



## Gender Justice: Construction of Family Guidance and Counseling by the Islamic Religious Extension Communication Forum

**Kutbuddin Aibak\*, Ahmad Musonni**

UIN Sayyid Ali Rahmatullah Tulungagung  
[aibak@uinsatu.ac.id](mailto:aibak@uinsatu.ac.id), [sonetless@gmail.com](mailto:sonetless@gmail.com)

 DOI: <http://dx.doi.org/10.30983/humanisme.v4i2>

**Abstract:** *This paper aims to look at the construction of gender equality in family guidance and counselling. The construction of gender equality in the family aims as a preventive measure against family problems. This is a pattern and strategy to respond to various family problems caused by gender inequality, such as domestic violence. Through this problem, the Islamic Religious Extension Communication Forum (FKPAI) has a gender equality-based family guidance and counselling curriculum. In order to see the pattern and construction of gender equality in family guidance and counselling by FKPAI, this paper uses a qualitative method through a case study presented through descriptive techniques and content analysis as a data analysis method. The findings in this paper show that the pattern of guidance and counselling of FKPAI of the Ministry of Religious Affairs of Tulungagung and Trenggalek Regency prioritises the approach aspect. The construction of gender equality in marriage guidance and counselling by FKPAI is based on the fact that gender equality has been able to become a preventive aspect of family problems.*

**Keywords:** *Gender, Guidance, Counselling, Family, Construction.*

**Abstrak:** Tulisan ini memiliki tujuan untuk melihat konstruksi kesetaraan gender dalam bimbingan dan penyuluhan keluarga. Konstruksi kesetaraan gender dalam keluarga bertujuan sebagai langkah preventif terhadap problematika keluarga. Hal ini sebagai pola dan strategi untuk merespon berbagai

problematika keluarga yang diakibatkan oleh ketidaksetaraan gender, seperti kekerasan dalam rumah tangga. Melalui problematika ini, Forum Komunikasi Penyuluh Agama Islam (FKPAI) memiliki kurikulum bimbingan dan penyuluhan keluarga berbasis kesetaraan gender. Dalam rangka melihat pola dan konstruksi kesetaraan gender pada bimbingan dan penyuluhan keluarga oleh FKPAI, tulisan ini menggunakan metode kualitatif melalui studi kasus yang dipaparkan melalui teknik deskriptif dan content analysis sebagai metode analisis data. Temuan dalam tulisan ini menunjukkan bahwa pola bimbingan dan penyuluhan FKPAI Kementerian Agama Kabupaten Tulungagung dan Trenggalek mengedepankan aspek pendekatan. Konstruksi kesetaraan gender dalam bimbingan dan penyuluhan perkawinan oleh FKPAI didasarkan pada kenyataan yang menunjukkan bahwa kesetaraan gender telah mampu menjadi aspek preventif terhadap problematika keluarga.

**Kata Kunci:** Gender, Bimbingan, Penyuluhan, Keluarga, Konstruksi.

## INTRODUCTION

As we all know, family is a space and means for sharing and caring between family members, but more than that, family is also a space for power relations. In the family room, power relations are reflected through love and exploitation within the family. The balance of these dynamics is very dependent on socio-economic dimensions which give rise to differences in access to resources based on gender and age between family members. This also depends on the extent to which family members position themselves and their partners in family relationships.<sup>1</sup>

In the reality of society, the potential for exploitation in the family is much higher if several members control decisions within the family environment, ultimately this situation makes those who are discriminated against seek alternative support in order to escape from a family

---

<sup>1</sup> Lihat dalam Rustina, "Keluarga Dalam Kajian Sosiologi," *Musawa* 6, no. 2 (2014).

environment that has harmed them.<sup>2</sup> One of the main factors that causes exploitation and oppression in the family environment is differences in gender and power in the household.<sup>3</sup> How gender differences in the family have influenced the main activities of earning a living and caring for the family. Furthermore, household policies are influenced by gender inequality in family settings which then has implications for acts of family violence (KDRT).<sup>4</sup>

Domestic violence itself is caused by gender differences found in families, most of which are a product of the environment and societal construction.<sup>5</sup> Furthermore, this gap can also be explained by differences in characteristics between men and women. Furthermore, understanding the extent of discrimination and gender disparities in the family environment focuses on the position of women in the family environment.<sup>6</sup> However, despite the manifestation of gender discrimination in women's input, important factors such as family stability are the most important aspects in realizing good relationships within the family.<sup>7</sup> The influence on the environment of men and women has created gender differences in life. These documented differences may position women unequally.<sup>8</sup>

Furthermore, today's family buildings certainly need to carry out anti-violence family designs that are full of equality. This family design certainly

---

<sup>2</sup> Soejono Soekanto, *Sosiologi Keluarga (Tentang Ikhtwal Keluarga, Remaja Dan Anakia)* (Jakarta: Rineka Cipta, 2004).

<sup>3</sup> Tim Editor, "Melihat Kondisi Perempuan Kepala Keluarga Saat Pandemi..." *Kompas.Com*, 04 Agustus, 2020, <https://nasional.kompas.com/read/2020/08/04/07293301/melihat-kondisi-perempuan-kepala-keluarga-saat-pandemi?page=all>.

<sup>4</sup> Muhammad Aqibun Najih, "Gender Dan Kemajuan Teknologi: Pemberdayaan Perempuan Pendidikan Dan Keluarga," *HARKAT: Media Komunikasi Islam Tentang Gender Dan Anak* 12, no. 2 (2017): 19.

<sup>5</sup> Tin Herawati, Berti Kumalasari, Musthofa, Fatma Putri Sekaring Tyas, "Dukungan Sosial, Interaksi Keluarga, Dan Kualitas Perkawinan Pada Keluarga Suami Istri Bekerja," *Jurnal Ilmu Keluarga & Konsumen* 11, no. 1 (2018).

