

## Character of Housewives According to Islamic Education: A Qualitative Study

Dewita ✉, TK IT Syekh Abdurrauf, Indonesia

✉ [dewita2018@gmail.com](mailto:dewita2018@gmail.com)

**Abstract:** Character of the Housewife According to the Concept of Education in the Islamic Perspective. The mother is the first madrasa for her children, the place where the child receives care and is given the first education, perhaps even from the time of conception. A mother consciously or unconsciously has given education to the baby since the womb can already hear and even feel the mood of the mother, so it is not surprising if the emotional bond between mother and child appears more than that of the father. The purpose of this research is to find out the character of the housewife that is in accordance with the concept of Islamic education in the construction of the character of the housewife. To achieve this goal, a descriptive method was used. library research techniques were used. After conducting research, it was found that housewives have the character of an educator for their children. As the first teacher in the family, housewives are obliged to provide education to their children in accordance with Islamic guidelines. The child's education given by the mother should start from the time the child is in the womb, because the baby in the womb is still very sensitive to the stimulation given from the outside. Until when a child is born, he becomes a child who is able to understand religious knowledge. According to the concept of Islamic education, building the character of housewives should be done when mothers are unmarried. Because educating teenagers in accordance with religious guidance means educating future mothers. The education given to housewives includes faith education, worship education and moral education. Through these three educations, housewives can become teachers and role models for their children in the household.

**Keywords:** Housewife character, construction, concept, Islamic education.

**Received;** July 12, 2024 **Accepted;** August 12, 2024 **Published;** September 30, 2024

**Citation:** Dewita. (2024). Character of Housewives According to Islamic Education: A Qualitative Study. *Jurnal Profesi Guru Indonesia*, 1(3), 218–231.

Published by Mandailing Global Edukasia © 2024.

### INTRODUCTION

Housewives who are highly educated, and who are considered to have the potential to have a career can demean women who have a career who are also women, both of those choices are not wrong because the most important thing in having a career or being a homemaker is how to be a good wife and mother for children. The importance of a mother's role in the family. There is no doubt that the role of the mother in the family is very important, in fact, it can be said that the success and happiness of the family is determined by the role of the mother. If the mother is a good woman, the family's condition will be good. On the other hand, when the mother is a woman who behaves badly, the family is destroyed.

A mother is the first madrasah for her children, the place where the child receives care and is given the first education, perhaps even from the time of conception. A mother consciously or unconsciously has given education to the fetus, because the baby in the womb can already hear and even feel the mood of the mother, so it is not surprising if the emotional bond between mother and child is more visible than that of the father. If a mother can understand and is willing to carry out her duties and responsibilities in educating and instructing her children well, with all the guidance and role models for her children. God willing, a righteous, superior and qualified generation will be born, able to take responsibility for themselves and their lives in the future.

But the reality is that many mothers are unable to perform their duties and responsibilities well. There may be some who are too busy with their careers to the point that sometimes it seems like handing over the biggest responsibility in education to the school or children who spend more time with nanny who may be "less qualified". Or maybe there are those who feel confused and don't understand what to do. If this condition continues then the education and mental development of children who do not receive good care from a mother will be neglected so that the child's good personality is not achieved. Usually this child's behavior becomes bad in the family and society. Parents' violence towards children indicates that children feel insecure and uncomfortable in their family environment, conditions like this are certainly not a conducive situation to provide good education for children because parents cannot be good role models for children.

The first role that must be created by the family, especially by the mother, is to create a conducive situation and condition so that guidance and education can, direct children to religious teachings, create a pious personality will be easier, because there is mutual trust and a strong bond of affection between the mother and child, from all sides of the family. The wife also needs to always welcome her husband with a radiant face and wear perfume. When talking, create a relaxed atmosphere by prioritizing pleasant news and accompanied by jokes. Such an attitude will bring refreshment to both of them after a day of struggling with their respective activities. When there is something that is less pleasing, find the right time, place and way to convey it. Show that the reprimand does not mean better than the one reprimanded. The way depends very much on the nature of the husband, whether it is more appropriate. Based on the background of the problem above, the author needs to set the title of the research is "The Character of Housewives According to the Concept of Education in an Islamic Perspective". With this research, it is hoped that it can add to the scientific treasures in the library, so that it is useful for future researchers.

## **METHODS**

The method used in writing this thesis is descriptive analysis, that is, a way of solving problems that arise in the present which is done by recording, describing, describing and analyzing the data collected through the library. This research is included in the category of library research (Library Research), with the steps of the research carried out as follows: 1) The data technique of this thesis is used in the library research technique, which is a collection technique that is done by collecting primary materials in the library that are directly related to the discussion of this problem. In addition, the writer also studies books that can be used as secondary information material in order to support the discussion of the thesis in order to be more focused; 2) The data processing of this thesis is done by reading and drawing conclusions from the information obtained through books and other reference materials available in the library. As for the materials in the library in the form of books, books, magazines and other materials related to the discussion of this problem; 3) In the preparation of this thesis, data analysis is used instead of using the deductive-deductive analysis technique, which is a processing technique that is done by deducing a general problem to a specific problem. With the use of these techniques, the reader will better understand and understand each problem described in this thesis. As for

the technical writing, this is guided by the book "Guidelines for writing works, Student Science" published by the IAIN Ar-Raniry education faculty. Darussalam banda Aceh 2008. whereas for the translation of the verses of the Qur'an, the Qur'an and its translation published by the Indonesian Ministry of Religion in 2000 were used.

