BUILDING A SAKINAH MAWADDAH WARAHMAH FAMILY (A FAMILY WITH TRANQUILITY, LOVE, AND MERCY)

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Abstract: Becoming a sakinah mawaddah wa rahmah family is a dream of all families. This word is easy to say, but it is difficult to make it happen. The purpose of the study is to explain the efforts to reach the sakinah mawaddah wa rahmah family. The method used was the qualitative normative method and the data was collected from the secondary data. This study was a content analysis research. The research findings revealed that the role of education is crucial to increase knowledge and understanding of marriage life in order to create a sakinah mawaddah wa rahmah family, and to reduce the number of disputes, divorce, and domestic violence. The effort that can be done is the implementation of premarital education for the prospective bride and groom, and training / counseling for married people. People who take part in the government, religious leaders, and community leaders should be motivated to think, plan and carry out their functions on the marriage field as the facilitators, motivators and stabilizers in every nagari or sub-district where they are located.

Keywords: building, sakinah, mawaddah wa rahmah, education

Introduction

The advancement of science and technology has both positive and negative impacts. The contact with foreign socio-cultures can shake up the original socio-cultural conditions. What comes from developed countries will dazzle and attract public attention. This can tarnish and change moral values and rules, as well the implementation of religious teachings in society, which will then change the life attitude. The effect of this social change is very significant on the family.

Through printed and electronic media, it can be seen that in the age of technology and information advancement, it can help people or families in obtaining material sufficiency and even luxury but it has an impact that mostly drains the spiritual (psychological) needs. Many people do not find happiness and peace or tranquility. There are a lot of fragile relationships between husband and wife, not close relationships between children and parents, and also the relationship in the community. Due to the fragility of the relations between community groups, it has a great influence on education and character building as well as the cause of juvenile and even adult delinquency, such as drug abuse, lazy to learn, uncertain life direction and so on. Mental depression, psychiatric pressure, stress, and mental suffering often occur in society.

The condition of society or family as described above is very vulnerable to the imbalance between material and spiritual life, between the life of the world and the hereafter, between life of inner and outer, the respect from the young to the elder people and the trigger of the despicable morals development and depletion of noble morals, which has been mandated by Allah in Surah al-Qalam (68: 4)

وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ (and indeed, you are of a great moral character). And the hadith of the Prophet Muhammad, Peace and Blessings of Allah be upon him, from Abu Hurairah

إِنَّمَا بَعُثْتُ لَأَتمَّ مِكَارِمَ الْاِخْلَاقِ (I have been sent to perfect good character) (Narrated by Hakim and Baihaqi).
One of the serious problems for *Sakinah Mawaddah Warahmah* family education nowadays is the invasion of mass media, both printed and electronic, which goes into the family room such as through television shows, hand phones, gadgets and others that are difficult to control. Sadism, pornography and violence at all times always increase in quality and quantity. At this time, there is a great war between the two forces of information that led to *dar al-salam* (prosperous household) and to *dar al-bawar* (perished household). Resolving the problematic and complicated problems of the family and inviting Islamic resolution certainly requires wise people and solutions; therefore, family counseling staff is needed.

**B. RESEARCH METHOD**

This research is a social institution related to legal sociology. The type of the research is library research. The approach used was normative qualitative by conducting a content analysis research. The source of data was secondary data, divided into primary legal materials, secondary legal materials and tertiary legal materials. Data obtained from research sources was examined by considering the reasons used, and then it was documented in the form of records and analyzed by reviewing the script to draw a conclusion. The findings obtained through research are communicated through scientific language to interpret and engage the concepts, and ultimately build new understandings of the problem examined.

**C. The Concept of the *Sakinah Mawaddah Waranamah* Family**

Family is a special structure; each other in the family has a blood or marriage relations. The tie carries the effect of mutual expectation which is in accordance with religious teachings, confirmed by the power of law and individually having mutual ties one another. [1] Marriage in the *fiqh* literature is called by the word ْنكاح /زوج, in terms of terminology in the books of *fiqh*, there are several complementary formulas. *Syafi’iyah* scholars use the marriage formula with "

عقد يتضمن اباحة الوطء بلفظ الانكاح او التزويج

A contract or agreement that contains the intention of allowing sexual relations by using lafaz ْناكا -ْحا or ْزا -ْواب -ْجا. [2]

The Hanafiyah scholars defines marriage by:

عقد وضع تمليك المتعة بالانشى قصدَا

A contract which is determined to give the right to a man to enjoy pleasure with a woman intentionally [3]

Contemporary scholars provide a broader definition than stated above as follows:

عقد يفيد حل العشرة بين الرجل والمرأة مما يحقق متبادلا الطبع الإنساني مدى الحياة ويجعل منها حقوق قبل صحبه وواجبات عليه

A contract that permits men and women to get along in the context of human instincts in life which creates rights and obligations for both parties.