<sup>6</sup> Arry Handayani, "Keseimbangan Kerja Keluarga Pada Perempuan Bekerja: Tinjauan Teori Border," *BULETIN PSIKOLOGI* 21, no. 2 (2013).

<sup>7</sup> See in Rani Andriani Budi Kusumo, Anne Charina, Gema Wibawa Mukti, "Analisis Gender Dalam Kehidupan Keluarga Nelayan Di Kecamatan Pangandaran Kabupaten Ciamis," *Jurnal Social Economic of Agriculture* 2, no. 1 (2013).

<sup>8</sup> Mufidah CH, *Isu-Isu Gender Kontemporer Dalam Keluarga* (Malang: UIN Maliki Press, 2010).

cannot be realized by itself, but must go through various parties who participate in making it happen. Various previous studies and the problems described above have given rise to a reflection that the study of the construction of gender equality in the family sphere requires a step of counseling and guidance by the relevant institutions in order to create equal values in the family sphere. In this case, the Ministry of Religion as the Ministry which has direct responsibility at the level of the *sakinah* family, through the Islamic Religious Extension Communication Forum (FKPAI) has become a separate forum which has closeness and territory to the family institution. The geographical conditions of Tulungagung and Trenggalek Regencies, which are dominated by families of migrant workers, sailors and farmers, have provided a reflection on the division of tasks and family structure, especially the relationship between men and women. On this basis, the Islamic Religious Extension Communication Forum (FKPAI) of the Ministry of Religion of Tulungagung Regency and Trenggalek Regency has a goal in the form of guidance and counseling regarding various upheavals in the family, especially related to relations between men and women. Based on this argument, this research aims to elaborate and analyze in depth all the outreach and guidance efforts carried out by the Islamic Religious Extension Communication Forum (FKPAI) of the Ministry of Religion, Tulungagung Regency and Trenggalek Regency in providing construction of gender equality in the family sphere.<sup>9</sup>

Based on the problems at the research location, Tulungagung Regency experiences problems with cases of violence against women and children in the family environment. The latest data reveals that there is Domestic Violence (KDRT) being handled by the Women and Children Protection Unit (UPPA) of the Tulungagung Police. It is known that in 2021 there were 13 cases of domestic violence and in 2022 in the first quarter there were 10 cases of domestic violence.<sup>10</sup> Meanwhile, there were 58 cases of violence against women and children in Tulungagung Regency in 2021 and 40 cases in

---

<sup>9</sup> Interview data with the Islamic Religious Extension Communication Forum (FKPAI) of the Ministry of Religion of Tulungagung and Trenggalek Regency, June-July 2023.

<sup>10</sup> Anggi Septian Andika Putra, "KDRT Dominasi Kasus Kekerasan Perempuan Dan Anak Di Tulungagung," *Radartulungagung.Co.Id*, Sunday, July 16, 2023, <https://radartulungagung.co.id/kdrt-dominasi-kasus-kekerasan-perempuan-dan-anak-di-tulungagung/>.

the first quarter of 2022.<sup>11</sup> Not much different from cases of violence against women and children in Trenggalek Regency. Based on records from the Department of Social Affairs, Women's Empowerment and Child Protection, Trenggalek Regency, there were 53 cases of violence against women and children in 2020 and 51 cases in 2021.<sup>12</sup>

Based on an analysis of cases of violence against women and children in Tulungagung and Trenggalek Regencies that occurred in the family environment, FKPAI is an extension forum under the Ministry of Religion. One of the reasons for FKPAI's presence is to provide family counseling with various work programs to create strong and ideal family structures. This construction is to prevent various problems and problems in the family environment, especially problems caused by violence and discrimination against women and children. Therefore, FKPAI has the task of realizing the Ministry of Religion's work program in organizing marriage guidance and marriage counseling, one of the materials of which is gender equality in the family.<sup>13</sup>

Furthermore, based on observations and pre-research in Tulungagung Regency and Trenggalek Regency, researchers found that there is a family construction that has cultural differences between men and women. This culture is caused by sociocultural society which does not fully support reciprocal relationships in the relationships between men and women. Apart from that, women's position is still devalued based on the strong position of men and their dominance in all aspects of decisions in the family environment.<sup>14</sup> On this basis, a reflection arises on the urgency of providing outreach and guidance in the family environment related to the importance

---

<sup>11</sup> Tim Editor, "Kasus Kekerasan Anak Dan Perempuan Meningkat Di Tulungagung," *Faktualnews.Co*, 19 Juni, 2022, <https://faktualnews.co/2022/06/19/kasus-kekerasan-anak-dan-perempuan-meningkat-di-tulungagung/321642/>.

<sup>12</sup> Aflahul Abidin, "Tangani Kasus Kekerasan Perempuan Dan Anak, Pemkab Trenggalek Akan Bentuk UPTD PPA Tahun Ini," *Jatim.Tribunnews.Com*, 21 April, 2022, <https://jatim.tribunnews.com/2022/04/21/tangani-kasus-kekerasan-perempuan-dan-anak-pemkab-trenggalek-akan-bentuk-uptd-ppa-tahun-ini>.

<sup>13</sup> See in Tim Penyusun, *Modul Bimbingan Perkawinan: Untuk Calon Pengantin* (Jakarta: Direktorat Bina KUA dan Keluarga Sakinah Direktorat Jendral Bimbingan Masyarakat Islam Kementerian Agama RI, 2017).

<sup>14</sup> Observasi penelitian di Kabupaten Tulungagung dan Trenggalek, Mei 2023.

of relationships and equality between men and women in the family environment.

