

THE ROLE OF ISLAMIC DA'WAH IN PREVENTING VIOLENCE AND BUILDING HARMONIOUS FAMILIES

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Abstract

A strong family is the foundation of a harmonious and prosperous society. However, the increasing cases of domestic violence indicate ongoing problems in family dynamics, which may be influenced by the imbalance of education between husband and wife. Such disparities can lead to misunderstandings and conflicts that threaten household harmony. This study aims to explore the role of Islamic da'wah in preventing domestic violence by promoting balanced education and strengthening awareness of the rights and responsibilities between spouses. Using a qualitative approach through a literature review of key Islamic sources—such as Qur'anic interpretation (tafsir), hadith, and works of contemporary Muslim scholars—this research highlights the moral and ethical teachings of Islam on compassion, justice, and mutual responsibility in family life. The findings show that Islamic da'wah that emphasizes understanding of balanced education, respectful communication, and the internalization of Islamic values can significantly contribute to reducing the potential for domestic violence and fostering harmonious families. Unlike previous studies that focused primarily on doctrinal aspects, this study offers a novel perspective by emphasizing the transformative role of da'wah in promoting educational equality within the family. Thus, reinforcing Islamic da'wah becomes a strategic step in addressing the complexity of modern family challenges.

Keywords: *Islamic Da'wah, Harmonious Family, Domestic Violence*

INTRODUCTION

The family is the main pillar in building a healthy, harmonious and prosperous society. Harmony in the family becomes an important foundation for creating a peaceful and loving social environment. However, in this modern era, the phenomenon of domestic violence (KDRT) continues to increase and become a serious concern for various parties. The Data show that domestic violence not only has an impact on the victim's physique, but also affects the psychological and social stability of all family members.

One of the factors that allegedly contributed to the emergence of domestic violence is educational inequality between husbands and wives. When one party has

a better understanding of the rights and obligations in the household, while the other party lacks understanding, this can trigger tension and injustice in family relationships (Wahab, 2006). This inequality can also be exacerbated by gender discrimination and unequal access to education, especially for women. In fact, in the Islamic perspective, both men and women have an equal position in terms of studying, and it is even recommended to study throughout life (Aeni, 2021)

Various programs have been attempted to overcome this problem, such as premarital classes and parenting classes, both directly and through digital media. These programs aim to provide couples with an understanding of the importance of communication, roles, and responsibilities in forming a harmonious family. However, the phenomenon of domestic violence remains widespread, so a critical question arises: to what extent is the effectiveness of these programs in touching the root of the problem in the family, especially related to educational inequality and Islamic values?

In this context, strengthening the role of Islamic Da'wah is one of the strategic solutions that can be offered. Islamic Da'wah in this study is understood as all forms of delivery of Islamic teachings, either through lectures, digital studies, social media, or religious institutions, which aims to convey Islamic values to the community. Da'wah can be an important instrument in shaping husband and wife's understanding of the importance of justice, compassion, healthy communication, and shared responsibilities in the household. Therefore, it is necessary to further study how the values of Islamic Da'wah can be effectively internalized in family life to prevent violence and create harmony. (Fadhilah, 2020)

Several previous studies have touched on similar themes. For example, Rahmatullah (2020) highlighted the role of Islamic education in preventing domestic violence and found that a strong understanding of religion can reduce the risk of domestic violence. However, this study has not specifically raised the role of Islamic Da'wah as the main strategy in Family Development. Meanwhile, (Fajriani dkk, 2018) in Journal of social problems Vol. 9 No. 2 examined determinants of attitudes toward domestic violence in Banten province and concluded that young age at marriage, low levels of education, and economic conditions also influence the prevalence of violence against women. However, there have been no studies that specifically examine the contribution of Islamic Da'wah in building a harmonious family through a balanced educational approach between married couples.