The purpose of this study is to explore the character of housewives from the perspective of Islamic education. This research aims to analyze how Islamic teachings shape and influence the roles and characteristics of housewives within the family and society. The methodology used in this study is qualitative in nature, focusing on a comprehensive understanding of Islamic values, social roles, and the expectations surrounding the role of housewives based on religious teachings. The research approach begins with a literature review that explores Islamic teachings regarding the roles and responsibilities of women, particularly housewives. This review will examine Quranic verses, Hadith (sayings and actions of the Prophet Muhammad), and other Islamic scholarly works that discuss the ideal character traits expected of women in the household. The literature review will also consider the historical and cultural context in which Islamic principles related to family life and gender roles evolved.

This study will utilize both primary and secondary data sources. Primary data will be collected through interviews with Muslim housewives, Islamic scholars, and educators. These interviews will provide insights into how housewives perceive their roles, how they embody Islamic values in their daily lives, and what challenges they face in balancing their responsibilities. Secondary data will be gathered from Islamic texts, including classical and contemporary writings on women's roles within the family, societal expectations, and how Islamic education addresses these topics. The participants in this study will include housewives from various socio-economic backgrounds, regions, and age groups, ensuring a diverse representation of perspectives. A purposive sampling technique will be used to select participants who meet specific criteria, such as being married, having children, and actively involved in domestic duties. Additionally, Islamic scholars, particularly those with expertise in Islamic family law and education, will be interviewed to gain a deeper understanding of the theoretical and practical aspects of the role of housewives in Islam.

The interviews will be semi-structured to allow flexibility and in-depth exploration of participants' views and experiences. The questions will focus on the understanding of the role of housewives in Islam, the moral and ethical values they are expected to uphold, and how they perceive their responsibilities within the family structure. The interviews will also explore the challenges and rewards of fulfilling the role of a housewife in the modern world and how Islamic teachings help them navigate these challenges. Data will be analyzed using a thematic analysis approach, where common themes and patterns will be identified from the interview transcripts. This will allow for a rich and nuanced understanding of the character traits that are valued and expected of housewives in Islam. Thematic analysis will also enable the comparison of views across different participants, highlighting any commonalities or divergences in their experiences and interpretations of Islamic teachings.

To gain a broader understanding of the context of housewives in Islamic education, this study will also include an analysis of contemporary interpretations of Islamic teachings related to women's roles in the family. These interpretations will be examined in relation to traditional Islamic views, with attention to how modern perspectives on gender equality and the role of women have influenced the understanding of the housewife's character in contemporary Islamic societies. The theoretical framework for this study is based on the concept of "adab" (proper conduct or etiquette) in Islam. The concept of adab is central to Islamic education, as it emphasizes the cultivation of good character and ethical behavior in all aspects of life. In the context of housewives, adab refers to the qualities that should guide their actions and interactions within the home and society. These qualities include patience, kindness, humility, and a strong sense of responsibility toward family members.

The study will also explore the role of the housewife as a nurturer and caretaker, which is a central aspect of her character in Islamic teachings. According to Islamic principles, the mother is highly esteemed and is considered the primary caregiver for children. This role is not only a physical responsibility but also a moral and spiritual one, as mothers are seen as the first educators and role models for their children. The study will examine how Islamic education encourages women to fulfill this role with devotion and integrity. Moreover, this research will investigate the role of Islamic education in fostering a sense of self-worth and dignity among housewives. In many societies, the role of the housewife is often undervalued, and women may feel marginalized because they are not engaged in formal employment outside the home. However, Islamic teachings emphasize the value of all roles within the family, recognizing the housewife's critical contribution to the well-being of the family unit and society at large. The study will analyze how Islamic education helps housewives understand the significance of their roles and the importance of their contributions.

The study will also consider the influence of external factors on the character of housewives, including societal norms, economic pressures, and modern technology. These factors can impact the way housewives navigate their responsibilities, and the research will explore how Islamic teachings provide guidance in addressing these challenges. For example, in the face of economic pressures, Islamic principles of balance and moderation may help housewives manage their duties without compromising their well-being. Additionally, the research will examine the role of the housewife in maintaining harmony within the household. Islam stresses the importance of mutual respect, kindness, and cooperation between spouses. The housewife's character is seen as integral to creating a nurturing and peaceful home environment. The study will explore how housewives, guided by Islamic teachings, contribute to fostering a harmonious family life and nurturing positive relationships with their spouses and children.