## **RESEARCH METHODS**

This research was carried out to analyze the pattern of family guidance and counseling based on gender equality carried out by the Islamic Religious Extension Communication Forum (FKPAI) of the Ministry of Religion of Tulungagung and Trenggalek Regency. The setting for this research is the parent FKPAI, namely the Ministry of Religion in the district. The location selection was carried out purposively with consideration and reasons for the existing work program, as well as suitability of conditions with the title of the research.<sup>15</sup>

In this research, primary data was obtained from the results of participant observation, documentation, and in-depth interviews with key informants who had been selected using snowball sampling techniques. The key informants are the chairman and members of the FKPAI in Tulungagung and Trenggalek Regencies spread across various KUAs. Meanwhile, secondary data in this research was obtained from documents related to the guidance and counseling process by the FKPAI of the Ministry of Religion, Tulungagung and Trenggalek. The secondary data used are guidebooks, FKPAI program documents and other documents related to the family guidance and counseling process. This research uses a multi-case study type of research, so that at the data analysis stage content analysis is carried out through site data analysis and cross-site data analysis.<sup>16</sup>

## **RESULT AND DISCUSSION**

### **Guidance and counseling patterns of the Islamic Religious Extension Communication Forum (FKPAI) in building gender equality in the family environment**

In today's context, the issue of justice and gender equality is an important issue to be discussed in the context of social and religious life. As a form of response to the problem of gender equality, for example it can be seen in the phenomenon of Domestic Violence (KDRT). Domestic Violence

---

<sup>15</sup> R Yin, *Case Study Research: Design and Method* (London: Sage Publication, 1994), 29.

<sup>16</sup> Burhan Bungin, *Analisis Data Penelitian Kualitatif* (Jakarta: Raja Grafindo, 2008), 70.

can no longer be considered a taboo area for discussion. This is because the phenomenon of domestic violence against women and children is increasingly common and continues to increase in percentage. The causes of domestic violence are certainly influenced by very complex and varied problems. Therefore, the pattern of resolving domestic violence does not only have the dimension of individual or private problems, but more than that it is a global and general phenomenon that must be resolved together.<sup>17</sup>

In connection with the problem of gender equality in the family, society's construction of understanding family duties seems to position women in a cornered position. If we look at the philosophy of marriage, marriage is interpreted as *istimta'*, which means pleasing each other and giving pleasure. Although in reality, the social construction of society views that household matters are the responsibility of the woman or wife, especially in small things such as washing, cooking and cleaning the house. What is even a big problem is that in the domain of small tasks, men's involvement in domestic tasks is unnatural. Worse yet, this dichotomy of women in the context of domestic duties then extends to various fields in the public sphere.

Through the problem of gender equality in the family, the Islamic Religious Extension Communication Forum (FKPAI), which has a Sakinah Family Extension Group at the Office of Religious Affairs (KUA), is a forum for carrying out the role of guidance and counseling to form a *mashlahah* family. The pattern of counseling and guidance for the Sakinah Family FKPAI Ministry of Religion of Tulungagung and Trenggalek Regency has dimensions of pre-marital and post-marital guidance. Pre-marital guidance by Sakinah FKPAI Family Counselor by prioritizing materials oriented to the construction of equality and mutuality in the family. This material is combined through the support of the text's postulates and arguments on social and gender values. Meanwhile, the counseling pattern for Sakinah Family FKPAI Tulungagung and Trenggalek Regency educators is oriented towards understanding through *majlis taklim* and counseling that

---

<sup>17</sup> Alfitri, "Women's Rights and Gender Equality Issues in Islamic Law in Indonesia: The Need to Re-Read Women's Status in the Islamic Religious Texts," *Mazhabib: Jurnal Pemikiran Hukum Islam* 13, no. 1 (2014).

is oriented towards solving problems, especially those related to issues of gender inequality, such as violence.<sup>18</sup>

Equality is a means of creating a *mashlahab* family. The urgency of gender equality in the family is to change the construction that is rooted in society, namely the construction of discrimination against women. FKPAI is committed to providing understanding to the public about the essence of eliminating discrimination in the family. This is because men's central position as family leaders is sometimes misused to suppress and discriminate against women. Therefore, through guidance and counseling, FKPAI emphasizes the community's understanding of the essence of realizing a gender equal family.<sup>19</sup>

The steps taken by FKPAI to realize gender equality in the family are carried out through family guidance and counseling programs. FKPAI provides services to the community in the form of guidance and counseling on the theme of gender equality. In terms of implementation, the FKPAI of the Ministry of Religion of Tulungagung and Trenggalek Regency in formulating guidance and counseling has a curriculum based on gender equality. In this case, the materials related to strengthening the family are based on family harmonization through gender equality.<sup>20</sup>

The family counseling pattern is carried out through an approach to the community as a fostered family. Extension patterns through approach and service methods and strategies. In practice, FKPAI is directly involved in developing society. Through the position of FKPAI, FKPAI organizes forums in the community such as the activities of the Taklim Council and forums for *sakinah* family development consultation services at the KUA Office. This forum is a concrete form of the approach taken by FKPAI with the community.<sup>21</sup>

Marriage guidance pattern through pre-marital guidance with Ministry of Religion curriculum. The guidance pattern is carried out using curriculum

---

<sup>18</sup> Hasil penelitian di FKPAI Kementerian Agama Kabupaten Tulungagung dan Trenggalek, 02 Mei-30 Juni 2023.

<sup>19</sup> Hasil penelitian di FKPAI Kementerian Agama Kabupaten Tulungagung dan Trenggalek, 02 Mei-30 Juni 2023.

<sup>20</sup> Hasil penelitian di FKPAI Kementerian Agama Kabupaten Tulungagung dan Trenggalek, 02 Mei-30 Juni 2023.