Men and women are made to relate and complement each other in order to produce many offspring, and create a *Sakinah, Mawaddah, Wa Rahmah* family. A *Sakinah, Mawaddah, Wa Rahmah* (Samara) family is a harmonious family where each member of the family carries out the rights and obligations proportionally. If the relationship between father and mother is full of *tafahum, tasamuh,* and *mahabah* or mutual understanding, tolerance, and compassion, then the relationship’s impact on children will be very positive. If the harmony of relations between family members does not occur, then the family can become a broken-home family [4]. One of the serious problems for SAMARA family education nowadays is the invasion of mass media, both printed and electronic ones, that goes
into the family room such as through television shows, hand phones, gadgets and others that are difficult to control. Sadism, pornography and violence every time always increases in quality and quantity. Nowadays, there was a great war between the two forces of information that led to dar al-salam (prosperous household) and to dar al-bawar (perished household). Resolving the problematic and complicated problems of families and inviting Islamic resolution naturally requires a wise person and a wise solution, so that the family consultant / counseling staff is needed to create the Sakinah, Mawaddah, Wa Rahmah (SAMARA) family.

D. Ways to Create the Sakinah, Mawaddah, Wa Rahmah (SAMARA) Family

In order to be able to create a Sakinah, Mawaddah, Wa Rahmah (SAMARA) family, Islam has given instructions about rights and obligations of a husband and a wife. If the rights and obligations of each have been fulfilled, then a SAMARA family will be created. The Compilation of Islamic Law Article 3 states: Marriage aims to create a sakinah mawaddah warahmah family. Al-Qur’an in surah ar-Rum (30: 21) explains:

وَمِنْ آيََتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنفُسِكُمْ أَزْوَاجًا لِتَسْكُنُ وَهُمْ لَيْتُوا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِِ ذَلِكَ لََيََتٍ لِقَوْمٍ يََفَكَّرُونَ (الروم 21)

And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.

The role of education is crucial to increase knowledge and understanding of family life in order to create a sakinah, mawaddah wa rahmah family and to reduce the number of disputes, divorce, and domestic violence. One form of education that can be done is the implementation of premarital education for prospective brides and grooms. If we pay attention to the growth phase of children to adulthood, it can be accompanied by the education phase of toddlers, children of kindergarten age, adolescence, adults to the elderly. One of the phases in non-formal adult education is premarital education for brides and grooms, and training/counseling for married people. Its implementation is carried out with a planned process, including implementers, materials, resource persons and targets.

Premarital courses are the provision of knowledge, understanding, skills and the growing of married age adolescents’ awareness about family life (Regulation of Director General for Guidance of the Islamic Community of 2013 Article 1). According to the regulation of Director General for Guidance of the Islamic Community of 2013 Number DJ.II/542 about the Implementation of Premarital Courses Article 3 paragraph 1, it states that the organizers of premarital courses are BP4 or other Islamic institutions / organizations that have been accredited by the Ministry of Religious Affairs as providers of premarital courses. The courses are ruled in the Guidelines for the Implementation of the Premarital Course in Chapter II, namely: The course is intended as a short course given to married age adolescents or future brides for a certain time, namely 24 lesson hours for three days or several meetings with the same amount of lesson hours. The implementation time can be adjusted to the opportunities that the participants have. Provisions in Article 2 of the regulation of Director General for Guidance of the Islamic Community of 2013 about the Guidelines for the Implementation of Premarital Courses state that the Purpose of the Premarital Course is to increase understanding and knowledge of family life in creating sakinah mawaddah wa rahmah family, and reducing the number of disputes, divorces and domestic violence. For married people, family consultation can be done to advise and find solutions of the problems they face.
Premarital Courses materials, in accordance with the provisions in the regulation of Director General for Guidance of the Islamic Community of 2013 Article 8 about Premarital Course Materials, are as follow:

1. Premarital course material is divided into three groups: basic, core and supporting

2. Premarital course is conducted by using lecture, discussion, question and answer, and assignments methods of which implementation is adapted to the conditions and needs.

3. Resource persons consist of marriage and families consultants, religious leaders, and community leaders who have competencies in accordance with the expertise referred above.

4. Premarital course material is given at least for 16 lesson hours

5. Basic premarital course materials include:
   a. The Policy of the Ministry of Religious Affairs about Sakinah Family Coaching
   b. The Policy of the Directorate General for Guidance of the Islamic Community about the Implementation of the Premarital Course
   c. Legislation concerning marriage and family coaching. The main material is the Marriage Law and The Compilation of Islamic Law, with the material descriptions: the concept of marriage, the principle of marriage, restrictions on polygamy, restrictions on the age of marriage, cancellation of marriage, marriage agreements, shared assets; rights and obligations, child status issues, mixed marriages.
   d. Law on the Elimination of Domestic Violence, with the material descriptions: the definition of domestic violence, forms of domestic violence, factors that cause domestic violence, the impact of domestic violence, the rule of law, the responsibility of the government and family. The Child Protection Act, with material descriptions: the definition of children, children's rights, children's position in Islam.