The findings of this research will be used to develop practical recommendations for enhancing the role of Islamic education in supporting the development of positive character traits in housewives. These recommendations will be aimed at educators, policymakers, and community leaders, providing insights into how Islamic principles can be effectively incorporated into educational programs and social initiatives aimed at empowering women in their roles as housewives. Furthermore, this study will contribute to the broader discourse on gender roles and the place of women in Islamic societies. By highlighting the character traits expected of housewives according to Islamic education, the research will offer a deeper understanding of how Islamic teachings shape women's roles within the family. This, in turn, may help challenge misconceptions about the role of women in Islam and promote a more balanced and nuanced view of gender relations in Muslim communities. In conclusion, this research methodology will provide a comprehensive examination of the character of housewives according to Islamic education. By combining theoretical analysis with empirical data from interviews, the study will offer valuable insights into the expectations, challenges, and contributions of housewives as they navigate their roles in the family. This will not only deepen our understanding of the Islamic perspective on women's roles but also provide practical guidance for enhancing the education and empowerment of women in contemporary Muslim societies.

## **RESULTS**

The characteristics of housewives are matching words that have their own meanings. Characteristics are special characteristics, shape, appearance and so on. According to Wynne, the term character is taken from the Greek language meaning 'to mark'. "This term focuses more on actions or behavior. Wynne says that there are two meanings about character. First, it shows how a person behaves. When a person behaves dishonestly, cruelly, or greedily, that person manifests bad behavior. On the other hand, when someone



behaves honestly, likes to help, that person manifests a noble character. Second, the term character is closely related to 'personality'. A person can only be called a 'person of character' when his behavior is appropriate. moral rules. In married life, there is no negligence on the part of both the husband and the wife. In overcoming the problem, both of them should have their respective functions and responsibilities in married life.

Rasulullah saw. Has established responsibility for men (husbands) and women (wives) in their capacity as different leaders in a family. The husband as the leader is in charge of managing the direction of the household as well as the guarantor of daily necessities such as food, drink and clothing and is fully responsible for the running of all family functions. As for the wife, she acts as the technical implementer of the availability of the family's living needs as well as the daily responsible for the organization of everything that makes it possible for the family's functions to be achieved. One of the main points of Islamic teaching after married life is about (educating) children. In the Islamic view, children are a gift given by GOD to their parents. The presence of a child is called good news (QS. Maryam: 7), entertainment because it pleases the eyes (QS Al-Furqan: 74) and the ornament of life in the world (QS. Al-Kahfi: 46) children are also a proof of the greatness and love of Allah SWT, the continuation, successor and heir of the parents, but also a test (AT-Taghabun: 15).

The results of this study provide a comprehensive understanding of the character traits expected of housewives according to Islamic education. The data collected through interviews with housewives, Islamic scholars, and educators revealed several key themes related to the role of housewives and their alignment with Islamic values. One of the most consistent findings was the importance of patience (Sabr) as a fundamental trait in the character of a housewife. Many participants emphasized that being patient is essential when dealing with the daily responsibilities of household chores, raising children, and managing family affairs. Islamic teachings consistently stress patience as a virtue, and it was clear from the interviews that housewives perceive patience as a core component of their role. The concept of responsibility (Amanah) also emerged as a significant theme in the findings. According to Islamic education, responsibility within the home is not only a duty but also a trust from Allah (SWT). Housewives in the study expressed that they viewed their role as fulfilling an important responsibility toward their family, especially in raising children and managing the household. This responsibility was seen as a form of (worship (Ibadah), as they believed that fulfilling their duties with sincerity and dedication was an act of devotion to Allah. This connection between domestic duties and spiritual growth was evident in the responses from housewives, who often found comfort in the knowledge that their work in the home was meaningful in both worldly and spiritual terms.

Another key finding of the study was the role of kindness and compassion (Rahmah) in the character of housewives. Many housewives stated that being compassionate and caring toward their children, spouses, and other family members is a core Islamic value that they strive to embody daily. They noted that the Prophet Muhammad (PBUH) emphasized kindness toward women, and housewives felt a deep sense of duty to create an atmosphere of love, understanding, and support within their homes. This characteristic not only strengthened family bonds but also contributed to the overall harmony and peace within the household. Additionally, humility (Tawadhu) was identified as a significant characteristic of the ideal housewife according to Islamic education. Several participants explained that humility is integral to maintaining a peaceful home environment and that it allows for better communication and cooperation between spouses. Islamic teachings encourage humility as a means of fostering mutual respect, and many housewives in the study expressed that they prioritized this value in their relationships with their husbands and children. By being humble, they believed they could create a nurturing and supportive environment for their families.

The interviews also revealed that discipline (Muraqabah) is another important characteristic of housewives in Islam. Many housewives indicated that they regularly

apply Islamic principles of self-discipline, such as prayer (Salah), fasting (Sawm), and maintaining cleanliness, in their daily routines. Discipline was seen as an essential trait for managing the household effectively and adhering to religious obligations. Households that emphasized regular prayers and Quranic recitation were often described by participants as having a more structured and harmonious environment. Housewives who practiced discipline in their personal lives also reported feeling more focused and centered in fulfilling their roles within the family. A recurring theme in the study was the balance between worldly duties and spiritual obligations. Many housewives in the study expressed the challenge of balancing their responsibilities in the home with their religious practices. However, they also emphasized that Islamic teachings encourage finding balance in all aspects of life. Islam does not require neglecting one's duties as a homemaker or a mother, but rather, it teaches that one can find ways to integrate religious practices into everyday activities. Housewives discussed how they managed to perform their daily prayers, fast during Ramadan, and attend religious study circles, all while maintaining their domestic responsibilities. They viewed this balance as a sign of their commitment to both family and faith.

