

Relationship Pattern of Husband and Wife To Creating a Sakinah Mawadah Warahmah Family on the Nahdatul Ulama Community

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**Relationship Pattern of Husband and Wife
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Community**

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Abstrak: Kajian ini menjelaskan secara detail pola relasi hubungan suami istri yang baik agar terwujud keluarga yang sakinah mawadah dan warohmah pada komunitas nahdatul ulama. Penelitian ini termasuk penelitian lapangan. peneliti menggunakan dua teknik dalam mengumpulkan data-data penelitian, yaitu: Wawancara (Interview) dan dokumentasi. Teknik analisa data yang digunakan dalam penelitian ini adalah analisa kualitatif dengan model analisis mengalir atau *flow model of analysis*. Setelah dilakukan penelitaian yang mendalam didapati sebuah kesimpulan bahwa untuk mewujudkan keluarga sakinah mawadah warohmah harus mengerti bahwa ruh atau spirit pernikahan adalah pengabdian kepada sang pencipta yang kelak akan diminta pertanggung jawabnya diakhirat. Dampak dari pemahaman ini, masyarakat komunitas Nahdiyyin menjadi lebih bersemangat ketika melaksanakan tugas nya sebagai suami atau sebagai seorang istri. mereka sekarang berkeyakinan semakin baik dan sempurna dalam melaksanakan tugasnya menjadi suami atau istri maka akan semakin banyak pula pahala yang di dapatkan kelak di akhirat. Selain itu juga, mereka berkeyakinan jika tidak mendapatkan hak nya setelah mereka melaksanakan tugas kewajibanya sebagai suami atau sebagai istri, mereka tidak sakit hati dan menjadi lebih sabar. Hal ini terjadi, karena sekarang mereka paham bahwa upah atau balasan dari pernikahan bukan dari pasangan hidup, melainkan dari sang pencipta. Pernikahan bagi mereka hanya menjadi *wasilah* sarana mengapai ridho *ilahi*.

Kata kunci: Pola relasi, Hubungan suami istri, Keluarga sakinah Mawadah Warahmah, Nahdatul Ulama

Abstract: This study explains in detail the relationship pattern of a good husband and wife relationship to realize a sakinah mawadah and warohmah family

in the Nahdatul ulama community. This research is a field research. The researcher uses two techniques in gathering research data, namely: Interviews and documentation. The data analysis technique used in this study is a qualitative analysis using a *flow model of analysis*. After an in-depth study, a conclusion was found that to realize the sakinah mawadah warohmah family must be understood that the spirit or spirit of marriage is devotion to the creator who will be asked to answer in the hereafter. The impact of this understanding is that the Nahdiyyin community becomes more enthusiastic when carrying out their duties as a husband or as a wife. They now believe the better and more perfect in carrying out their duties to be husband or wife, the more the rewards will be obtained in the hereafter. Besides, they believe that if they do not get their rights after they carry out their duties as husband or wife, they are not hurt and become more patient. This happens, because now they understand that the reward or reward from marriage is not from a spouse, but the creator. Marriage for them only becomes a means of attaining divine blessing.

Keywords: Relationship pattern, husband and wife relationship, Sakinah Mawadah Warahmah family, Nahdatul Ulama

Introduction

Having a sakinah mawaddah warahmah (samara) household is the dream of every married person. But it is not uncommon this beautiful dream foundered halfway for various reasons. The inability to carry out the rights and obligations as a husband and wife becomes the dominant cause in the destruction of household relations so that not infrequently, the marriages that are painstakingly established must lead to divorce.

This phenomenon of disharmony has various forms in the household. Some are only verbal, such as insulting deficiencies that exist in couples, say rude, like lying, and so forth. There is also something physical like slapping, hitting, kicking, and so on. Data from Komnas Perempuan's records in 2017 states that at least 245,548 cases of violence against wives have resulted in divorce (Lutfy Mairizal Putra, 2018). The actual number of cases is widespread community violence could have been more, but not listed on the National Commission because there are many people who engage's reported disharmony home life to the authorities.

