

Mubadalah's Perspective Family Education In Realizing The Maslahah Family

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Abstract

This study aims to apply the concept of maslahah family education in everyday life, emphasizing the importance of educational values and good morals in every family interaction. Maslahah family education seeks to build a harmonious family by instilling positive values that can serve as a guide in facing various situations and challenges in life. Each family member is expected to apply these values in real actions, creating an environment conducive to personal growth and development.

In dealing with family problems, it is important for each member to discuss and deliberate in order to reach a mutual agreement. Good communication is key in this process, where every opinion is valued, and individual egos do not become obstacles in finding solutions. The mubadalah approach, which emphasizes equality and justice, can be a strong foundation in resolving family conflicts. By deliberating and prioritizing common interests, family issues can be effectively resolved.

This study uses a field qualitative method, recording various problems encountered in the field and analyzing them descriptively using supportive references. The results show that the approach of deliberation, discussion, and good communication can resolve family issues without prioritizing personal egos. The application of the maslahah family concept in society can be a solution to maintain the integrity of the household, while the mubadalah approach can be used as an effective method in finding solutions to various family problems.

Keywords: Education, Family, Mubadalah, Maslahah

1. Introduction

Education plays a crucial role in shaping individual personalities and fostering a sense of responsibility towards the community. Each person's unique personality influences how they perceive and internalize character education. Character education aims to impart values to students

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and improve how individuals interact and respect each other's freedom. Additionally, character education aims to enhance the quality of education in schools, ultimately leading to the development of students' character and morals in a comprehensive and balanced manner that aligns with established competency standards for graduates (Maunah, 2016). Character education is expected to help students understand the importance of respecting and caring for the environment, fighting for social justice, and upholding human values such as empathy, tolerance, and cooperation (Satianingsih et al., 2024). Values are fundamental beliefs that guide an individual's behavior, decisions, and perceptions of the world around them (Jafari et al., 2024). Interpersonal relationships greatly influence the development of human behavior, which can be influenced by the context of the relationship (Reis et al., 2000). Maintaining good interpersonal relationships between teachers and students is essential because it can improve learning quality (Rodríguez-Mantilla & Fernández-Díaz, 2017).

Through education, people can pass on human norms and internalize them in their behavior and personality. Education is necessary for both men and women. Women who are educated until college will have better knowledge (Tavares, 2010). Education for women can help improve the economy in families and communities. In the information age, women should be able to master technology. By mastering technology, women can improve the family's economy (Fountain, 2000). The increase in women's income in the family will impact family welfare (Nielsen, n.d.). In developed countries, many women work either in government or in Education (Mammen & Paxson, 2000). Women with higher or lower education can influence their work in the public sector (*Access Provided by Universita Studi Di Torino (April 8 2013 04:51 GMT)*, 2013).

The family is built based on marriage between the two spouses to achieve happiness in the world and the hereafter. In building a family, one must understand the purpose of marriage. Marriage has a clear purpose in Islam, which is to meet biological needs, have children, and so on (Bahar, 2022). Economic, psychological, and health factors significantly affect happiness in marriage. However, what is more important is that religion affects human behavior in marriage (Chen & Chen, 2021). Religious practice can be done jointly between husband and wife in a good household. Religious practice is very beneficial in overcoming problems in the household and can strengthen the relationship between the two (Chen & Chen, 2021). Overcoming household problems can be solved by instilling the principles of justice, honesty, compassion, humility, patience, and generosity because all of these will eliminate discrimination in the household (Mainiyo & Sule, 2023). The concept of justice can be applied well to various factors, such as social factors, culture, and the absence of discrimination for men and women. The Qur'an explains equality between men and women (Antasari, 2021).