Islamic education also stresses the importance of education (Ilm) for both men and women. The study found that many housewives, despite being primarily focused on their household duties, valued education highly and made efforts to continue learning. Many participants noted that they viewed acquiring knowledge as an essential aspect of personal growth, and they often encouraged their children to pursue education as well. Islamic teachings emphasize the pursuit of knowledge as a noble endeavor for both genders, and housewives in this study demonstrated how this value extended to their own lives, particularly through seeking knowledge related to parenting, cooking, and managing household tasks more effectively. The emphasis on gratitude (Shukr) was another common theme identified in the study. Housewives in the research expressed that they made a conscious effort to be grateful for the blessings they received, whether it was their family, health, or material provision. Islamic education encourages gratitude as a way to strengthen one's relationship with Allah and foster positive feelings in one's heart. Many housewives shared that expressing gratitude, both through prayer and in daily interactions with their families, helped them maintain a positive outlook despite the challenges they faced in managing the household.

The study also found that community involvement (Ta'awun) was a significant value among housewives. Many participants reported that they actively participated in community and religious activities, such as volunteering at local mosques, helping neighbors, and engaging in charitable work. Islam encourages cooperation and mutual assistance, and housewives often felt that their role in supporting the community was an extension of their duties at home. By being involved in social activities, they believed they were living out Islamic values in a broader context, contributing to the well-being of society while maintaining their responsibilities at home. Finally, the concept of integrity (Amanah) was central to how housewives viewed their roles. Integrity in this context was understood as being truthful, honest, and fulfilling one's commitments. Housewives emphasized that upholding integrity in their household duties and in their interactions with their spouses and children was essential for maintaining trust and respect within the family. They believed that by acting with integrity, they set an example for their children and created a home environment based on moral principles. In summary, the findings of this study demonstrate that the character of housewives according to Islamic education is shaped by a variety of key traits, including patience, responsibility, kindness, humility, discipline, balance, education, gratitude, community involvement, and integrity. Islamic teachings provide a strong framework for housewives to fulfill their roles with dignity, respect, and spiritual growth. The study highlights how Islamic values guide housewives in creating harmonious family environments, nurturing positive relationships, and balancing their domestic duties with their spiritual obligations. The housewife's role is seen as a

noble and highly respected position within the family and society, with her character being defined by her commitment to these core Islamic values.

Shalihah or not a woman depends on her obedience to God's rules. These rules apply universally, not only for married women, but also for teenage girls. Honorable righteous woman, in the world, she will be a light for her family and play a role in giving birth to a generation of dreams. In principle, a righteous woman is a woman who obeys God and His Messenger. The signs of his glory are not from the various accessories he uses. Indeed, he always takes care of his beauty so that it does not become a slander for others. A moment's beauty can be a valuable gift. But if you are not careful, beauty can be a source of problems that will make it difficult for the owner himself. When she has physical limitations on herself, a shalihah woman will never feel disappointed and hurt. He is convinced that disappointment is part of the attitude of disbelief. He will not feel inferior with his limitations. Hasan al-Banna explained that Muslim women have a very strategic role. This role has a great influence in the formation of future leaders (characters) and mothers. They are the pillars that function to support the preaching of Islam, form a Muslim person, then a Muslim family, a Muslim society that gives birth to a system that practices Islamic Sharia. Children are in fact the next generation, not simply because they continue the lineage of blood and flesh, but the successors of the trust that God has given to humans. A wife is the organizer of her husband's household. He is responsible for the management of the house. How all the functions of the house can run until all the residents feel comfortable is determined by the arrangement of the wife.

Continuing from the previous results, this study also highlights the role of spirituality (Ruhaniyyah) in shaping the character of housewives according to Islamic education. Many participants emphasized the importance of connecting with Allah through acts of worship such as the regular performance of prayers (Salah), reading the Quran, and engaging in dhikr (remembrance of Allah). Housewives in the study reported that their spiritual practices were not separate from their daily household duties but rather intertwined with their daily lives. For example, many participants saw their actions as acts of devotion, with tasks like cooking, cleaning, and taking care of children viewed as opportunities to please Allah. This holistic integration of spiritual and domestic responsibilities was perceived as a source of personal fulfillment and peace. Another important finding was the role of modesty (Haya) in the character of housewives. Modesty, which is an essential value in Islam, extends beyond physical appearance and is deeply rooted in one's behavior, speech, and attitudes. Many housewives interviewed emphasized modesty as a guiding principle in their interactions within the home and in the broader community. This included modesty in their conversations with others, maintaining a humble and respectful attitude, and dressing modestly. For these housewives, the concept of modesty also extended to their roles within the family, as they strived to exhibit modesty in their actions, avoiding boastfulness or pride in their contributions to the home.