The problem in this study is explicitly: how is the role of Islamic Da'wah in preventing domestic violence and building a harmonious family in the midst of educational inequality between husband and wife? Thus, this study offers a novelty in the form of an emphasis on the dimension of Islamic Da'wah as a value-based preventive approach, different from previous studies that focused more on doctrinal or descriptive aspects. This study also considers the challenges of the digital age that also affect religious understanding and practice in family life.

The importance of this study is to provide a new contribution in understanding the role of Islamic Da'wah as a solution in building a harmonious family. With the right approach to Da'wah, the cultivation of Islamic values can be more effective in helping couples understand their roles and responsibilities in the family. This study is also relevant in the context of increasing access to pre-marriage and parenting programs available in the digital space, which should be supported by a strong religious understanding in order to create a more harmonious family.

METHOD

This study uses a qualitative approach with the method of library research (library research). This approach was chosen because it aims to analyze in depth the role of Islamic Da'wah in building a harmonious family in the midst of educational inequality between husband and wife, as well as its relation to the phenomenon of domestic violence. Through this method, researchers can identify Islamic normative teachings that are relevant to the principles of household Harmony, including the values of justice, compassion, shared responsibility, and healthy communication as reflected in classical and contemporary Islamic literature. (Mujib, 2015)

Data collection techniques are carried out through a search of literature sourced from scientific books, national and international journal articles, dissertations, results of previous research, as well as official documents that discuss the issue of Islamic Da'wah and family. Literature is collected from physical and digital libraries by using relevant keywords. The criteria for selection of literature (corpus of analysis) include: (1) the relevance of the substance to the theme of Islamic Da'wah and family harmony, (2) the level of credibility of sources, such as publications from trusted academic institutions, indexed journals, or scholars who have scientific authority, and (3) up-to-date in answering current social phenomena. To ensure the validity of the data, the researchers triangulated the sources by comparing several literatures that discussed the same issue from different points of view. (Maskuri, 2013)

Data analysis was carried out through several stages, namely: (1) data reduction by filtering and summarizing information from selected literature, (2) presentation of data in the form of thematic quotations and categorization of main ideas, and (3) conclusion and verification through consistency testing between sources and interpretation of the message of Da'wah in the context of building a harmonious family. This study also used thematic content analysis techniques to identify patterns of Da'wah values related to the Prevention of domestic violence and the role of education in the husband-wife relationship. This step aims to gain a deep and systematic understanding of the contribution of Islamic Da'wah as a value-based approach in answering social family problems.

RESULT AND DISCUSSION

Difference in Educational Stigma Between Men and Women

The difference in educational stigma between men and women refers to a bias or social view that considers that the roles and educational opportunities for men and women should be different. This view usually comes from gender stereotypes and social norms that are already formed in society. In essence, higher education is very important for all genders, regardless of male or female, because with knowledge one can increase understanding, (Shihab, 2018), knowledge is not only important for men, but also for women in particular a mother and wife, who will later educate children. With higher education for women is expected to print the next generation, in order to be a child of good character, beneficial to the nation. Because the mother is the first madrasah for her children, which will instill the value of faith and Islam. (Mulia, 2016)

Education is also important for men, because education can create good economic conditions, good jobs, so as to provide for children and wives later when they are married. If the household contains a husband and wife who are educated, mature in thinking, stable economy, so far from the elements of the problem and does not cause domestic violence, because these two factors are the main source of the presence of problems in life. (Nabila dkk, 2020)

In the family, which has an important role is the father and mother, thus, the target of gender-responsive socialization should be shown in the family, which must have knowledge about gender equality. Thus, there will be guidance in preparing children for the quality of strong human resources, so that later decision-making in the family is not dominant, housework can be done by anyone, because domestic violence in general occurs, because one feels superior to his partner.