<sup>21</sup> Hasil penelitian di FKPAI Kementerian Agama Kabupaten Tulungagung dan Trenggalek, 02 Mei-30 Juni 2023.



standards and achievement indicators. The pattern of marriage guidance through pre-marital guidance prepared by the Ministry of Religion follows established curriculum standards. This curriculum is designed to provide comprehensive preparation to prospective couples before they enter married life. Each session in the curriculum has clear objectives and measurable indicators of achievement. This aims to ensure that prospective partners understand important aspects of marriage, such as legal aspects, religion, communication, gender roles, and so on.

This pre-marital guidance helps prospective couples to understand the meaning and responsibilities of marriage as well as the practical preparations needed to build a happy and balanced family. The strict curriculum standards and achievement indicators implemented in this guidance pattern ensure that prospective couples acquire the knowledge and skills necessary to have a healthy marriage, based on religious, moral and social values.

FKPAI through Sakinah family counselors utilizes family guidance and counseling as a means of providing an understanding of gender equality for the community. FKPAI has the task and role of creating an ideal and mashlahah family structure. FKPAI, through Sakinah family counselors, seriously utilizes family guidance and counseling programs as an effective means of spreading understanding about gender equality to the community. FKPAI understands that the family is the basic unit in society, and therefore, has a very important role in shaping the views and values of society as a whole.<sup>22</sup>

In carrying out its duties, FKPAI not only focuses on the Islamic religious approach, but also tries to align Islamic values with the principles of gender equality. Thus, FKPAI plays a role in creating an ideal family structure based on the concept of sakinah (happiness) in Islam, where husband and wife support and respect each other.<sup>23</sup>

Apart from that, FKPAI also aims to achieve mashlahah, namely prosperity and mutual benefit in the family and community. This includes eliminating all forms of discrimination and gender inequality that may harm family members. By involving the community in this guidance and

---

<sup>22</sup> Hasil penelitian di FKPAI Kementerian Agama Kabupaten Tulungagung dan Trenggalek, 02 Mei-30 Juni 2023.

<sup>23</sup> Hasil penelitian di FKPAI Kementerian Agama Kabupaten Tulungagung dan Trenggalek, 02 Mei-30 Juni 2023.

counseling program, FKPAI hopes to form a generation that is more aware of gender equality, encourage positive changes in families, and ultimately, contribute to a more inclusive and gender-just society.<sup>24</sup>

Through this guidance and counseling pattern, the Sakinah FKPAI Family Extension Ministry of Religion of Tulungagung and Trenggalek Regency positions itself as a group that orientates gender equality in the family. The importance of gender equality is to anticipate inequality and injustice in the family structure. The family is no longer understood as an institution that positions women below men, but rather that women are positioned as men's partners in building a family full of equality and justice. Apart from that, guidance and counseling are carried out through lectures, discussions and complaints. Apart from that, guidance and counseling are also emphasized on community leaders to disseminate the concept of gender equality in the family. Through this pattern, it can be understood that the Sakinah Family Counselor FKPAI Ministry of Religion Tulungagung and Trenggalek Regency implements a sustainable pattern. This means that apart from going through the pre-marital guidance pattern, Sakinah FKPAI Family Counselors continue with the counseling stages on family sustainability in their area through the values of gender equality in the family.<sup>25</sup>

Furthermore, patterns of communication and cooperation with related institutions are also carried out in order to create a mashlahah family. For example, in order to resolve and provide assistance to cases of domestic violence, FKPAI involves related institutions. This means that in this context, Sakinah Family Counselors FKPAI Tulungagung and Trenggalek Districts implement a pattern of guidance and counseling with a root basis, starting from preventive, anticipatory and alternative steps.<sup>26</sup>

The guidance and counseling carried out by the FKPAI of the Ministry of Religion of Tulungagung and Trenggalek Regency has a work program-based pattern. The work program is oriented towards the main tasks and functions of FKPAI in providing guidance to the Islamic community, especially in relation to the realization of sakinah family

---

<sup>24</sup> Hasil penelitian di FKPAI Kementerian Agama Kabupaten Tulungagung dan Trenggalek, 02 Mei-30 Juni 2023.

<sup>25</sup> Hasil penelitian di FKPAI Kementerian Agama Kabupaten Tulungagung dan Trenggalek, 02 Mei-30 Juni 2023.

<sup>26</sup> Hasil penelitian di FKPAI Kementerian Agama Kabupaten Tulungagung dan Trenggalek, 02 Mei-30 Juni 2023.

counseling. Through the FKPAI Sakinah family counselors, the work program was initiated with the guidance of the Islamic Community Guidance section and the Religious Affairs Office in the region. Through the KUA area, FKPAI Sakinah family counselors establish work programs that are oriented towards pre- and post-marriage output. Through the curriculum for forming a sakinah family by the Directorate General of Islamic Community Guidance, FKPAI applies the principles of guidance and counseling by standardizing the values and output of the mashlahah family. FKPAI's efforts to realize a mashlahah family are implemented through guidance and counseling based on gender equality.<sup>27</sup>

Through guidance and counseling, FKPAI wants to realize increased understanding and sensitivity for family members to implement the values of gender justice. By using a pattern approach, FKPAI builds intensive interactions with marriage guidance participants to instill a passion for realizing gender equality. In the counseling aspect, the pattern of going out in the field to dig up data becomes the basis for determining the direction and output of family counseling. Furthermore, through a pattern approach, FKPAI realizes a pre-marital guidance curriculum to be applied in domestic life. In the aspect of counseling, the approach and complaint service is a pattern implemented by FKPAI.

### **Construction of gender equality in guidance and counseling at the Islamic Religious Extension Communication Forum (FKPAI)**

In the contemporary context, the issue of realizing gender equality is very important to respond to various movements for women's equality and emancipation. This movement certainly does not exist in an empty space, but is influenced and strengthened by various dynamics and problems experienced by women. In this context, gender injustice and discrimination such as marginalization, subordination, stereotypes, violence and the double burden of women are still big problems for the existence of women in society.<sup>28</sup>

---

<sup>27</sup> Lihat dalam Mufidah CH, *Isu-Isu Gender Kontemporer Dalam Keluarga*.