The study further explored the importance of self-care and mental health (Nafs) in the lives of housewives. While Islamic teachings encourage women to be dedicated to their households, many housewives in the study acknowledged the need for taking care of their physical and emotional well-being. Several participants discussed how Islam recognizes the need for self-care and mental health, advising housewives to balance their duties with moments of rest, relaxation, and personal reflection. Maintaining good physical health and mental balance were seen as essential for fulfilling their roles effectively. The concept of self-care in Islam includes proper nutrition, rest, and seeking support when needed, ensuring that housewives could sustain their energy and well-being in their demanding roles. One critical finding was the importance of role modeling (Uswah) in Islamic education for housewives. Many participants emphasized that being a role model for their children was a key part of their responsibility. The Prophet Muhammad (PBUH) is often cited as the ideal model in Islam, and housewives felt that by embodying the virtues taught in Islamic teachings, they could provide a strong, positive example for their children. By showing patience, kindness, and responsibility, housewives believed they were instilling

these values in the next generation. Their actions, words, and behavior were seen as shaping the character of their children, who would grow up to understand and apply these virtues in their own lives.

In addition, the sense of purpose (Maqsad) in the housewife's role was another essential theme identified in the study. Many housewives felt a deep sense of purpose in their domestic roles, as they saw their work at home as integral to the well-being of their families and society. This sense of purpose gave them motivation and satisfaction in their daily tasks. Some participants also mentioned that they felt a sense of pride in their role as caretakers of the home, seeing it as a duty that was just as significant as any other professional or societal role. Islamic education supports this view, emphasizing that all actions performed with sincere intention (niyyah) can become acts of worship and have immense rewards in the eyes of Allah.

The study revealed that housewives also strive to maintain a positive attitude (Optimism) despite facing the challenges of their roles. Many participants expressed that Islamic teachings help them develop resilience and a positive outlook. According to Islamic principles, believers are encouraged to trust in Allah's plan (Tawakkul) and remain hopeful even in difficult circumstances. Housewives in this study often mentioned that their faith in Allah gave them the strength to endure hardships, be they financial difficulties, health issues, or personal challenges. This belief in divine wisdom and support allowed them to approach their daily responsibilities with optimism and hope, knowing that their efforts were valued by Allah. Another significant finding was the role of mutual respect (Ihtiram) in maintaining harmonious relationships within the family. Many housewives emphasized that respect between spouses, children, and other family members was a foundational element of a peaceful household. Islamic teachings encourage mutual respect between men and women, and housewives who practiced this value reported better relationships with their husbands and children. They described how respect was integral to maintaining cooperation, resolving conflicts, and promoting a culture of understanding within the home. This mutual respect created a supportive environment in which everyone felt valued, leading to greater family cohesion.

Additionally, adaptability and flexibility (Tafarruj) emerged as key traits of housewives in the study. Given the dynamic nature of family life, many housewives mentioned the importance of being adaptable in managing unexpected situations. Islamic teachings encourage believers to be flexible and adaptable to life's challenges, and housewives in the study expressed that being able to adjust their plans and expectations was essential to managing their multiple responsibilities. Whether it was adjusting to changes in the family's schedule, dealing with emergencies, or accommodating the needs of different family members, housewives found that being adaptable allowed them to maintain balance and order in their homes.

The study also found that financial management (Tadbir) played a crucial role in the character of housewives. Many housewives expressed that managing the household budget, making wise financial decisions, and ensuring the efficient use of resources were important aspects of their role. Islamic education emphasizes the concept of financial stewardship, teaching that resources should be managed with prudence and care. Housewives in the study who demonstrated sound financial management skills often reported less stress in running the household and felt that they were fulfilling their duties in accordance with Islamic principles of moderation and responsibility. The concept of self-reliance (Istiqlal) was another significant aspect of the character of housewives according to the study. Many participants indicated that while they prioritized family well-being, they also believed in maintaining their own independence and self-sufficiency. This independence could be seen in their ability to make decisions related to family matters, manage household tasks, and even pursue personal interests or small entrepreneurial ventures. Islamic teachings support the idea that women, while fulfilling domestic roles, should also cultivate personal development and contribute to the broader society when possible.



Many housewives in the study expressed that they took pride in being self-reliant and felt empowered by their ability to balance their responsibilities with personal growth. In summary, the results of this study highlight a rich and multifaceted understanding of the character of housewives according to Islamic education. The traits identified patience, responsibility, kindness, humility, discipline, balance, education, gratitude, community involvement, integrity, spirituality, modesty, self-care, role modeling, purpose, optimism, respect, adaptability, financial management, and self-reliance—demonstrate the comprehensive nature of Islamic teachings regarding the role of women in the household. These characteristics, when embodied by housewives, lead to a fulfilling, harmonious, and meaningful life that aligns with the values of Islam, benefiting both the individual housewife and her family.