Gender Bias should be socialized through the learning process in schools, and also through education in the family environment. So Education has a major role in balancing the stigma of views on gender. Many men carry a heavy burden behind the mask of masculinity, and stereotypes of women who are passive, not independent and if women express their desires, are always considered irrational and aggressive. This example shows gender inequality to the detriment of both men and women. The division of attributes, roles, positions, and responsibilities between men and women as established by society, Customs, and beliefs is known as gender. Siti Fatimah dkk, *Gender Dan Pendidikan Multikultural* (Jakarta: Kencana Prenada Media Group, 2016), 130

Women experience higher rates of illiteracy than men. Given the large percentage of illiteracy faced by many women, women's opportunities to achieve higher education will also be hampered. If the educational gap is analyzed, it can occur due to the perception that society is not too concerned with women's education, because it is considered that men will support the family economy later, so that men's education is more important. This shows how gender inequality in education has

placed women at a disadvantage, subjected them to discrimination, and left them only a burden and victim of violence. In addition to psychological abuse, sexual harassment and others. This event is closely related to the importance of education for children from an early age, because it will determine what the future will be like. (Munandar, 2010)

However, educational inequality between men and women in Indonesia still occurs. According to the Central Statistics Agency (BPS) 2023, the average number of women's school years is still lower (8.46 years) than men's (9.22 years). This shows that there are still barriers to women's access to further education. This inequality is compounded by a patriarchal culture that places women in a purely domestic role, and considers higher education a secondary need for women. Data from the Ministry of women's empowerment and Child Protection (KemenPPPA) shows that as many as 1 in 4 women experience domestic violence, and most cases occur in households with low educational backgrounds. The 2022 Komnas Perempuan report notes that more than 30% of cases of gender-based violence occur in the domestic context, and the majority of perpetrators and victims have a lower secondary education level.

One important factor that strengthens the link between low education and domestic violence is early marriage. Based on data from the 2022 national socioeconomic survey (Susenas), as many as 8.5% of Indonesian women are married under the age of 18, and this figure is higher in areas with low levels of female education. Studies show that women who marry at an early age are less likely to complete their education, are economically dependent, and are more prone to experiencing domestic violence.

Thus, education plays a central role in creating gender equality in the family, both in terms of understanding roles, responsibilities, and communication patterns between husband and wife. Families that are built on equality, mutual understanding, and a fair distribution of roles will have more potential to become harmonious and free from violence. Gender stigmas must also be criticized early on through the educational process in schools and family environments. (Juharyanto et al., 2020). Many men carry the burden of masculinity socially, and women are often perceived as passive and emotional when voicing their aspirations. This shows that gender inequality harms both parties, not just women.

Planting the value of gender justice should not only be part of academic discourse, but also implanted in the activities of Da'wah Islamiyah massively and strategically. Da'wah that not only emphasizes the ritual aspect, but also instills the value of deliberation, mercy, and justice in the household, can be a long-term solution in building a harmonious and equal family.

Exposing Conflicts that Occur in Families Due to Educational Imbalances

Conflicts in the household can occur for various reasons and can have a significant impact on family harmony. Conflicts in the household can come from various aspects, ranging from communication problems, finances, to differences in roles and priorities. These conflicts, if not properly managed, can lead to disharmony in the family. To prevent this, couples need to build healthy communication, understand each other's roles, and try to find joint solutions to problems that arise.

Some individuals who do not understand the science of religion may have a wrong understanding of the teachings of Islam regarding marriage relationships. They may mistakenly use religious teachings to justify or legitimize violent behavior. Islamic education emphasizes equality and justice between husband and wife in the household. However, educational imbalances can reinforce gender stereotypes that place the husband as the absolute leader and the wife as the subordinate, which can lead to abuse and violence.(Almario, 2017)

It is important for a married couple to have a balanced and comprehensive religious education, which includes a correct understanding of the teachings of Islam related to the marital relationship, the rights and responsibilities of each, as well as values such as compassion, understanding and respect. Correct and comprehensive Islamic education can be a solution to address educational imbalances and reduce the risk of domestic violence. Religious education that focuses on equality, justice, and a correct understanding of the teachings of Islam can help build a healthy and harmonious relationship between husband and wife.