The Maslahah family is a family that provides kindness not only to the family but also brings benefits to the surrounding environment. Maintaining the benefit of the household can use family resilience strategies that include belief systems, organizational processes, communication processes, and problem solvers (Fadil et al., 2024). Family resilience includes individual resilience and community resilience. The community can be a resource of resilience in the family. There is

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community involvement in shaping the integrity of the household (Maurović et al., 2020). Family and community are closely related because they can help the younger generation develop knowledge and skills (Israel et al., 2001). The 21st Century equips the younger generation with the knowledge and skills to participate and be globally competitive (AACTE, 2010). The younger generation has jobs in the future to get a decent job. Work in retail, commerce, education, and services (Down, 2009).

Mubadalah is a term for relations between men and women. The terminology is based on the point of view and mutual respect between men and women because both are dignity and can cooperate and help each other. The cooperation is in public and domestic spaces (Nur et al., 2023). Cooperation can be done well if each family member carries out their roles and duties. Every family member, both parents and children, has their roles and duties (Plaisier et al., 2008). A role is a dynamic aspect of position, a set of rights and obligations, the actual conduct of an office holder, and a share of the activities a person performs. Roles are different from tasks. Roles are societal expectations that a person must carry out because of his status or position, while duties are obligations that must be carried out to fulfill mutual requests and commitments (Na'mah et al., 2022). To maintain commitment in the family, Islamic law compiles the rights and obligations of husband and wife in articles 77-84. Article 77 of the Compilation of Islamic Law explains the rights and duties of husband and wife (Awaliyah et al., 2024). Each family member has a shared responsibility and spends time together, namely, doing family affairs. Parents must ensure a promising future for their children (Tinnfält et al., 2015).

The COVID-19 pandemic is the most challenging time for some families. The novel coronavirus disease (COVID-19), which is the source of the global pandemic, has had a devastating impact on society at large and will continue to pose significant challenges in the long term. As the pandemic spread worldwide, all countries decided to go into lockdown to limit the spread of the virus (Hiscott et al., 2020). Social distancing or lockdowns have considerably changed daily life (Kim & Kim, 2021). Dampak lockdown mempengaruhi seluruh aktivitas manusia dalam berbagai bidang seperti pendidikan, ekonomi, bisnis, politik dan lainnya (Onyema, 2020). The spread of this virus significantly impacts the economic sector, which can disrupt family resilience (Delardas et al., 2022). Covid-19 has changed human life regarding work, education, and business culture (Alashhab et al., 2021).

The most challenging impact is felt from the economic side because during the pandemic, the family's economic income decreased significantly, which is one of the causes of problems in the household. The world community is facing a global health crisis that is overturning the world economy (Celik et al., 2020). The World Health Organization (WHO) officially declared a public health emergency on January 30, 2020 (Hiscott et al., 2020). The economic impact is one of the reasons for the increase in divorce cases because many people have lost their jobs (Rais, 2021). This pandemic also affects daily activities and has positive and negative impacts. Such as the close family relationship because they are always at home all day, and the negative impact is the conflict between husband and wife, which leads to divorce. It is understood that Covid-19 has contributed

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to the increase in divorce rates in Indonesia (Bramantoro & Virdyna, 2022). A marriage agreement can be made by a married couple before marriage to avoid things that can undermine the integrity of the household, such as divorce (Bahar, 2022).

COVID-19 cases also threaten family formation as the pandemic has increased financial insecurity. Therefore, every family member is expected to maintain the household's integrity by applying values per Islamic religious education's objectives (Hadi, 2017). Instilling the values of Islamic religious education in the family aims to obtain world happiness and morality (Firmansyah, 2019). To achieve happiness in the world and morals, humans can cling to the teachings of the Islamic creed to not deviate from Islam's teachings and to form a good personality (Darwis et al., 2021). According to Al-Atas, in realizing a good society, education must shape each individual's personality. Islamic education must refer to transcendental (affective) moral aspects without leaving psychomorphic and cognitive aspects (Abrori & Nurkholis, 2019). Human beings with good morals will be accepted in society. Moral education can strengthen the role of family members in society (Maunah, 2016).