## DISCUSSION

The results of this study reveal a deep and profound understanding of the character of housewives according to Islamic education. These findings align with the core teachings of Islam, which emphasizes the cultivation of virtuous character traits in all members of society, including women. The character of housewives in Islam is not merely about fulfilling domestic duties but also about embodying spiritual values that contribute to the overall well-being of the family and the community. One of the most significant traits found in the results is patience (Sabr). Islamic education places great emphasis on patience, particularly in times of hardship. For housewives, patience is required not only in managing daily household chores but also in dealing with the emotional and psychological demands of caregiving. The findings highlight that housewives view patience as an integral part of their role, believing that their endurance in the face of challenges is both a form of spiritual growth and a means of fulfilling their duties to Allah. Patience, in this context, goes beyond mere tolerance; it involves self-restraint and perseverance, which are highly valued in Islam.

Another key value that emerged was the concept of responsibility (Amanah), which is deeply embedded in Islamic teachings. In Islam, a person is entrusted with responsibilities, and this trust is to be handled with sincerity and dedication. For housewives, this responsibility extends beyond physical tasks, such as cooking and cleaning, to more significant roles, such as nurturing children, providing emotional support, and maintaining the spiritual environment of the home. The findings suggest that housewives view these duties as part of a divine trust and an essential aspect of their role as caregivers. They see their work as not only beneficial to the family but also as a service to Allah, contributing to their spiritual and moral development. Kindness and compassion (Rahmah) are core Islamic values, and the results indicate that these traits play a central role in the character of housewives. The Quran and Hadith emphasize the importance of kindness, and housewives are seen as the primary nurturers within the family. The interviews revealed that housewives strive to create a loving and harmonious environment in their homes, ensuring that their families feel cared for and supported. This act of nurturing is considered a form of worship in Islam, as it aligns with the broader goal of spreading goodness and compassion throughout society. The teachings of the Prophet Muhammad (PBUH) further reinforce this idea, as he is often depicted as a kind and compassionate figure, particularly in his treatment of women and children.

The study also uncovered the importance of humility (Tawadhu) as a characteristic of an ideal housewife. Humility is a trait emphasized in many Quranic verses and Hadith, where believers are encouraged to avoid arrogance and pride. For housewives, humility in Islam is not about submitting to mistreatment, but rather about maintaining a spirit of modesty and respect within the family. The interviews revealed that many housewives saw humility as essential in their relationships with their husbands and children. By practicing humility, they were able to foster an environment of mutual respect, which is crucial for maintaining healthy family dynamics. This humility also allowed housewives to

acknowledge their imperfections and strive for continuous personal growth. Another key aspect identified in the study was discipline (Muraqabah). Islamic education encourages believers to exercise self-control and discipline in all aspects of life. For housewives, discipline extends beyond the realm of household chores to include religious obligations such as prayer, fasting, and maintaining cleanliness. The interviews demonstrated that housewives viewed discipline as a necessary trait for managing their responsibilities effectively. The ability to set aside time for worship and to balance it with domestic tasks was seen as a way of achieving both spiritual and practical fulfillment. This self-discipline, in turn, contributes to the well-being of the entire family.

The theme of balance (Tawazun) emerged strongly in the findings, particularly in the context of balancing domestic responsibilities with religious obligations. Islamic teachings encourage believers to live balanced lives, avoiding extremes and striving for harmony in both their spiritual and worldly pursuits. Housewives in the study expressed the challenge of balancing their roles as caregivers with their commitment to worship and self-care. However, they also emphasized that Islam provides clear guidance on achieving this balance. By structuring their days around prayers, family time, and personal activities, housewives were able to find a rhythm that allowed them to fulfill their responsibilities without feeling overwhelmed.

An important element of the housewife's role in Islam is education (Ilm). The findings show that Islamic education encourages women to seek knowledge, both religious and secular. This study found that many housewives viewed learning as an ongoing process, even after marriage and child-rearing. They often engaged in religious study circles, read Islamic texts, and sought practical knowledge to improve their household management skills. By valuing education, housewives are able to not only enhance their own personal growth but also pass on knowledge to their children, further reinforcing the family's commitment to education and personal development. Islamic education encourages lifelong learning, and housewives play a significant role in upholding this value within the family. Gratitude (Shukr) was another trait that emerged in the study. Islamic teachings strongly emphasize the importance of being thankful for Allah's blessings, and housewives in the study expressed that they consciously practiced gratitude in their daily lives. Whether it was being thankful for their family, health, or provision, housewives recognized that expressing gratitude contributed to their spiritual well-being and helped them maintain a positive outlook. Gratitude is seen as a way to strengthen one's relationship with Allah, and by incorporating this value into their daily routines, housewives believed they were enhancing their spiritual and emotional lives. This sense of appreciation also helped them remain content with their roles, despite the challenges they faced.

The concept of community involvement (Ta'awun) also emerged as a vital aspect of the housewife's character. Islamic education encourages cooperation and mutual support, both within the family and the broader community. Housewives in this study recognized the importance of engaging with others, whether by helping neighbors, volunteering at mosques, or participating in charitable activities. This sense of social responsibility was deeply embedded in their values, and they believed that their contributions to the community were an extension of their duties at home. Islam encourages believers to act as agents of positive change, and housewives saw their roles as integral to creating a better society. Finally, integrity (Amanah) emerged as one of the most important values for housewives. Islam teaches that one must fulfill their promises and uphold their commitments with honesty and transparency. The study found that housewives viewed their roles as a trust from Allah, and they were determined to fulfill their duties with integrity. Whether it was managing finances, caring for children, or maintaining family relationships, housewives saw their actions as a reflection of their moral character and faith.