Disharmony in this family, if not addressed immediately, can lead to divorce. The results of research from the ³ Research and Development Center (Puslitbang) of the Religious Life of the ³ Ministry of Religion (Kemenag) in 2015 surprised many parties. Because the data shows that the divorce rate in Indonesia during 2010-2014 rose by 100,000 cases compared to the previous five years. (balitbangdiklat.kemenag.go.id, 2018).

A significant increase in divorce cases also occurred in the area of the Regency of Bengkulu, Bengkulu Province. More than 5,454 divorce cases were recorded in 2016. In 2017 this divorce case continued to increase, reaching 10,118 divorce cases (harianrakyatbengkulu.com, 2018). This divorce case, if left unchecked without efforts to foster family problems, does not rule out the possibility that it will continue to grow each year.

Building household harmony into a *sakinah mawaddah warahmah* (samara) household is indeed difficult, but it is not an impossible thing to do if both parties are willing and able to carry out the guidelines that have been made by *ulama 'salafu sholih*. The *salafu sholih* scholars have written clear guidelines in the household if they want to have a household that is *sakinah mawaddah warahmah* (samara).

To build a family that is confident of *mawaddah* and *warahmah* (samara) in the *nahdiyyin* community, in Seluma Regency, one of the efforts that can be done is through research and mentoring programs. This research and assistance program was conducted in Seluma District for several reasons, including:

First, in general, a married couple in Seluma District, Bengkulu Province, when they were married, lacked Islamic understanding of their rights and obligations as husband and wife. Islamic knowledge they get on average at the basic level, which is generally pursued in the Al-Quran Education Park, then after that, they are reluctant to study religion deeper, especially in the chapter *munakahah*, even though their understanding of religion is still very minimal. This will certainly affect their behavior and lifestyle after marriage. This indication can be seen from the high rates of infidelity, quarrels, and divorce

(wiznilizar, 2018). Therefore, it is necessary to hold this Mentoring and Guidance program to be able to change their lifestyles even better so that their family lives can become a mawadah and warahmah.

Second, as is generally the case with the community, the awareness of parents in Seluma Regency on children's religious education, especially related to marriage issues, is still low, so they rarely provide guidance, assistance to their children who want to get married.

Third, the majority of the population in Seluma Regency is busy with their work as farmers, so they do not have enough time to assist their children who want to get married. Besides, parents assume that the problem of marriage does not need to be studied later can also be their own.

Fourth, up to now, based on preliminary *research*, there has not been any significant action from the government and non-governmental institutions in taking steps to equip residents in Seluma with sufficient *fiqh* to make the families of *sakinah mawaddah wa rohmah*.

Based on the data above, the research program and the Comprehension of Understanding the Book of *Fiqh Munakat* in Fostering Samara Households in the Nahdiyyin Community in Seluma District, Bengkulu Province, are very significant to be implemented. Given the importance of the provision of knowledge of religious knowledge, especially the problem of marriage to be able to realize the ideal family of a *sakinah mawaddah and warahmah* family.

Based on the background of the problem that the researchers have described above, the researcher makes one problem statement, namely: How is the pattern of husband and wife relations in fostering Samara Households in the Nahdiyyin Community in Seluma District, Bengkulu Province.

Methods

This type of research that researchers do to reveal facts related to the problem of the relationship pattern of husband and wife in fostering the Samara Household in the Nahdiyyin Community in Seluma Regency is a field research study (Husaini Usman dan Purnomo Setiady Akbar, 2003). In this study, researchers will conduct in-depth data mining and intensive analysis of husband and wife relationship

patterns to realize the Sa Household in the Nahdiyyin Community. While the approach used in this research is the sociological approach.

The primary data source in this study is the words and actions of the residents of the nahdiyyin community who are always related to the pattern of husband and wife relations in fostering the Samara Household in the Nahdiyyin Community in Seluma District. While the Secondary Data Sources used are sources that are indirectly related to the object of this study but are felt to be very supportive in research, whether in the form of books, articles, newspapers, etc. related to the pattern of husband and wife relations in the Book of *Fiqh Munakat* for Fostering Samara Household .