During the pandemic in Serang City, there were 3,200 divorce cases. Problems that often arise are due to economic factors. The integrity of the household has a significant impact. Many husbands are laid off from their jobs, reducing their income and unable to provide for their families (Kim & Kim, 2021). Problems arising in the household are common, and almost all households have problems. But it all depends on the husband and wife to solve the problem. If they can settle well, it will strengthen the family's resilience (Rizky Ramadhani & Nurwati, 2021). Education plays a significant role in forming family members. With a good education, manusai has knowledge and skills valuable to the family and the community (Mahsun, 2021). Education challenges can come from the school environment and the community. Therefore, the role of parents is significant in looking after their children (Indriana et al., 2021). Children need to be equipped with character education because character education has three main functions: the formation of potential, the function of improvement and strengthening, and the function of filtering (Maunah, 2016). Character education can choose the excellent culture of other nations and reject the culture of other nations that are bad so that the selection of culture follows the cultural values of the Indonesian nation and Islamic teachings.

The impact of the COVID-19 pandemic has reduced income a lot every day, and many workers have been laid off on a large scale, which can also increase divorce cases in Serang City. The role of parents, especially a husband, is significant in maintaining the integrity of his household (Lidya, 2020). Islam obliges husbands to provide for family members to meet the household's basic needs (Hazarul & Rahman, 2021). Income must be provided after they settle down. Islam regulates the relationship between husband and wife. They can carry out their duties and obligations to create a family of people. The husband and wife can make a marriage covenant (Safitri, 2018). Husbands must provide good education to their family members such as teaching tawhid, jurisprudence, and Sufism, the obligation to avoid evil deeds, by providing perfect religious education, advice, and mental income (Nurhadi, 2018). By providing good religious education, integrity in the household

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can be realized. A way that can form the integrity of the house by carrying out their respective rights and obligations. If there is inequality in the household, it is impossible for the integrity of the household to be realized and harmonious (Taufik et al., 2021). Awareness and concern between family members must be carried out correctly by their respective roles.

This research is essential because there has been no previous research that explains the concept of education in the family, the perspective of *mubadalah*, to realize the family of *maslahah*. Education has a significant role (Hidayah, 2023). Education is the main foundation for developing the potential of each family member. Such mastery of digitalization can provide skills that can be used to find a job or open their own business both online and offline. Education and skills can increase family income (Alenezi et al., 2023). Education is a process for individuals to improve human resources, gain social skills, and have close relationships between family members and society (Azzahra et al., 2023). Family education programs can be carried out in various ways, such as providing family community training, organizing economic improvement programs, community empowerment, health programs, and so on (Dixon et al., 2001). Family programs need to be done so that families have life skills (Peart et al., 2023).

This study discusses the concept of *mubadalah* in applying family *maslahah* education. *In family education, maslahah applies several educational principles, such as equality, mutual respect, and cooperation between family members* (Qadir, 2019). *Mubadalah is* a perspective and understanding in determining certain relationships between the two parties, having the value of the spirit of partnership, cooperation, interconnection, reciprocity, and the principle of reciprocity (Qadir, 2019). *Mubadalah is* a term for relations between men and women based on the point of view and mutual respect between men and women because both are dignity that can cooperate and help each other (Mukti et al., 2020). *Mubadalah's interpretation is* based on a reciprocal perspective that consciously positions women and men as equal and equal subjects between two, not hegemonizing each other but supporting each other and complementing each other (Na'mah et al., 2022). *Mubadalah taught* men and women not to be rude to each other because they have equal standing (Na'mah et al., 2022).

This study aims to explain how family education optimally develops family members' potential, both morally and socially, and in terms of how they can contribute. Realizing that a *maslahah* family can be started from the smallest unit, namely the family (Al-Nashr, 2016). Education is an effort to inherit values that can guide humans in running life and improve human morals (Jamaludin, 2013). People face many problems, such as poverty, corruption, illiteracy, lack of motivation to work, unemployment, and others. These problems will be overcome by applying the concept of good education starting from the family (Mota et al., 2005). A family that has benefits within the family and in the community communicates with each other, consults with each other, has the commitment, principles of *ma'ruf* and mutual trust, a family that can realize the rights and obligations of each family member and the existence of openness, commitment, integrity, familiarity, intimacy, and consistency according to the teachings of Islam (Jainiyah et al., 2023).