<sup>28</sup> Ida Rosida & Lestari Rejeki, "Woman in Patriarchal Culture: Gender Discrimination and Intersectionality Portrayed in Bob Darling by Carolyn Cooke," *Insaniyat: Journal Of Islam And Humanities* 1, no. 2 (2017).

Gender-based discrimination has been a widespread issue throughout history, with women facing barriers to education, employment, and public participation. Although progress towards gender equality has been achieved, gender discrimination still occurs in various forms today. Gender-based violence, workplace inequality, legal barriers, and poverty are some of the contemporary issues that disproportionately affect women. Therefore, it is important to look again at the root causes of gender discrimination and strive to create a society that values and respects individuals regardless of gender identity or expression. Educational efforts, policy reform, and advocacy aimed at promoting gender equality can help create a more just and equal world for all.<sup>29</sup>

The construction of gender justice built by FKPAI is based on various data resulting from outreach and experiences in the community. Where, the centrality of men in the family environment has implications for the one-sided relationship pattern between husband and wife. In this case, various cases such as physical and psychological violence in the family environment are caused by the centrality of the position of men who feel they are leaders and have the right to do everything. Through this problem, many divorces occur due to domestic violence, of course the main cause is the unequal relationship between husband and wife.<sup>30</sup>

Through the results of counseling and experience while being a counselor, FKPAI together with the Islamic Community Guidance Section of the Ministry of Religion and KUA jointly formulated a pattern of marriage guidance and counseling that is based on gender equality. Gender equality in the family environment is considered a preventive measure for various upheavals and problems in the family environment. As the results of counseling so far state that on average family problems and turmoil are caused by abuse by one of the parties, in this case the husband is the party who often commits violence.<sup>31</sup>

---

<sup>29</sup> Kendall Oswald, "Gender Discrimination: An Overview of Historical and Contemporary Issues," *Journal of the International Academy for Case Studies* 29, no. 1 (2023).

<sup>30</sup> Hasil penelitian di FKPAI Kementerian Agama Kabupaten Tulungagung dan Trenggalek, 02 Mei-30 Juni 2023.

<sup>31</sup> Hasil penelitian di FKPAI Kementerian Agama Kabupaten Tulungagung dan Trenggalek, 02 Mei-30 Juni 2023.

The construction of gender justice is applied by FKPAI by educating the public about the essence of religious teachings on the values of gender equality. Gender equality in the family is an anticipatory step for conflicts that lead to aspects of *mafsadat* in the form of divorce. Applicatively, gender equality education for families is very important. Because gender equality is the basis for carrying out roles in the family environment. Roles in the family are realized in family behavior based on equality and justice.<sup>32</sup>

Furthermore, FKPAI designs guidance and counseling to realize gender equality in the family environment. This step is realized through efforts to understand the concept of mutuality in the family. FKPAI emphasizes the existence of a design in family that is oriented towards realizing the values of equality in family. FKPAI, as an organization committed to Islamic religious education and counseling, has designed a guidance and counseling program aimed at realizing gender equality in the family environment. With a strong determination to integrate Islamic religious values with the principles of gender equality, this program aims to increase family members' understanding of their rights, obligations, and responsibilities in a gender context. Through an inclusive approach, this program not only provides appropriate information, but also encourages open dialogue, discussion, and reflection. FKPAI believes that with the right education and a deeper understanding of the values of gender equality in Islam, families can become agents of positive change in realizing gender equality in society more broadly.<sup>33</sup>

FKPAI in providing gender justice construction is realized through discussion forums, assemblies, and complaint services. This step is a means for FKPAI to build a gender equal family ideology. FKPAI, through Sakinah family counselors, has a guidance and counseling strategy that is based on the provisions of the Ministry of Religion. FKPAI has taken progressive steps in realizing the concept of gender equality through various initiatives aimed at building a family ideology based on gender equality. One of the efforts made is through discussion forums and assemblies, where family members can actively participate in talking about gender issues. This enables a deep

---

<sup>32</sup> Hasil penelitian di FKPAI Kementerian Agama Kabupaten Tulungagung dan Trenggalek, 02 Mei-30 Juni 2023.

<sup>33</sup> Hasil penelitian di FKPAI Kementerian Agama Kabupaten Tulungagung dan Trenggalek, 02 Mei-30 Juni 2023.

exchange of views, understanding and experiences, and promotes a culture of positive dialogue within the family.<sup>34</sup>

Apart from that, FKPAI also provides complaint services for family members who may experience inequality or unfair treatment based on gender. By providing a safe and confidential complaint channel, FKPAI strives to protect the rights of individuals within the family. This approach is supported by a guidance and counseling strategy that is based on the provisions set by the Ministry of Religion. By combining Islamic religious values and official guidelines, FKPAI aims to provide comprehensive guidance to family members on how to realize gender equality in everyday life. All of this is a positive effort by FKPAI to change the mindset and culture within the family, with the hope that the family will become a strong base in encouraging gender equality in society more broadly.<sup>35</sup>

The foundation for the construction of gender justice is realized by FKPAI by realizing gender equality in the family through the argument of tolerance. The foundation of FKPAI is based on religion and arguments on contemporary society's need for gender equality in the family. The foundation for the construction of gender equality fought for by FKPAI is reflected in its efforts to realize gender equality in the family through marriage guidance and counseling programs. FKPAI understands that gender equality is a very important principle in modern society. One of the foundations is rooted in religious values, where the essential values of religion teach the values of equality, justice and respect for all individuals, regardless of gender.<sup>36</sup>

In another aspect, FKPAI also bases its arguments on an understanding of contemporary society's need for gender equality in the family. Society in the contemporary era is increasingly aware of the importance of providing equal opportunities to all family members, both men and women. This equal opportunity provides opportunities to develop and contribute to the family environment. This is in order to build a more

---

<sup>34</sup> Hasil penelitian di FKPAI Kementerian Agama Kabupaten Tulungagung dan Trenggalek, 02 Mei-30 Juni 2023.