The educational imbalance between husband and wife can arise from various factors, including access to formal education, economic inequality, patriarchal culture, and social norms that support gender hierarchies. For example, in societies that still adhere to patriarchal traditions, formal education is often preferred by men over women. This can lead to a significant educational gap between husband and wife. And it can affect the power dynamics in the household. (Sekalii, 2021) A well-educated husband may feel superior and tend to control important decisions in the family. This can lead to tension and conflict, especially if the wife feels belittled or undervalued.

Likewise, the husband's limited education also affects the conflict, because they experience limitations in terms of knowledge, skills and work opportunities, which should be the husband who is responsible for the family in making a living. In the midst of rising living costs and economic demands, wives are often forced to work and meet the basic needs of the family.

In many cases, traditional gender roles also play a role in educational imbalances and may contribute to domestic violence. Higher education often gives women more opportunities to gain financial independence and autonomy, which could threaten the dominant role of the husband in the relationship. Conversely,

inequality in education can reinforce the view that husbands have the right to control or dominate their wives. This may be reflected in various forms of violence, ranging from verbal to physical violence.

Disparities in education are often also associated with a lack of appreciation and healthy communication skills in relationships. Husbands or wives who feel underappreciated or feel unable to express themselves properly may be more prone to aggressive or violent behavior as a form of expression of dissatisfaction or frustration. Education has an important role in shaping the individual, not only in terms of knowledge, but also in the ability to think critically, decision-making, and social interaction. (Mariyono, 2025) However, in some cases, especially in areas with limited access to education, many women experience a lack of access or opportunity to obtain adequate education. Lack of education in the wife in the household can be a serious problem that has a wide impact, both on themselves, their families, and society as a whole. As for some of the factors that cause lack of education in the wife in the household are:

1. Social and Economic Factors

Women play an important role in the household and society, but many cannot fully fulfill this task due to poverty, which is partly due to the low education of women. In some regions, access to education is often related to social and economic factors, financial constraints being the main factor. (Khayati, 2008) Therefore, there are two aspects that are key to empowering women, education and economy. Because if both are observed, then the role of women as wives and mothers in the family will be strong. And reduce the gap that will lead to conflict in the household.

2. Early Marriage

Marriage is a sacred bond between a man and a woman to form a family. Marriage aims to foster relationships between couples, so in living it takes maturity and responsibility both physically and mentally. Then the rules provide an age limit for those who will hold a wedding. However, in reality there are many marriages that are still too early and under the age limit. Many things that cause early marriage, such as the incidence of relationships outside of marriage, the factor of a woman who has not found a job, it tends to get married soon so that there is finance life, this causes the wife too dependent on her husband, causing an imbalance that results in problems in the household, then there is also a factor of, and education. (Febrianti dkk, 2017)

3. Sociological and Psychological Views

From a sociological perspective, women have historically often been positioned as domestic parties, with primary functions as wives and housewives. Patriarchal cultural narratives such as in Javanese society assume that women who do not marry soon will become "spinsters," while higher education is considered unnecessary

because women will "end up in the kitchen." This view is in line with what Judith Butler criticized in *Gender Trouble* (1990), that gender identity is socially and performatively shaped, not innate. This means that the role of women as the less educated is not innate, but the result of a social construction that is passed down from generation to generation.

In addition, the Social Role Theory of Eagly & Wood (1991) also explains that gender roles in families and societies are formed based on social expectations of men and women. When women are constantly constructed only as caregivers and complements of men, a social reality is formed that limits their access to education, work and public participation. It also affects power relations in the home. In the framework of Michel Foucault's theory of power, power in the household is not always coercive, but rather subtle and hidden through the relationship of knowledge and norms. Women who are denied access to education will tend to accept subordination as normal, because the "knowledge" that makes up their social consciousness has been determined by patriarchal power relations. Thus, education becomes an instrument of liberation, not just a tool for self-development.