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The formation of mahmudah morals is part of *masalih usrah* benefit for the family (Mukti et al., 2020).

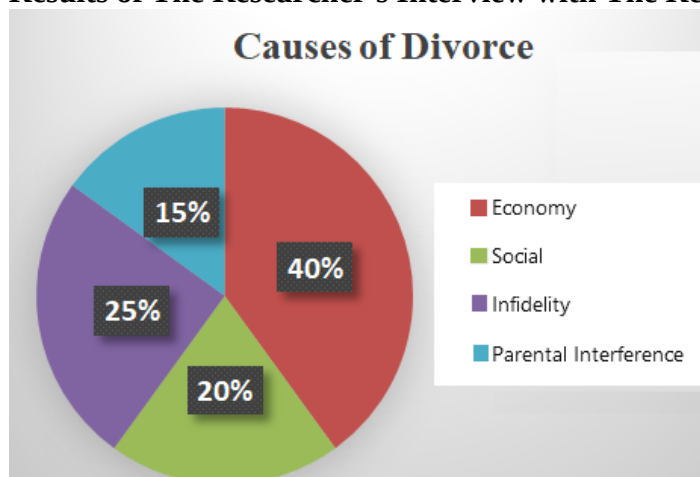
2. Research Methodology

In this article, the author uses qualitative research. Data collection techniques used are interviews, observations, and documentation to strengthen the results of research findings in the field. The authors conducted interviews with ten respondents at the Serang City Religious Court and interviews with mediators in PA court cases. Documentation is used by reviewing several references to study and analyze cases that occur in the community. Data analysis used in this study has three stages: data reduction, data presentation, and conclusions. This article aims to describe the concept of music perspective education in realizing family *maslahah* so that cases of porcelain can be suppressed.

3. Result and Discussion

From the results of interviews with respondents, married couples face many problems during the COVID-19 pandemic. These problems are the economy, infidelity, parental intervention, and social problems such as working wives and husbands at home.

Figure 1. The Results of The Researcher's Interview with The Respondent



From the picture above from the results of the researcher's interview with respondents, the culprit can be 40% caused by economic problems, 25% caused by infidelity, 20% by social problems, and 15% due to parental intervention.

From the interview results, researchers can conclude that their problems are worsening. The absence of good discussion and communication when solving problems is due to the lack of communication between couples. Therefore, there should be good communication between husband and wife so that they can find solutions appropriately and maintain the household. Researchers conducted interviews with marriage counselors that couples find it difficult to

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communicate between them so that the mediation does not affect the cancellation of the case filed. Investigators accompanied divorce cases at the Serang City Religious Court for ten trials. From the observations of researchers, it is known that each trial presents both parties, and some parties use the services of lawyers, and some come alone and are accompanied by family members. The observation also found that parental intervention plays a role in the child's household, causing divorce.

Concept of Family Education

Education in the family is very influential on the formation of the personality of each family member. Education is a process of personality formation. Through education, every family member can learn and apply knowledge in everyday life. The role of parents is significant by teaching their children to have a personality. Men and women are equal before God. They have the same role, and there is no difference. Here, gender justice must be applied so there is no inequality in the family. They have their functions and roles. With the existence of COVID-19 cases, which cause the increase in divorce cases in various regions, it is considered necessary to find solutions and ways to maintain the integrity of the stairs.

From an early age, gender equality and justice need to be instilled in children so that they have an early understanding. From an early age, an understanding of gender-responsive parenting is given as an effort to break the cultural chain of gender bias in the family. Gender injustice can be seen from indicators of access, participation, control, and benefits (Werdiningsih, n.d.)

Family education plays a role in shaping the personality and character of each individual. The family is the principal educational realm. Law number 52 of 2009 concerning population development in chapter II, article 4, paragraph 2 explains that "family development aims to improve the quality of the family so that a sense of security, peace, and hope for a better future arises, in realizing physical and mental welfare."