6. Law of Munakahat, it is to understand sharia provisions concerning fiqh munakahat, the indicators of which are: to explain the basic concepts of marriage, to explain the purpose and wisdom of marriage, to explain the terms and pillars of marriage, to explain marriage contracts and ijab kabul, to explain the rights and obligations of husband and wife, to explain mu’asarah bil ma’ruf, to explain the courtesy of marriage, to explain the rights and obligations of parents to children, marriage procedures.

7. Implementation of family functions with the competences: to be able to understand family functions, to be able to contextually explain family functions with experience in marriage and family life, to able to implement in family life through an action plan.

The quality of a marriage is largely determined by the readiness and maturity of the two prospective bride and groom in welcoming marriage life. Marriage is a sacred event in the life journey of two individuals. There is a lot of hope for the longevity of a marriage, but in the midst of a journey, it could end with a divorce because of the lack of readiness of both parties of the husband and wife in running the family.

In order for forming a happy family, it is necessary to know in advance about the new life that will be experienced later. The prospective husband and wife are given a brief information about the possibilities that will occur in marriage life, so that in time, they will be able to anticipate well, or at least they try earlier so the possible problems can be minimized properly. For this reason, teenagers
who are going to get married need to take a short course in the form of a premarital course which is one of the important and strategic efforts. Premarital courses are very important and vital as a provision for both prospective bride and groom to understand substantially the ins and outs of family life. Married people which do not understand and do not have sufficient knowledge to run a family can be given a training or discussion. This is expected that the participants of the training can become facilitators, motivators and stabilizers in referring to the purpose of marriage: creating the sakina, mawaddah wa rahmah (SAMARA) family.

To foster a sakina mawaddah wa rahmah (SAMARA) family, nowadays there are many obstacles and problems encountered in the family life. In the age of technology and information advancement, it can help people or families in obtaining material sufficiency and even luxury but it has an impact that mostly drains the spiritual (psychological) needs. Many people do not find happiness and peace or tranquility. There are a lot of fragile relationships between husband and wife, not close relationships between children and parents, and also the relationship in the community. Due to the fragility of the relations between community groups, it has a great influence on education and character building as well as the cause of juvenile and even adult delinquency, such as drug abuse, lazy to learn, uncertain life direction and so on. Mental depression, psychiatric pressure, stress, and mental suffering often occur in society. The problems above require a beautiful and meaningful solution. This can be done with a family counseling, family guidance or family consultation, also by conducting a counseling and dakwah explaining about a sakina mawaddah wa rahmah family.

Counseling is a process that occurs in face-to-face relationships between individuals who have problems that they cannot overcome with a professional worker, someone who has been trained and is experienced in helping others in solving various forms of personal difficulties. Counseling is an interaction process that occurs: (1) between two individuals, each of whom is called a counselor and counselee; (2) in a professional atmosphere; (3) carried out and maintained as a tool to facilitate the occurrence of changes in counselee behavior.

Guidance has a broader and more diverse understanding by experts. Some emphasize on work, position, education, self-knowing, knowledge, skills, independence in choosing and planning their lives. Guidance is the process of assistance given to individuals in order to be able to choose and prepare them to be in a certain position and get progress in the position chosen.

E. Character Education

People who lack of spiritual needs do not find happiness and tranquility or peace. There much happens fragile relationship between husband and wife and not close relationship between children and parents and also relationship between people. Strategy for moral development can be done by highlighting a figure of an idol in everyday life, increasing education for all people and creating an Islamic environment.

In building people’s character in minimizing and overcoming the problems faced by the community, there are at least 9 things must be done, namely:
1. Love to God and the universe and its contents,
2. responsibility, discipline and independence,
3. honest,
4. respect and courtesy,
5. compassion, care and cooperation,
6. confident, creative, hard work and never give up,
7. justice and leadership,
8. kind and humble,
9. tolerant

Family functions in fostering people’s character include:
1. The educational functions, it is seen from how families educate and send their children to school in order to prepare for the children’s maturity and future.
2. The social function for the children, it is seen from how families prepare the children to be good members of a society.
3. The protection function, it is seen from how families protect children so that family members feel protected and safe.

F. Closing

In order to form a happy family, it requires a prior introduction to the new life for the prospective bride and groom, which can be done by a premarital course which is a very broad educational process and has a very strategic meaning in building a *sakinah, mawaddah, wa rahmah* (SAMARA) family. For married people, family consultations can be held to advise and find solutions to the problems they face. Communities in Indonesia in general can become facilitators, motivators and stabilizers in creating SAMARA marriage goals. Hopefully this brief description has benefits, in general for the community and in particular for the people who take part in government, religious leaders, and community leaders to be motivated to think, plan and carry out their functions in the marriage field in every *nagari* or sub-district where they are located. *Aamiin aamiin ya Allah.*

G. References


[10] Siti Hidayati Amal, Ketahanan Keluarga dalam Masyarakat yang sedang Berubah, Makalah dalam Penataran PSW FISIP UI, 1993