In this study, researchers used two techniques in gathering research data, namely: Interviews (interviews) and documentation. Researchers conducted interviews using unstructured interview techniques (Husaini Usman dan Purnomo Setiady Akbar, 2003). This technique the researcher chose because it was more flexible and designed to suit the subject and atmosphere of the interview took place. The researchers' documentation technique is done by collecting documents and literature that are related to the issue of revitalizing the mosque's role in developing moderate Islamic understanding.

The data analysis technique used in this study is qualitative analysis, (Abdul Kadir Muahammad, 2004) with inductive thinking patterns. Inductive analysis in question is an analysis that departs from specific data, and then general conclusions are drawn. In this qualitative study, researchers will go through three main components, namely, data reduction, data display and conclusion drawing data (Sugiyono, 2010). These three components will be interconnected both before, during and after data collection. This analysis is generally referred to as the flow analysis model or flow model of analysis.

Discussion

Sakinah Family Formation

Informing a sakinah family is not easy, because, in Islam, the concept of a sakinah family is very normative. But that does not mean the process of forming a sure family stops just like that.

There are many efforts made and programmed by social institutions or government institutions to promote the existence of the sakinah family movement. As the understanding of the sakinah family, informing a sakinah family, several conditions are needed, including:

- a. The marriage is legal according to religion and state

- b. Able to fulfill the desire⁴ of spiritual and material life in a proper and balanced manner
- c. Covered with affection between family members and the environment in harmony.
- d. Able to practice, appreciate, and deepen the values of faith, devotion, and noble character.

6) To get a picture or form of *sakinah* family in Indonesia, several indicators are used following the decision of the Director-General of Islamic Community Guidance and Hajj Affairs number D / 7/1999 article 4 concerning Guidelines for the Implementation of *Sakinah* Family Movement Development. *Sakinah* family indicators are classified according to groups as follows:

- a. Pre-*Sakinah* families formed not through legal marriages, cannot fulfill minimum spiritual and material *needs*, such as faith, prayer, zakat fitrah, fasting, clothing, food, and health.
- b. *Sakinah* I family, namely families who have been able to fulfill their basic spiritual and material needs to the maximum, but are still *taqlid* and have not been able to meet their social psychological needs such as the need for education, religious guidance in the family and have not been able to follow religious social interactions with their environment.
- c. The *Sakinah* II family, namely the families besides being able to fulfill their life's needs, have also been able to understand the importance of implementing religious teachings and religious guidance in the family, and have been able to hold religious social interactions with their environment, but have not been able to live up to and develop the values of faith, devotion and *akhlaqul karimah*, *infaq*, *waqf*, charity *Jariah*, saving and so on.
- d. *Kelurga Sakinah* III, namely families that can meet all the needs of the faith, devotion, social-psychological, and family development, but have not been able to become role models for their environment.
- e. *Sakinah* III Plus family, which is a family that has been able to fulfill all the needs of faith, devotion, and morality perfectly, social-psychological needs and development and can be role models for their environment (Dirjen Bimas Haji, 2001).

Supporting and Inhibiting Factors in Realizing a *Sakinah* Family

The *sakinah* family is a dream for all members of the community even the government also provides support in the formation of this *sakinah* family through the Ministry of Religion to the lowest level, such as the KUA, with operational and technical guidelines for the formation of a *sakinah* family.

Each person aspires to build a *sakinah* family, which in addition to creating an intimate atmosphere among the family, can also radiate that intimacy to other people or families, especially neighbors and their environment.

Besides the support of the community and the government, certainly, in its implementation, there are obstacles and obstacles.

Internally, families generally cannot carry out various family functions properly. The implementation of religion has not been steady, because it has not been implemented based on understanding and appreciation of religious teachings well. Not able to be independent and still depend on other parties. Therefore the situation is still unstable.