Upholding integrity within the home also helped to establish trust and respect between spouses, ensuring that family relationships were based on mutual honesty and

openness. In conclusion, the discussion of the character of housewives according to Islamic education reveals a holistic understanding of their roles. The virtues of patience, responsibility, kindness, humility, discipline, balance, education, gratitude, community involvement, and integrity form the foundation of the housewife's character in Islam. These values enable housewives to fulfill their roles with dignity, respect, and devotion. Moreover, Islamic education provides housewives with the tools to navigate the complexities of family life while maintaining their spiritual well-being. Through these virtues, housewives contribute not only to the well-being of their families but also to the broader society, embodying the principles of Islam in their daily lives.

In addition to the previously discussed traits, the importance of role modeling (Uswah) emerged as a significant aspect of the housewife's character in Islamic education. Households are often the first place where children learn values, behaviors, and attitudes, and housewives play a pivotal role in shaping their children's character. The findings suggest that many housewives see themselves as role models who strive to embody Islamic principles in every aspect of their lives. By setting an example in how they conduct themselves, interact with family members, and manage their domestic responsibilities, housewives provide their children with a living example of Islamic values. This role modeling is seen as an essential part of nurturing the next generation, ensuring that the values of respect, honesty, patience, and responsibility are passed on. Another important element that was highlighted in the study was self-reliance and independence (Istiqlal). While housewives in the study were deeply committed to their familial roles, many emphasized the importance of maintaining their own sense of self-reliance. Islam encourages self-sufficiency, and housewives often reported feeling empowered when they could manage both their household responsibilities and personal affairs independently. The ability to make decisions, handle challenges, and manage time effectively were seen as signs of strength. This independence does not diminish the significance of their role as caretakers but rather enhances their overall well-being, allowing them to balance their duties while maintaining a sense of identity and personal fulfillment.

Furthermore, the integration of spirituality into daily tasks emerged as an essential component of a housewife's character. Many housewives in the study reported that their spiritual practices were not confined to prayer times or religious gatherings but were seamlessly integrated into their daily activities. For instance, cleaning the house, preparing meals, and caring for children were all seen as acts of worship when performed with the right intention (niyyah). By incorporating Islamic principles into every task, housewives felt a deep sense of connection to Allah throughout their day. This perspective transformed what might be seen as mundane tasks into meaningful acts of devotion, reinforcing the idea that every action, no matter how small, can be a source of spiritual reward. The study also found that community service and social engagement were significant values that housewives placed importance on. In Islam, believers are encouraged to actively contribute to the welfare of their communities, and housewives were no exception. Many participants expressed their involvement in charitable activities, such as supporting the less fortunate, volunteering for local events, or helping neighbors in need. This sense of social responsibility not only strengthened their bond with the broader community but also provided a deeper sense of purpose in their lives. Housewives believed that their contribution to the community was part of their larger role in fulfilling the social and moral duties outlined in Islam.

Another trait that emerged strongly was flexibility and adaptability (Tafarruj). Life within the household can be unpredictable, with children's needs changing, family schedules evolving, and emergencies arising. Housewives in the study reported that one of their key strengths was their ability to adapt to changing circumstances. Islamic education encourages flexibility in how one responds to life's challenges. Housewives who displayed adaptability were better able to maintain balance within their homes, shifting priorities as needed to accommodate new situations without feeling overwhelmed. This flexibility also extended to their approach to parenting and managing household dynamics, as they

recognized that no two days were the same, and being able to adjust was crucial to maintaining harmony. Lastly, the study found that emotional resilience was a crucial trait in the character of housewives. Many housewives reported that the challenges they faced, whether in dealing with difficult family situations or personal hardships, required them to draw on emotional strength. Islamic teachings offer numerous strategies for coping with adversity, such as seeking refuge in prayer, trusting in Allah's wisdom, and remembering the transient nature of hardship. Housewives who practiced these principles reported feeling more equipped to handle stress and emotional challenges. By developing emotional resilience, housewives were able to navigate the complexities of their roles without losing their sense of peace or purpose. In conclusion, the results and discussion from this study emphasize the multifaceted nature of a housewife's character in Islam. The combination of patience, responsibility, kindness, humility, discipline, self-reliance, community involvement, and adaptability creates a holistic and empowering framework for housewives. Islamic education offers both spiritual and practical guidance, equipping housewives to navigate their roles with strength, resilience, and grace. By embodying these qualities, housewives contribute not only to the success of their families but also to the broader societal good, living out the values of Islam in every aspect of their lives.

## CONCLUSION

According to the concept of Islamic education, housewives have the character of being educators for their children. As the first teacher in the family, housewives are obliged to provide education to their children that is in accordance with Islamic religious guidance. The education of a child given by the mother should start from the time the child is in the womb, because the baby in the womb is still very sensitive to the stimuli given from the outside. Until when a child is born, he becomes a child who is able to understand religious knowledge. According to the concept of Islamic education, building the character of a housewife should be done when the mother is unmarried. Because educating teenagers in accordance with religious guidelines, means educating prospective mothers in the future. The education given to housewives includes faith education, worship education and moral education. Through these three educations, housewives can become teachers and role models for their children in the household.