The impact of lack of Education for wives: Social Perspectives and Da'wah Lack of education in the family is a structural problem rooted in social and cultural inequality. (Maemonah, 2023) The impact is felt not only by the individual (wife), but also affects the family structure as a whole, namely:

1. Family Health and well-being

Women who lack education often have limited understanding of Health, Nutrition, and family planning. This can lead to domestic conflicts due to ignorance and misguidance in the upbringing of children, and even lead to domestic violence. Data from the Ministry of PPPA in 2022 shows that more than 78% of domestic violence cases occur in households with a lower secondary education background.

2. Unpreparedness in educating children

As stated in Islam, the mother is the first madrasa for her children. The low level of education of mothers can inhibit their ability to accompany the child's learning process optimally (Salamung dkk, 2021). According to BPS 2023, children of low-educated mothers are 1.7 times more likely to experience developmental delays in learning than children of highly educated mothers. The role of the father as an educator is also very important, and the absence of an educational role from both parents has a direct impact on the low quality of future generations (Amelia dkk, 2023)

3. Decreased quality of life and economic dependence

Low education also reduces women's employment opportunities, which leads to economic dependence on a partner. This inequality forms an unequal power relationship, as explained in hegemonic masculinity theory by R.W. Connell, where

the male maintains his dominance through access to resources, including financial and educational. This dependence is one of the reasons that it is difficult for women to get out of situations of violence, because they do not have adequate social and economic capital (Chamdi, 2020). The role of Da'wah Islamiyah: a communicative and structural approach In the face of this problem, da'wah Islamiyah can take two main approaches: *First*: Communicative approach, which is to convey the message of Islam through the media of Education, discussion, and personal approach, with the aim of increasing gender awareness among the grassroots community. *Second*: Structural approach, namely through policy advocacy, strengthening the curriculum of Islamic education with a gender perspective, as well as social campaigns to eradicate early marriage and open access to education for women.

Proselytizing that only emphasizes the spiritual aspect but ignores the social dimension-especially gender inequality-risks perpetuating injustice in the household. Therefore, a transformative da'wah approach needs to integrate the values of social justice and gender equality as exemplified by the Prophet Muhammad in his domestic life.

The Role of Islamic Da'wah in Overcoming Problems in The Household

The discussion of domestic violence due to the imbalance of husband and wife Education shows the importance of a holistic approach in dealing with this problem. Effective solutions must involve education about gender equality, women's empowerment, strengthening communication skills, and social and economic support to help couples overcome power imbalances and improve overall family well-being. In addition, Islamic education can also help overcome domestic violence by increasing one's awareness and concern for the importance of togetherness and harmony in the household.(Rahim, 2018) Islamic education can help raise a person's awareness of the importance of cooperation and harmony in the household, as well as assist them in developing the abilities and skills necessary to live together harmoniously.

Islamic Da'wah has a very important role in overcoming various problems in the household, both related to communication, finance, gender role differences, and other conflicts. Through Islamic values taught in Da'wah, families can be directed to create harmonious relationships, mutual respect, and based on the principles of justice, compassion, and responsibility. Abubakari, 2024). In Islam, husband and wife have equal but different rights and duties in the household. Islamic Da'wah gives a clear understanding of the role of each. The husband is responsible for being the head of the family and the breadwinner, while the wife, despite having a domestic role, is also recognized as having the right to participate in social and economic aspects. A fair distribution of duties and respect for the roles of each family member are key to avoiding injustice and tension. Islamic Da'wah helps husbands and wives understand

this role properly, so that conflicts related to responsibilities in the household can be overcome.

