household. By reason of intent, one can get a reward or fall into sin, even one can be categorized as a sinner despite worship. So it's important to know the purpose before you do something.

The purpose of the existence of marriage is also consistent with the meaning of article 3 of the Compilation of the Islamic Law that marriage aims to realize a peaceful, *mawaddah*, and *utmah* family life. And in order to such a goal it is necessary for the spouses to commit themselves to exercising their respective rights and duties according to their abilities. One way to build and maintain the harmony of the husband and wife is to know the role of gender in the exercise of rights and duties between each member of the household. Harmony of households is impossible to without awareness and diligence in fulfilling the duty to realize the rights of the spouse. A husband performs his duties as a husband while he is the head of the household and a wife performs her duty as a wife and a housewife, so that a harmonious atmosphere will

be created if all duties can be performed. He will have the right to be a husband or a wife, and it will be easy for him to have a marriage.

In fact, a harmonious family is difficult to measure because it is an abstract thing and can only be determined by a spouse. For this there are some characteristics of a harmonious family, namely:

1. Understanding and exercising the rights and duties of husband and wife in the organization of a household is the key to family stability.
2. Caring for and educating children.
3. Building good relations with the family both on the part of a husband and a wife is very important, because sometimes the breakup of a marriage relationship is not only on the side of a man and wife.
4. Observing the family relationship with God that increases fear of God makes it a means of spiritual purification and emotional hygiene.

In addition to the above characteristics, it is also necessary to know how to build a harmonious family that is very dreamed. The Qur'an is a guide to family awakening, and to addressing problems that arise in families and societies. According to the Hadith of the Prophet, the pillars of the family are five, namely:

1. Have a tendency in religion.
2. Young people respect the old while the old people love the old.
3. Simplicity in pursuit.
4. Santun in socializing.
5. Always intropection.

Islam teaches that the family and household should be a secure, happy and stable institution for every family member, because the family is the smallest community or unit of society that acts as an institution that determines the pattern and shape of society. The institutions of the family must be used to discuss all things, both the joyful and the hardships faced, besides being a place of cultivation of family and human values.

In the family there must be mutual understanding between husbands and wives, acceptance, respect, trust, and trust, the husband and wife must do their duty, the wife and husband must avoid disputes, the spouse and husband's relationship must be on the basis of mutual need, and the wife's spouse must keep the right meal.

Building a happy family is very, very difficult. However, if each couple understands the concepts of family peace as described above, Insha Allah's desire to form a happy and eternal family in the rules of Islamic Sharia, which is referred to as "My home is my paradise" will be realized. In an effort to family harmony the relevance of the concept of religious moderation can also provide strong guidelines. Just like the values of tolerance, mutual respect, affection, and good communication, they are essential drivers in creating inclusive family harmony and mutual appreciation of differences. Keep in mind that in order to a harmonious family there must be a continuous process.

Families must be committed to continuing to develop and strengthen harmonious relationships through open communication, mutual respect, respect, tolerance, and cooperation. The family, the smallest dimension of society, is the foundation that needs to be established in order to maintain peace and peace. The concept of religious moderation offered by the Qur'an, which was then massively socialized by the Ministry of Religion, aims to ensure that social life remains orderly and peaceful in the midst of pluralism. It's meant so that the whole element of life can feel the fruit of the wassathiyah concept. Furthermore, the application of the values of religious moderation in the family can also be a strong foundation in the broad adoption of this concept.

As for the identification of the values of religious moderation that can be applied in the family to be the strengthening of harmony within the family are as follows:

1. In the Qur'an it is explained that a husband is a leader for a wife, but the fact is that many people misuse it and with the presence of such a belief affects a wife made a slave. The assumption is not entirely wrong as it is explained in QS. al-Nisa'/4: 34 as follows:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ

Means : "The men are the rulers of the women, because Allah has made some of them superior to others".

It is the right of a wife to reject a husband's judgment in a good and decent manner when it does not fit her place. This value of moderation is important because to minimize conflict resulting from mutually blaming each other. Social life and household life can be destroyed if selfish attitudes are embedded.

2. Respect each other's rights

The rights and responsibilities of men and women are explained in the Qur'an. In real life, husbands often demand more rights from their wives and threaten divorce or polygamy. Therefore, the husband should have the right to provide food, shelter, and other assistance. As

for the dwelling, the husband's duty is, of course, to provide a dwelling for his wife. Likewise with food, the source of opinion is not food, but processed food. On the other hand, a wife's responsibility to her husband is to give her husband the best service and support him in the performance of his role.

3. Visiting the principle of mutually complementing

A family life is a life where two human thoughts or personalities live side by side. Conflicts arising from such differences can arise from time to time. Therefore, husband and wife must have a complementary attitude. Differences or mistakes between partners must be handled well. The principle of complementarity becomes one of the essential values for the implementation of religious moderation in the wider society. The differences that exist today should be understood as wealth, not to blame or trap each other. In family life, if this principle is observed, then divorce can be avoided.