The family environment is the most essential part of building a complete education. Family nature is an excellent place to apply moral and social education in shaping ethical intelligence and children's character. The responsibility of family education lies with both parents, but parents often ignore it because they think they have put their children in excellent schools, so they feel they have aborted the obligation to educate children (Al-Nashar, 2018). Formal schooling is only one of the techniques for educating children to become knowledgeable people while educating and shaping character, disposition, social attitudes, spiritual attitudes, and Islamic values, which is the responsibility of parents.

Maslahah Family Education

The *maslahah* family is a family that provides kindness not only to the family but also to the surrounding environment and nature. The role of parents in educating children is significant. Therefore, parental education can affect children's parenting style (Werdiningsih, n.d.) The family has the burden and responsibility to participate in building the benefit of its environment. In implementing family *maslahah*, family education is needed. Education for family members,

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namely mother, father, child, and people who live in one house. Therefore, it is essential to instill understanding in family members about the concept of family *masalahah*. In Indonesia, the word *sakinah* is commonly used to refer to an ideal family. The meaning of *sakinah* is explained in the Qur'an "sakinah comes from Allah Almighty into the hearts of Prophets and believers. The meaning of *sakinah* is also understood as something that satisfies the heart. According to M. Quraish Shihab *sakinah* did not just come away. The heart can be prepared and formed patiently because of the *sakinah* Allah sent down into the heart. *Sakinah* is sourced from the heart and then radiates out in various forms of activity. The words *mawaddah* and *rahmah* are interpreted as love and compassion (Nurhadi, 2018). The meaning of *sakinah* in Surah Ar-Rum verse 21 in marriage is tranquility (*sakinah*) that husband and wife can feel with the foundation of love (*mawaddah*) and affection (*rahmah*).

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

Meaning: And among the signs of God's greatness is that he created pairs for you so that you might be inclined and at ease with him, and He made among you affectionate, indeed in such there are signs (the greatness of God) for the thinking. (QS 30:21).

The above letter explains that the sign of God's greatness is that He created your pair of the same kind. *Azwaj* is defined as a couple instead of wives to apply to both men and women (Fatimah Zuhrah, 2013). The above verse comes down to greet men and women and talks about the purpose of married and couple life, which is to obtain tranquility and tranquility (*sakinah*). This means that family education, raising, and educating children is the obligation of both parents. This verse can be understood by the method of *qira'ah mubadalah*. The verse is about a man who gets peace from his wife, but the reciprocal meaning (*mubadalah*) is that women also get peace from their partners (Hasanah, 2022).

In the case of divorce, the word *azwaj* is no longer understood as a word of interconnection between husband and wife, which attaches importance to their egos so that they feel suitable with the existing conditions. The husband works for himself and vice versa. There is no longer any interplay between them, so many problems arise in the family.

According to Al-Ghazali, in Khoiruddin Nasution, happiness will be achieved in four ways. Namely, goodness comes from psychology, such as science, which has the nature of wisdom, being fair and courageous. *Second* is physical goodness, namely beautiful, strong, and wealthy, and third is good that exists outside of humans, such as physical and spiritual health, a happy family, having a position, have a good name; and fourth is goodness whose source is from Allah, namely the Qur'an and the Sunnah of the Prophet Muhammad or al-Hadith in the form of His instructions (Dr. H. Nasution, n.d.). Happiness encompasses pleasure, serenity, and salvation (Robbins, 2021). Pleasure can be achieved by fulfilling physical needs; peace is obtained by fulfilling moral-spiritual needs; salvation is obtained by obeying the laws and ethics that exist according to Islamic shari'a (Mubarak et al., 2022).

Social problems are faced by families, such as wives who work in public spaces. The wife's income exceeds the husband's (Khosla, 2009). Husbands understand that when wives work outside the home, the relationship between husband and wife can be disrupted (Eliyani, 2013). The problems faced by husband and wife must be resolved and communicated well. Families are formed through marriage between two people. Marriage aims to obtain offspring, meet human needs, fulfill religious vocations, and foster a household to form a safe, peaceful society with love and affection.