<sup>35</sup> Hasil penelitian di FKPAI Kementerian Agama Kabupaten Tulungagung dan Trenggalek, 02 Mei-30 Juni 2023.

<sup>36</sup> Hasil penelitian di FKPAI Kementerian Agama Kabupaten Tulungagung dan Trenggalek, 02 Mei-30 Juni 2023.

balanced and harmonious family, where each individual has equal and fair roles and responsibilities.<sup>37</sup>

Through religious principles that teach tolerance and accommodate the needs of modern society, gender equality in the family becomes a very important aspect to be realized. This foundation makes FKPAI strive to create awareness and positive change in society. Through arguments based on this foundation, FKPAI hopes to inspire greater social change towards more just and inclusive families.<sup>38</sup>

The construction of gender justice is also based on objective and subjective reality. This reality is the basis for the importance of building a family with gender equality. The reality of today's society positions women in the second class after men, therefore a new structure based on gender equality is needed. Through this reality, FKPAI seeks to make changes to the structure of society through family institutions in realizing gender equality. In the contemporary context, societal realities place women in positions that often place them below men, creating pervasive inequality in various aspects of life. Therefore, a new societal structure is urgently needed that is based on the principles of gender equality. FKPAI as one of the religious extension entities is committed to this change, namely focusing on the role of family institutions as the main agent for changing people's views and behavior regarding gender, with the goal of realizing gender equality in society.<sup>39</sup>

The basic concept of gender justice in the family is a form of embodiment of the values and essence of Islamic teachings. Where Islamic teachings in the concept of Islamic law focus on arguing the objectives of Islamic law (*maqashid syari'ah*). The aim of Islamic law (*maqashid syari'ah*) is that justice and equality for women can be applied in the application of Islamic law products (*fiqh*). This means that Islamic legal products (*fiqh*) are required to have an epistemological basis based on equality and justice.<sup>40</sup>

---

<sup>37</sup> Hasil penelitian di FKPAI Kementerian Agama Kabupaten Tulungagung dan Trenggalek, 02 Mei-30 Juni 2023.

<sup>38</sup> Hasil penelitian di FKPAI Kementerian Agama Kabupaten Tulungagung dan Trenggalek, 02 Mei-30 Juni 2023.

<sup>39</sup> Hasil penelitian di FKPAI Kementerian Agama Kabupaten Tulungagung dan Trenggalek, 02 Mei-30 Juni 2023.

<sup>40</sup> Syafiq Hasyim, "Gender, the Problem of Patriarchy and *Maṣlaḥa* in Indonesian Islam: From *Fiqh Al-Abawī* to *Fiqh Al-Nisā'* ," *Jurnal Perempuan*, 09

Practically, today's situation is an appropriate time to reflect on questions and consider how families can transform into agents of gender equality and women's empowerment. In a legal aspect, family protection is closely related to the principles of equality and non-discrimination, which means that all family members must enjoy the same freedoms and rights regardless of gender or age. As social realities change, perceptions of what non-discrimination looks like also evolve. Currently, many countries in the international world have recognized same-sex partnerships and in some countries also provide legal protection for families with single parents. Although in reality, this pattern of thinking triggers strong reactions from those who worry that the new family structure will threaten personal beliefs, religious values, or social norms. Therefore, realizing a family based on gender equality is important to be clarified again through community construction patterns. This step is in the context of realizing policies that seek to empower women and children, starting with the family institution.<sup>41</sup>

Marriage guidance and counseling organized by FKPAI of the Ministry of Religion of Tulungagung and Trenggalek Regency has a strong aim in realizing gender equality in the family context. This program aims to provide guidance, information and understanding to prospective married couples regarding the principles of gender equality that should be implemented in domestic life. In this guidance, prospective couples are given an in-depth understanding of how rights, responsibilities and roles in the family should be carried out fairly and equally between husband and wife. Information about the division of tasks in managing the household, caring for children, managing family finances, and making joint decisions is an important focus in this program.

In addition, guidance by FKPAI seeks to balance local religious and cultural views with a more inclusive concept of gender equality. In this way, the program not only provides practical information, but also seeks to form a broader and deeper understanding of the importance of balance in family relationships. Through this approach, FKPAI seeks to create changes in

---

Maret, 2015, <https://www.jurnalperempuan.org/blog/gender-the-problem-of-patriarchy-and-maslahah-in-indonesian-islam-from-fiqh-al-abawi-to-fiqh-al-nisa>.

<sup>41</sup> Lihat dalam Arifah Millati Agustina, "Gender Construction in The Perspective of Living Fiqh in Indonesia," *Justicia Islamica Jurnal Kajian Hukum Dan Sosial* 18, no. 2 (2021).



gender perceptions and practices within families. By providing a strong foundation of understanding and guidance, it is hoped that this program can make a meaningful contribution to the creation of more equal, respectful and harmonious families in Tulungagung and Trenggalek Regencies.<sup>42</sup>

Family construction based on gender equality is in line with the interpretation of the embodiment of the *mashlahah* family. In this case, the family is understood as an institution capable of realizing justice and equality. For this reason, increasing understanding for those who want to have a family or those who are already married is very important in conceptualizing a just family structure. Representation of an understanding of gender equality becomes capital and foundation in carrying out rights and obligations in the family environment. Rights and obligations are not understood as contradictory and have implications for prosecution, but more than that, rights and obligations in the family are understood as aspects of mutual complementarity between partners and between parents and children. In this case, a husband does not demand his rights or vice versa, but the realization of obligations and acceptance of rights is based on openness and agreement that can be accepted by both parties.