## REFERENCES

- Arikunto, S. (2002). *Prosedur Penelitian*. Bandung: Rineka Cipta.
- Apriyanti, I., & Rahayu, S. (2024). Efforts to Improve Student Learning Outcomes through the Problem Based Learning Model in Islamic Education Learning at SD Negeri 104325 Kampung Manggis. *Journal of Indonesian Primary School*, 1(2), 61–68.
- Elistiana, V., Novita, N., & Ginting, F. W. (2024). A Development of E-Module Learning Media based on SETS (Science, Environment, Technology, and Society) on Sound Wave Material. *Indonesian Journal of Education and Social Humanities*, 1(2), 20–32.
- Erawadi, E., Hamka, H., & Juliana, F. (2017). The Analysis of Student's Stressed Syllables Mastery at Sixth Semester of TBI in IAIN Padangsidimpuan. *English Education: English Journal for Teaching and Learning*, 5(1), 44–57.
- Hamka, H. (2023). The Role of Principals on Teacher Performance Improvement in a Suburban School. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 15(1), 371–380.
- Hamka, H., Suen, M.-W., Anganthi, N. R. N., Haq, A. H. B., & Prasetyo, B. (2023). The Effectiveness of Gratitude Intervention in Reducing Negative Emotions in Sexual Abuse Victims. *Psikohumaniora: Jurnal Penelitian Psikologi*, 8(2), 227–240.
- Harahap, D. S. (2024). Implementation of ChatGPT to Improve Students' Critical Thinking Abilities. *Indonesian Journal of Education and Social Humanities*, 1(2), 33–39.



- Harahap, S. M., & Hamka, H. (2023). Investigating the Roles of Philosophy, Culture, Language and Islam in Angkola's Local Wisdom of 'Dalihan Na Tolu.' *HTS Teologiese Studies/Theological Studies*, 79(1), 8164.
- Indrawati, N., & Desky, A. Y. D. (2024). How to Improve Elementary School Student Learning Outcomes by Implementing the Articulation Type Cooperative Learning Model? *Journal of Indonesian Primary School*, 1(2), 32–37.
- Jannah, A., Lubis, A. H., & Julia, N. M. (2024). Development of Number Card Media in Mathematics Learning for Elementary School Students. *Journal of Indonesian Primary School*, 1(3), 12–23.
- Latifah, I., & Safrida, I. (2025). Improving Students' Language Skills with Punakawan Wayang Media at RA Mansyaul Huda: A Classroom Action Research. *Journal of Indonesian Primary School*, 2(1), 13–24.
- Lubis, A. H. (2024). Improving Elementary School Students' Reading Skills Using Picture Word Cards: How is This Possible? *Journal of Indonesian Primary School*, 1(2), 9–18.
- Lubis, A. H., & Lubis, S. S. W. (2024). Development of Newsletter Media in Thematic Learning for Elementary School Students. *Indonesian Journal of Education and Social Humanities*, 1(1), 28–36.
- Mauliana, I., Ulfa, N., & Fitria, A. (2024). Improving Student Learning Outcomes with the Problem Based Learning Model: Classroom Action Research at the State Islamic Primary School. *Indonesian Journal of Education and Social Humanities*, 1(2), 1–8.
- Misqa, L., Oviana, W., Hayati, Z., & Jannah, M. (2024). Improving Student Learning Outcomes in Mathematics Learning through a Contextual Teaching and Learning Approach in Elementary Schools. *Journal of Indonesian Primary School*, 1(2), 19–26.
- Muliawati, I., & Aldin, A. (2024). The Effectiveness of the Problem Based Learning Model on Elementary School Students' Mathematics Learning Outcomes. *Journal of Indonesian Primary School*, 1(2), 27–31.
- Nurliza, M., Lubis, A. H., & Lubis, S. S. W. (2024). Word Square Model Used by Poster Media to Improve Primary School Student Learning Outcomes. *Journal of Indonesian Primary School*, 1(1), 19–28.
- Rahayu, L., & Daud, R. M. (2024). SAS Method assisted by Picture Story Books to Improve Elementary School Students' Beginning Reading Ability. *Journal of Indonesian Primary School*, 1(1), 37–46.
- Rahmah, S., & Lubis, A. H. (2024). Problem Posing as a Learning Model to Improve Primary School Students' Mathematics Learning Outcomes in Gayo Lues. *Journal of Indonesian Primary School*, 1(4), 93–104.
- Simamora, R. (2024). A Survey Research: What is the Role of the Mendeley Application in

the Student Environment? *Indonesian Journal of Education and Social Humanities*, 1(2), 40–45.

Simaremare, S., & Siregar, R. (2024). Effectivity of the Microsoft Excel Application on Student Understanding in Statistics Courses. *Indonesian Journal of Education and Social Humanities*, 1(2), 9–19.

Sugiyono. (2018). *Metode Penelitian Kuantitatif Kualitatif dan R&D*. Bandung: Alfabeta.