Mubadalah in the family order of Maslahah

The concept of family *maslahah*, according to the *mubadalah* interpretation, is that public space is not only for men, but also domestic space is not only for women. This perspective can cause an equal relationship or relationship between the two and a reciprocal relationship between the two. If the relationship between the two has been formed, there is good cooperation between the two (Qadir, 2019). The *maslahah* family has been formed so that problems in the family can be adequately resolved, and violence in the family can be avoided, both physical and psychological violence (Happy, 2019).

In this case, *the mubadalah perspective* is to see that there is a balance in the public space between men and women; women can work as men, but if the male view only views the public space as only for men, then problems can arise in the family (Mulyadi, 2013). Islam allows women to work in public spaces. Men and women can increase their family economic income to provide for their family needs and be independent (Megi Tindangen, Daisy S.M Engka, 22020). This is explained in the hadith of Prophet Saheeh Bukhari no 56.

حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ قَالَ أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ حَدَّثَنِي غَامِرُ بْنُ سَعْدٍ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أُجِرْتَ عَلَيْهَا حَتَّى مَا تَجْعَلُ فِي فَمِ امْرَأَتِكَ

Said Bin Abi Waqqash Ra narrated that the Prophet (peace be upon him) said, "Surely every time you spend something hoping for the pleasure of Allah, you will be rewarded, including what you give to your wife's mouth.

In the explanation of the hadith above, the language structure uses a male word such as "ka" but using the perspective of *mubadalah*, this also applies to women who work outside the home and have property from their income. In Islam, working for a living is a woman's right as much as a man's. According to the *mub* perspective, the livelihood of a woman given to her family is part of alms, and she gets a reward from Allah SWT.

Khoiruddin Nasution, in his book Khoirul Abror, explained that marriage is expected to last and last, but it does not rule out the possibility of disharmony due to disputes, quarrels, and violence between husband and wife. If the problem cannot be overcome, then it can lead to divorce. According to him, divorce can occur due to several factors, such as polygamy, moral crisis, forced marriage, infidelity, economy, and domestic violence (Abrori & Nurkholis, 2019).

Many economic and social factors motivated the emergence of divorce cases in Serang City. From the results of the author's interview with the trial participants in March 2022, the divorce was dominated by a lawsuit filed by the wife to her husband.

Men and women are encouraged to take part in activities that can bring good (*amar ma'ruf*) and avoid evil deeds (*nahi mungkar*) (Husain & Fathiyah, 2022). Activities such as prayer, zakat, and carrying out the values of Islamic teachings are obligations of men and women, both in the domestic and public spheres. Women can work in the economic fields such as trading, education fields such as being teachers, health, and social fields (Aulia et al., 2021). This can all be done following the guidance of Islamic teachings.

Women and men have equal rights, duties, and responsibilities in the domestic and public spheres (Arafah, 2022). The issue of women as seductresses in public spaces is the reason that women should only be at home. There are reasons to protect women from male violence in public spaces. From the *mubadalah*'s perspective, protection of women must be carried out in public spaces as women must be safeguarded in domestic spaces. The potential for violence committed by men against women can occur in domestic areas. Therefore, women must be protected everywhere. The perspective of *mubadalah* is that both men and women must guard themselves and be vigilant together, regardless of whether one party is dangerous to the other. The potential of men and women can develop for the good of society.

Women's success in the public sphere is related to their success in the domestic space, and so are men. There is no difference between the two. Working women should not forget their family duties and responsibilities, and working men should be able to carry out their roles as fathers and husbands. The mum perspective is the responsibility of men and women to have equal roles in the family and society according to their respective capacities. No discrimination or duty is imposed on either one. They can carry out their duties and obligations together.

Five Pillars in Realizing Family Maslahah

The concept of family education is present to solve household problems. Alissa Wahid, secretary of the Nahdlatul Ulama Family Benefit Institution (LKK NU), said that there are five pillars in forming a maslahah family (Triono, 2020). Faqihuddin Abdul Qadir also said that five pillars support domestic life (Qadir F. A., 2021).