Through the construction of guidance and counseling by the Tulungagung and Trenggalek Ministry of Religion's FKPAI, an understanding can be drawn that gender equality is a representation of the values of Islamic legal objectives (*maqashid syari'ah fi al-munakahat*). *Maqashid syari'ah* summarizes the overall objectives of sharia in a simpler and easier to understand manner. The principles of *maqashid sharia* can be designed as a tool in solving contemporary problems and challenges. One of the tools in using *maqashid syari'ah* is called *al-fiker al-maqasidi*, namely a mindset inspired by *maqashid syari'ah*. *Maqashid syari'ah* adheres to the principles and benefits in solving contemporary challenges. The study of *maqashid syari'ah* is not only limited to understanding the objectives of sharia by maintaining the five basic needs, but also understanding *sharia* theories to realize *maqashid syari'ah*. In its implementation, *maqashid syari'ah* brings the results of *ijtihad* to the true goals of Islamic law. The application of the *maqashid syari'ah* concept in

---

<sup>42</sup> Hasil penelitian di FKPAI Kementerian Agama Kabupaten Tulungagung dan Trenggalek, 02 Mei-30 Juni 2023.

resolving contemporary challenges and problems will develop and improve every problem of the people with *syari'ah* principles.<sup>43</sup>

Implementatively, the construction of *maqashid syari'ah* is the basis for marriage guidance and counseling. Through the internalization of *maqashid syari'ah* values, the FKPAI marriage guidance and counseling program prioritizes the realization of the values of justice as an essential entity of *maqashid syari'ah*. In carrying out marriage, *maqashid syari'ah* as the essence of the conception of Islamic law has the aim of human benefit in the world and happiness in the afterlife. Therefore, the realization of harmonization of family relationships is the first step to realizing the construction of *maqashid syari'ah* through a pattern of marriage guidance and counseling by FKPAI.

## CONCLUSION

The FKPAI guidance and counseling pattern of the Ministry of Religion of Tulungagung and Trenggalek Regency prioritizes approach aspects. Approach pattern as a basis for realizing marriage guidance by FKPAI. Meanwhile, in the counseling aspect, FKPAI approaches the community through religious forums related to family problems and issues. In the aspect of marriage guidance, guidance is carried out through pre-marital guidance programs, and counseling is carried out at family institutions. Through this approach, FKPAI has been able to realize a pattern of guidance and counseling based on gender equality. Where, the construction of an understanding of gender equality in the family environment can be realized through a pattern of approaches.

The construction of gender equality in marriage guidance and counseling by FKPAI is based on facts that show that gender equality has been able to become a preventive aspect of family problems. The gender equality that FKPAI wants to realize is the realization of a family that implements the values of justice. The relationship between husband and wife as well as the relationship between parents and children applies the aspect of balance. The construction of gender equality was built by FKPAI by forming an understanding of gender as a basis for raising a family. The family is

---

<sup>43</sup> Lihat dalam Ahmad Muhtadi Anshor, "The Making Of Single Parent Resilience In Post-Covid-19 Pandemic In Indonesia: A Maqashid Al-Syari'ah Approach," *Episteme: Jurnal Pengembangan Ilmu Keislaman* 18, no. 1 (2023).

understood as an institution that creates comfort for each family member with the values of justice and equality.

#### DAFTAR PUSTAKA

- Aflahul Abidin. "Tangani Kasus Kekerasan Perempuan Dan Anak, Pemkab Trenggalek Akan Bentuk UPTD PPA Tahun Ini." *Jatim.Tribunnews.Com*, 21 April, 2022. <https://jatim.tribunnews.com/2022/04/21/tangani-kasus-kekerasan-perempuan-dan-anak-pemkab-trenggalek-akan-bentuk-uptd-ppa-tahun-ini>.
- Ahmad Atabik. "Wajah Maskulin Tafsir Al-Qur'an: Studi Intertekstualitas Ayat-Ayat Kesetaraan Gender." *PALASTREN: Jurnal Studi Gender* 6, no. 2 (2016): 299–322.
- Ahmad Muhtadi Anshor. "The Making Of Single Parent Resilience In Post-Covid-19 Pandemic In Indonesia: A Maqashid Al-Syari'ah Approach." *Episteme: Jurnal Pengembangan Ilmu Keislaman* 18, no. 1 (2023).
- Ahmad Muhtadi Anshor & Muhammad Ngizzul Muttaqin. "Pre-Marriage Course Based on Religious Moderation in Sadd Al-Zari'ah Perspective." *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 6, no. 1 (2022).
- . "The Implementation of Gender-Responsive Fiqh: A Study of Model Application of Women-Friendly and Child Care Village in Post-Covid-19 Pandemic." *Justicia Islamica: Jurnal Kajian Hukum Dan Sosial* 19, no. 1 (2022).
- Ahmad Zainal Abidin, Dewi Ratnawati, Taufiqurrohm Taufiqurrahim & Thoriqul Aziz. "Gender Equality on Nahdlatul Ulama and Muhammadiyah Perspective." *PALASTREN* 13, no. 2 (2020).
- Alfitri. "Women's Rights and Gender Equality Issues in Islamic Law in Indonesia: The Need to Re-Read Women's Status in the Islamic Religious Texts." *Maqabib: Jurnal Pemikiran Hukum Islam* 13, no. 1 (2014).
- Alimatul Qibtiyah. "Indonesian Muslim Women and The Gender Equality Movement." *Journal of Indonesian Islam* 3, no. 1 (2009): 193.
- Anggi Septian Andika Putra. "KDRT Dominasi Kasus Kekerasan Perempuan Dan Anak Di Tulungagung." *Radartulungagung.Co.Id, Sunday*,

July 16, 2023. <https://radartulungagung.co.id/kdrt-dominasi-kasus-kekerasan-perempuan-dan-anak-di-tulungagung/>.