4. Difference in Decision Making

In enforcing religious moderation in the wider society, efforts must be made to the goal of peace. One of the problematic steps is consideration in decision-making. Decisions taken unilaterally can be detrimental to others. In family life, counseling has a great urgency to prevent divorce. (Fatmawati, 2023: 63-65)

The fulfilment of the values of religious moderation in a family requires the introduction and cultivation of the religious values, including tolerance, respect, and inclusion. Thus, a harmonious family can be understood as a very ideal condition based on the Quran and Sunnah to happiness in the world and the Hereafter.

Relevance of Gender Roles in the Family

Religious moderation has a strong relationship or important relevance to gender roles because religious moderation pays attention to basic concepts such as balance, justice, tolerance, inclusiveness, and accommodation in accordance with the principles of gender equality. This leads to the rights and obligations of husband and wife by knowing their respective rights and obligations, it will create a more equitable environment, which accommodates gender differences in various aspects of family life. In building and maintaining religious moderation, it must be planted in itself first. When a husband and wife have planted an attitude of tolerance from an early age, it will be carried continuously in their survival. Husband and wife must be able to adjust themselves to create balance, harmony, harmony, and peace in the household and be able to understand gender roles.

Gender is a new vocabulary so its definition has not been found in the Big Indonesian Dictionary (KBBI). In Webster's New World Dictionary, gender is defined as the visible

differences between men and women in terms of values and behavior. Meanwhile, gender roles are where the roles of men and women are discussed by society based on their masculine and feminine sexual types. Such as the role of men who are placed as leaders and breadwinners because it is associated with the assumption that men are stronger creatures, and are synonymous with super traits compared to women. In the marriage law, it is stipulated that the husband's role is as the head of the family and the wife as a housewife. The husband is obliged to protect the wife, and provide everything according to her needs, while the wife's obligation is to manage household affairs as well as possible. With this division of roles, the officially recognized role of women is the role of managing household affairs such as cleaning the house, washing clothes, cooking, caring for children. (Wardah Nuroniyah, 2023: 79)

But in reality, there is no gender role distinction like the one discussed above. Nowadays, men and women have almost the same role, and there is no distinction between who is responsible for their livelihoods and who is in charge of household work; for in fact, many women are able to provide for their own households, or a husband and a wife are equally able to make a living. Then it is necessary to know the existence of gender equality and justice so that both lives can be balanced and can produce a harmonious family.

Gender equality and justice is a condition in which the social portions and cycles of women and men are equal, compatible, balanced and harmonious. As mentioned in religious moderation by taking the concept of *wasathiyyah*. This condition can be achieved when there is fair treatment between women and men. The application of gender equality and justice must take account of contextual and situational issues, not mathematical and non-universal calculations. So, the concept of equality is a philosophical concept that is qualitative, not necessarily quantitative. Gender equality means equal conditions for women and men to gain the opportunity and human right to play a role and participate in the revival, political, economic, social, cultural, educational, defence and security in the enjoyment of such reproduction. Gender equality is also known as gender equity, sexual equality, refers to the view that men and women should be treated equally and there should be no discrimination on the basis of gender, except for biological reasons for different treatment. So it can be concluded that gender Equality is a condition where women and men enjoy equal status and have equal conditions to fully realize their fundamental rights and development potential in all areas of life. Gender justice is an equitable condition for women and men through cultural processes and policies that remove barriers to women's and men's roles.

By understanding and knowing the principles of religious moderation, each family member can better understand and understand the roles of each gender. This can prevent discrimination, gender imbalance, and injustice in relations between family members.

In addition to knowing the gender roles of spouses, they must also know their respective rights and duties. One way to build and maintain the harmony of the husband and wife is to exercise the rights and obligations of each member of the household. Whoever adopts the concept of religious moderation that is justice by knowing the duties of each member of the family then justice will be formed and make the family harmonious. Harmony of households is impossible to without awareness and diligence in fulfilling the duty to realize the rights of the spouse. If there is a discrepancy in which the right is more emphasized than the duty, or the opposite, then there is injustice. A right is what one receives from another while a duty is what a person has to do to another. In the household, husbands and wives have their respective rights and duties. There are rights and obligations between husbands and wives in the household life can be seen in some verses in the Qur'an, one of which is in Surah al-Baqarah verses 228 :

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۖ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا ۗ وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۗ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ

Those whose wives are divorced shall wait for themselves three times. (suci atau haid). It is not for them to conceal what Allah has created in their wombs, if they believe in Allah and the Last Day. They shall be equal to their duty in a proper manner. However, the husbands have an advantage over them. Allah is the Mighty, the Wise.

➤ The obligation of the husband to his wife

In fact, a husband's duty is also a wife's right, so if we talk about a husband's obligation to a wife, then it can also mean a wife's right to a husband. As far as the right of a wife or the duty of a husband to a woman can also be said is as follows:

1. Mahar,
2. Appreciation, clothing, and dwelling,
3. Being good to your wife,
4. Keeping your wife from sin,
5. Love and compassion for your wife.

➤ The duty of the wife to her husband.