First, the pillars of a married couple (*zawaj*), husband and wife, are like flip-flops that go hand in hand. When the right one is in front, the left one is behind when walking, then changes position, and there is a time when parallel when it stops walking. The principle of *muwazanah* is one of the main foundations of the Maslahah family. So that the family can stay balanced, the word *zawaj* can be understood when economic problems arise in the family by discussing to find solutions. When the husband cannot work to earn a living, the wife can earn a living, such as selling, being a domestic assistant, or doing other halal and not burdensome jobs. In this case, according to the author, it is imperative to provide married couples with an understanding of the concept of *zawaj* in the household so that divorce can be avoided.

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The second pillar is so that the community building stands straight and upright if it has a *mitsaqon gholidzon* or great covenant that can be interpreted as commitment. If a married couple keeps a commitment before Allah, the family can be realized and strong.

The third pillar is *mu'asyarah bil ma'ruf*, or good relations. This view is that there is good treatment between husband and wife. The meaning of *ma'ruf* is not only in the dos and don'ts but worthy or unworthy, appropriate or inappropriate or not, dignified or not, and maintaining the dignity of others.

The fourth pillar is *trading* (pleasure). This pleasure means that family members are pleased with ourselves and how we can give pleasure and mutual pleasure between spouses and other family members. In married life, pleasure is essential. There are cases such as a wife who works outside the home and is carrying out her duties, then she can ask permission from her husband, and her husband is expected to permit because the wife works to help the family economy in addition to worshiping Allah SWT.

There is a fifth pillar for this trading to be realized: deliberation. This deliberation is essential for family members in every problem solving to get the best solution. Sometimes, husbands arbitrarily decide everything without deliberation with their wives or other family members. For example, if the husband wants to buy a vehicle without deliberation, problems can arise between the two. Deliberation is communication between family members. If every action and decision is always deliberate, it can minimize problems that arise that can cause divorce.

The family becomes sturdy and robust if the five pillars are in the family building. According to Alissa Wahid, a household has a roof that admires it, namely benefit. So, family problems can be realized, and divorce can be avoided.

The importance of understanding the community about the concept of family *masalah* education by using the *mubadalah*'s interpretation approach. Marriage in Islam has a high position as in Surah An-Nisa verse 21, with the marriage bond, everyone has the purpose in marriage to make the family *masalah*, the family that has *mubadalah* and *sakinah* can be realized. Creating a *masalah* family is not easy because the *masalah* family is formed with a long process and through adjustments that are not easy either. Family *masalah* can be realized if the couple understands their rights and obligations (Wagianto, 2021).

According to Sahal Mahfudz, the *Maslahah* family is a family that can meet all family needs, both birth and inner needs. In the Qur'an, Islamic *masalah* explains the creation of affection in building a family.

Building a *masalah* family is not as easy as turning the palm. In the family, there must be an equal point of view between husband and wife. This means that they have an equal relationship. Here, it is necessary to understand that the family's responsibility lies with both and on mutual decisions. Although they have different roles in daily life, decision-making must be based on mutual deliberation. Husband and wife can communicate well and control existing conflicts so

that each family member has positive behavior and can meet his needs and those of his family members.

In Surah al-Tawbah verse 71 it is explained that between men and women have a relationship of partnership and cooperation.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ، أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ عَزِيزٌ حَكِيمٌ.

Some believers, men, and women, become helpers of others. They tell us to do the accrued and prevent the unfortunate, perform prayers, pay zakat, and obey Allah and His messenger. They will be the mercy of Allah. Verily Allah is mighty and wise;" (QS 9:71) (Tafsir Jalalain).

The tafsir of Ibn Kathir explains that believers, whether male or female, are helpers of others. They are commanded to do good or accrue, abandon bad or evil, perform prayers, pay zakat, and always obey Allah and his Messenger. Allah will give them mercy. In the hadith of Shaheh, it is also explained that women believers in intimacy and affection are like one body. If one of its members feels sick, the pain can spread throughout the body until everyone feels a fever and cannot sleep.