Ann Oakley. *Sex, Gender and Society*. Oxford: Routledge, 2015.

Arifah Millati Agustina. "Gender Construction in The Perspective of Living Fiqh in Indonesia." *Justicia Islamica Jurnal Kajian Hukum Dan Sosial* 18, no. 2 (2021).

Arry Handayani. "Keseimbangan Kerja Keluarga Pada Perempuan Bekerja: Tinjauan Teori Border." *BULETIN PSIKOLOGI* 21, no. 2 (2013).

Burhan Bungin. *Analisis Data Penelitian Kualitatif*. Jakarta: Raja Grafindo, 2008.

Ida Rosida & Lestari Rejeki. "Woman in Patriarchal Culture: Gender Discrimination and Intersectionality Portrayed in Bob Darling by Carolyn Cooke." *Insaniyat: Journal Of Islam And Humanities* 1, no. 2 (2017).

Kendall Oswald. "Gender Discrimination: An Overview of Historical and Contemporary Issues." *Journal of the International Academy for Case Studies* 29, no. 1 (2023).

Lexy J. Meleong. *Metode Penelitian Kualitatif*. Bandung: Remaja Rosdakarya, 1996.

Mufidah CH. *Isu-Isu Gender Kontemporer Dalam Keluarga*. Malang: UIN Maliki Press, 2010.

Muhammad Alfatih Suryadilaga. "Ragam Kajian Gender Dalam Jurnal Keagamaan Islam Di Indonesia." *Musawa* 17, no. 2 (2018): 96.

Muhammad Aqibun Najih. "Gender Dan Kemajuan Teknologi: Pemberdayaan Perempuan Pendidikan Dan Keluarga." *HARKAT: Media Komunikasi Islam Tentang Gender Dan Anak* 12, no. 2 (2017): 19.

Muhammad Ngizzul Muttaqin, Miftah Rosadi, Arif Nur'aini. "Fiqh Emansipatoris: Membangun Metodologi Fiqh Pembebasan Bagi Perempuan." *Rabeema: Jurnal Studi Gender Dan Anak* 8, no. 2 (2021).

Muhammad Ngizzul Muttaqin & Iffatin Nur. "Fiqh Jalan Tengah

(Mempertemukan Maqashid Syari'ah, Hukum, Dan Realitas Sosial)." *Zawiyah: Jurnal Pemikiran Islam* 5, no. 2 (2019).  
<https://doi.org/10.31332/zjpi.v5i2.1509>.

Nasitotul Jannah. "Telaah Buku Argumentasi Kesetaraan Gender Perspektif Al-Qur'an Karya Nasaruddin Umar." *SAWWA: Jurnal Studi Gender* 12, no. 2 (2017): 168.

Paula Caplan dan Jeremy Caplan. *Thinking Critically about Research on Sex and Gender*. New York: Harper Collins College Publisher, 1994.

Rani Andriani Budi Kusumo, Anne Charina, Gema Wibawa Mukti. "Analisis Gender Dalam Kehidupan Keluarga Nelayan Di Kecamatan Pangandaran Kabupaten Ciamis." *Jurnal Social Economic of Agriculture* 2, no. 1 (2013).

Rustina. "Keluarga Dalam Kajian Sosiologi." *Musawa* 6, no. 2 (2014).

Sarifa Suhra. "Kesetaraan Gender Dalam Perpektif Al-Qur'an Dan Implikasinya Terhadap Hukum Islam." *Jurnal Al-Ulum* 13, no. 2 (2013): 377–78.

Soejono Soekanto. *Sosiologi Keluarga (Tentang Ikhwah Keluarga, Remaja Dan Anakia)*. Jakarta: Rineka Cipta, 2004.

Syafiq Hasyim. "Gender, the Problem of Patriarchy and Maşlahā in Indonesian Islam: From Fiqh Al-Abawī to Fiqh Al-Nisā'." *Jurnal Perempuan*, 09 Maret, 2015.  
<https://www.jurnalperempuan.org/blog/gender-the-problem-of-patriarchy-and-maslaha-in-indonesian-islam-from-fiqh-al-abawi-to-fiqh-al-nisa>.

Tim Editor. "Kasus Kekerasan Anak Dan Perempuan Meningkat Di Tulungagung." *Faktualnews.Co*, 19 Juni, 2022.  
<https://faktualnews.co/2022/06/19/kasus-kekerasan-anak-dan-perempuan-meningkat-di-tulungagung/321642/>.

———. "Melihat Kondisi Perempuan Kepala Keluarga Saat Pandemi..." *Kompas.Com*, 04 Agustus, 2020.  
<https://nasional.kompas.com/read/2020/08/04/07293301/melihat-kondisi-perempuan-kepala-keluarga-saat-pandemi?page=all>.

- Tim Penyusun. *Modul Bimbingan Perkawinan: Untuk Calon Pengantin*. Jakarta: Direktorat Bina KUA dan Keluarga Sakinah Direktorat Jendral Bimbingan Masyarakat Islam Kementerian Agama RI, 2017.
- Tin Herawati, Berti Kumalasari, Musthofa, Fatma Putri Sekaring Tyas. "Dukungan Sosial, Interaksi Keluarga, Dan Kualitas Perkawinan Pada Keluarga Suami Istri Bekerja." *Jurnal Ilmu Keluarga & Konsumen* 11, no. 1 (2018).
- Victoria Neufeldt. *Webster's New World Dictionary*. New York: Webster's New World Clevelanland, 1984.
- Yin, R. *Case Study Research: Design and Method*. London: Sage Publication, 1994.
- Zainuddin Maliki. *Bias Gender Dalam Pendidikan*. Surabaya: LPAM, 2006.