The obligations of the wife to the husband who is the husband's right to his wife are as follows:

1. Obedience to husband,

2. Following the husband's place of residence,
3. Take care of yourself when your husband is gone.

The rights and duties of the husband and wife are strictly regulated in the Marriage Act No. 1 of 1974 in one chapter, Chapter V, the substance of which is essentially consistent with what is outlined in the fiqh books which read as follows:

CHAPTER V

RIGHTS AND RESPONSIBILITIES OF HOMES AND WIFES

ARTICLE 34

- (1) A husband is obliged to protect his wife and to provide her with all the necessary livelihoods according to his ability.
- (2) A wife is obligated to arrange the household affairs as best as possible.
- (3) If a husband or wife fails his duty, each of them may file a complaint to the court.

The concept of religious moderation as a reinforcer of family harmony.

According to the Indonesian Great Dictionary, the word “moderation” means avoiding violence or avoiding extremes. This word is an absorption of the word "moderate", which means attitude always avoids extreme behavior or disclosure, and a tendency towards the middle way. Religious moderation is a way of caring for tradition and sowing tolerant Islamic ideas. In other terminology, the idea of religious moderation is actually one of the options of treating Indonesian integrity without having to take away existing traditions and cultures. Religious moderation is not the name of a group, but Islam is moderate. (Babun Suharto, 2019: 46)

It's in line with the Qur'an. (al-Baqarah: 143):

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضَيِعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ

Artinya : “Demikian pula Kami telah menjadikan kamu (umat Islam) umat pertengahan agar kamu menjadi saksi atas (perbuatan) manusia dan agar Rasul (Nabi Muhammad) menjadi saksi atas (perbuatan) kamu. We have not appointed a covenant with you, except that We may know who follows the Messenger and who turns back. Surely it is hard, except for those whom Allah has guided. God will not waste your faith. Sesungguhnya Allah benar-benar Maha Pengasih lagi Maha Penyayang kepada manusia”.

The Quran says that the Muslims are the middle people. (ummata washatan). Islam moderat berpegang teguh pada nilai tawasuth, tawazun dan tasamuh, berada di antara dua kutub ekstrem, kanan dan kiri. Religious moderation among Muslims is more popular with the term

"Wasathiyah al-Islam". Wasathiyah adalah kata yang digunakan untuk mengartikan keadilan, yang diartikan sebagai jalan tengah di antara beberapa pilihan ekstrem. Moderasi, atau wasathiyah, dapat diartikan sebagai sikap lembut yang tidak terjerumus ke ekstrem, membiarkannya berdiri di tengah sebagai pilihan terbaik.

As for the characteristics of the concept of wasathiyah presented by Afrizal Nur and Mukhlis are as follows:

1. Tawassuth (taking the middle way)
2. Tawazun (balance)
3. I'tidal (right and firm)
4. Tasamuh (tolerance)
5. Musawah (discriminatory attitude towards others due to differences in beliefs, traditions and origins of a person)
6. Syura (mosaic), that is, every question is resolved by the way of dissatisfaction in order to mutual agreement with the principle of placing prosperity above everything
7. Ishlah (reformation), which is to prioritize the reformatory principle for achieving better conditions that accommodate change and progress of the times by pursuing the common goods (maslah 'ammah) by staying firmly on the principles of al-hafazhahala al-sawimi al-shalih wa al-akhdzu al-jad.
8. Aulawiyah (preliminary priority), that is, the ability to identify more important things should be prioritized to be applied compared to lower interests
9. Tathawwur wa Ibtikar (dynamic and innovative), which is always open to making changes in the better direction.

Therefore, it can be known that religious moderation is a way of viewing, attitude, behavior that always acts fair and not extreme in religious. From here we can conclude that the religious moderators are the key to the creation of tolerance and cluster in both religious and social life, in particular in the family. Religious moderations are also a positive concept in building justice in family, gender roles that include rights and duties that can result in equality and gender justice should also be the potential to know each other and collaborate in good to realize common prosperity.

CONCLUSION

A harmonious family is a household adorned with peace, tranquillity, affection, offspring, affections, sacrifices, complementing, perfecting, helping and cooperating. A harmonic family is understood and also called a family that is worthy of worship. If you look at the phrase, it consists of four kinds of words: "family, calm, mawaddah and uterus."

With the gender role of the family will be able to live in harmony where the husband and wife can understand their respective rights and duties. Gender roles are where the roles of men and women discussed by society are based on their masculine sexual type and their femininity, such as the role of men placed as leaders and livelihoods because it is associated with the belief that men are more powerful beings, as well as identical with their super qualities compared to women. With a balance of gender roles, families will have a pillar of justice and equality and know their respective rights and duties to make families harmonious. Because family is a social institution because family is the primary determinant of what kind of citizen society is. Therefore, the values of religious moderation in creating a harmonious family are a must to be applied.

In general, strengthening religious moderation can help reduce conflict and enhance harmony in families and societies. Women can play an active role in practicing religious moderation, which can promote tolerance and harmony in families and societies. Building a happy family is very, very difficult. However, if each couple understands the concepts of family peace as described above, Insya Allah's desire to form a happy and eternal family in the rules of Islamic Sharia, which is referred to as "My home is my paradise" will be realized.

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