The above verse teaches us the interrelationship between husband and wife. In married life, there is undoubtedly a good relationship between the two. One becomes a helper for the other, a support for each other, a love for each other, and a mutual supporter for each other. If the husband and wife work, this needs to be considered. The interplay between the two can help the burden of double duty in the family. Please help, which can be explained in Sura At-Tawbah verse 71 from the social side, that please help between the two with affection based on brotherhood, not only on material possessions but also help in terms of piety and mutual guidance with each other.

Believers are people who have reason. If they ask, then Allah will grant their request. As explained in the word of Allah in Surah Al-Baqarah verse 186 وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۚ أُجِيبُ ۖ وَإِذَا دَعَاكَ الدَّاعُ إِذَا دَعَا فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ and when my servants ask you about me, answer that I am near. I grant the request of the one who prays when he prays to Me, then let him fulfill my commandment, and let them have faith in me that they may always be in righteousness (QS.2:186). So, in Surah Ali-Imran verse 195, the answer from Surah al-Baqarah verse 186 is that Allah will not waste the good deeds of people doing good deeds, both men and women.

Sentence بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ In Surah At-Tawbah, verse 71 in classical tafsir both from the textual (*bi al-ma'tsur*) and rational (*bi al-ra'yi*) schools is defined as mutual help, mutual love, mutual love, and support. In this sentence, it can be understood that there is a meaning of alignment and the meaning of interplay between one another. Surah Ali Imran verse 3 also explains that all deeds between men and women are no different. As explained in Surah Al-Baqarah verse 195 below.

فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أَضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّثْلَ نَذْرٍ أَوْ أَتْنِي بَعْضُكُمْ مِّنْ بَعْضٍ...

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So their Lord allowed his petition (saying) verily I do not waste the charity of those who do charity among you, both male and female because some of you (descendants) from others (QS 3:195). After explaining that God does not distinguish charity between the two, then the phrase is explained *بَعْضُكُمْ مِنْ بَعْضٍ* which means mutual and helpful between the two. In the explanation of Al-Qurtubhi in his tafseer *Al-Jami' li Ahkam al-Qur'an*, *بَعْضُكُمْ مِنْ بَعْضٍ* This verse teaches not only interplay but also equality between men and women in the eyes of religion, laws, rules and policies. The explanation of the above verse illustrates to humans that the cooperation and interplay between the two is very explicit, clear, and firm.

The benefit of the people can be achieved through the benefit of the smallest unit of society, namely the family (Aulia et al., 2021). Family *maslahah* is a family where each family member can understand his rights and obligations equivalent to his understanding of the rights and obligations of others (Islam et al., 2021). Good family education has great potential to produce quality generations who can positively impact society (Lembong et al., 2023). Family education initiated by Kiai Sahal is intended to benefit the general public. One of the outputs of family education is children with noble dispositions and behaviors, people of preacher and akram, and productive human beings (Al-Nashr, 2016).

4. Conclusion

Education is a fundamental right of every individual. In the family, parents teach family members about the importance of education. By being educated, people will have good character, respect each other, and carry out each other's duties and responsibilities. Family members get their rights and obligations. Mubdari is an approach to understanding the values of Islamic teachings by not defending one family member. There is a principle of reciprocity offered on the concept of mubadalah. There is a sense of interconnectedness in the family. There will be mutual respect and support for everything in the family. Every family has problems in the household. How someone can solve problems well and wisely needs to be considered. The values of Islamic teachings can be applied well so that problems in the family get the right solution.

The impact of this research is that it provides knowledge about the importance of education in families. Applying the concept of mudalahah and family *maslahah* to maintain the integrity of the household, problems can be solved with good discussion and communication. The family views every human being as having a duty and responsibility for himself and society. The role of the family in society is urgently needed. To realize a just and prosperous society starts from the smallest scope, namely the family. If the family is in good condition and comfortable, there will be a peaceful, prosperous society.

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