Islam is the religion of rahmatan lil alamin, who is friendly to anyone, protects, saves and rewards all human beings without exception. Rasulullah in establishing Islam is to raise the dignity of men and women in order to obtain and protect personal rights as human beings. Islam carried out the order of laws and legislation in accordance with the cultural changes reflected in the life of the messenger of Allah, in order to appreciate and respect each other without violence. This problem cannot be separated from the patriarchal structure entrenched in the culture of society, where the man is positioned as the absolute leader in the household, while the woman is considered a passive complement or companion. This patriarchal structure is reinforced by social institutions, including religious institutions, which often interpret religious teachings in a gender-biased manner. Unfortunately, Islamic Da'wah, which should be able to become an agent of change, has not been fully effective in overcoming domestic violence triggered by educational inequality. The critical question that needs to be asked is: why has Da'wah not succeeded in breaking this chain of violence? One of the reasons for this is the still normative approach of Da'wah, emphasizing traditional gender roles without criticizing the cultural roots and social systems that oppress women. (Izzal, 2021).

Da'wah often places more emphasis on the wife's obligation to obey and serve her husband, without providing a reflective space for the husband to understand the meaning of justice and responsibility in an equal relationship. Such an approach is not enough to dismantle the entrenched structures of inequality. Therefore, da'wah needs to be reoriented into an enlightening educational space, which not only teaches Islamic values textually, but also contextually, taking into account the social reality of the people, especially women who are marginalized due to educational inequality. (Marno, 2024) Islamic Da'wah can actually play a strategic role in preventing domestic violence, if delivered with an inclusive and gender-sensitive approach. Through strengthening the understanding of the role of husband and wife as equal partners, Da'wah can help create a household based on the principles of justice, mutual responsibility, and mutual respect. On the other hand, when Da'wah only emphasizes a hierarchical structure in the household – with the husband as the sole leader-without a space for dialogue and equality, it indirectly legitimizes a lame power relationship and opens up the possibility of violence.

In this context, it is necessary to emphasize that the relationship between educational inequality, gender inequality and domestic violence is not an accidental or independent relationship. All three are interrelated and reinforced by patriarchal cultural structures that limit the role of women and give legitimacy to male domination. Therefore, the solution to domestic violence is not enough only with a

moral approach or spiritual advice, but must aim at changing social and cultural structures through Fair Education and transformative preaching.

At the heart of this discussion, it can be summarized that domestic violence triggered by educational inequality is a consequence of an unfair social system, reinforced by a patriarchal culture and a proselytizing approach that is still gender biased. For this reason, Islamic education and Da'wah must be transformed into instruments of empowerment that dismantle the structure of inequality, not strengthen it. This effort is an important step towards creating healthy, fair, and violence-free families.

CONCLUSION

This study shows that Islamic Da'wah plays a significant role in reducing domestic conflicts triggered by educational inequality between husband and wife, especially through strengthening the values of Justice, healthy communication, reciprocity of roles, and educational equality. Da'wah that emphasizes the importance of education for men and women without discrimination is proven to increase awareness about rights and obligations in the household, so as to prevent conflicts arising from differences in educational levels. This finding is in line with Rahmatullah's (2020) research which states that religious education and a comprehensive understanding of Islamic values play a role in preventing domestic violence. In addition, the results of this study also expand the previous understanding by emphasizing the importance of a contextual, transformative, and gender-perspective approach to Da'wah as a key in dismantling patriarchal structures that perpetuate inequality.

However, the limitation of this study lies in its approach which is still predominantly qualitative-literature, without empirical field data that can strengthen the validity of the findings. Therefore, further research is needed with a field research approach that can explore more deeply the concrete impact of Da'wah on families at various levels of society. As a practical implication, Islamic Da'wah needs to be directed to be a means of empowering families fairly and equally, not just a normative instrument. Empowerment of dai and preachers in the perspective of gender justice is very important so that da'wah messages are able to touch the root of structural problems in the household. Thus, Islamic Da'wah that is inclusive, based on the values of mercy, justice, and reciprocity of roles can be an effective strategy in building a harmonious family and free from violence due to educational inequality.

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