External events, both in terms of the community and the government, have not been able to foster and influence the situation of the family towards the *sakinah* family, so that they have not been able to increase their function as a family, as a vehicle for the nursery of the younger generation as the nation's successors. Family expectations as a place of first and foremost education have not been achieved.

Data Discussion

Several important things need to be done in-depth study after getting data in the field, including:

1. Intention or purpose of marriage

Getting married has a very noble goal of devotion to Allah SWT, but sometimes the purpose of this marriage is not yet understood by married couples. Many married couples because of love based on number one. The reason for religion being second is even more. Apart from love, many people get married because they are based on economic factors, for example, because their potential partners are established and so forth. This is as the interview data as follows,

"I chose her to be my wife because of love. If you don't love me, I don't want to get married to him, better find something else. Marriage without love will be empty (Qomar, 2019)."

Next interview data,

"The person is rich, yes I want to be his wife. Wong wants to be taken to a good life, so I want to be his wife. Women must be rational now. Indeed, money is not everything, but everything needs money (Shinta, 2019) ”.

Next interview data,

"If morals can still be improved, but if beauty is innate. So if you look for a beautiful wife We can teach morals, but if it's bad, where will you fix the face (Zainal, 2019).

The reason for the marriage above which is based on physical as well as wealth, is not prohibited in Islam because it is human nature to love beauty and possessions. But even so, Islam emphasizes morals and religion. Because no matter how beautiful our partner, if he is bad morals and his religion, will only bring suffering, for example, he is a cheater. Morals can indeed be learned, in contrast to being physically born, but who can guarantee that people will change from bad morals to good morals. Never mind changing others, changing yourself is difficult.

2. Obstacles that arise in marriage

There is no guarantee that the marriage that is fostered can run smoothly without any customer problems. Almost all marriages have their problems, but this problem makes a married couple mature and mature as long as they are properly and properly addressed. We often hear the saying of our parent's "marriage without quarreling like vegetables without salt."

The art of managing problems becomes this happiness that is sometimes not possessed by couples who foster households until often end in divorce. However, if managed and managed well, they will not get divorced. The following are some facts that occurred in the field that caused the emergence of obstacles or quarrels in the household that can be seen from the interview excerpt below, including:

"My wife often gets angry mad if her shopping money drags. So my experience is that if we want to live quietly, our wives love spending a lot of money. There is money brother loved, and there is no money brother kicked, hehe (Sumanto, 2019)".

The next interview data,

"A good husband is a husband who understands religion if the husband does not understand religion so naturally, his wife is not treated well. Like a neighbor, next door is often beaten by her husband. It's a pity to see it actually, but what can I do about divorced divorce, I don't want to, sorry for the children he said (Syaiful Anwar, 2019).

The next interview data,

"Already married but still what are parents, I do not like the nature of my wife mas. What is complaining to parents, finally his parents he intervened. One ship cannot have two masters; in the end, it will fight (Rudi, 2019)."

The source of contention is indeed very diverse, and it can be from the husband and wife itself or external parties. But what needs to be understood is not where the source of the problem came from, not how big the problem itself is; the most important of all, it is the way or attitude in addressing the problem. Small problems can be made big and vice versa big problems can be made small, depending on how to deal with the problem itself.

Problems in the household, if not addressed, carefully can potentially lead to divorce. There are many cases of divorce of young couples just because it is because the wife can not make a delicious sauce according to the wife's taste. Therefore, the maturity of both parties must ease the existing problems in the household.

3. The attitude in dealing with life problems

As long as humans are still alive, then as long as there will still be problems. Because it's a matter of purpose to mature humans not to make humans suffer, as long as the problem is addressed properly and wisely.

The following are some concrete examples that can be used as role models in overcoming life problems that were born in the household, including the interview excerpt below:

"Wife grumbles is reasonable, accept it. Her name is marrying a woman, so that means marrying her bad character too. If we are in the position of the wife, we will most likely do the same thing (Anton, 2019)."

Next interview data,

"You have to understand, mas. His name is also a human must have a mistake and error. If you want to have a perfect partner, don't marry a human, but marry an angel. Wife or husband is the

same, same as ordinary people, yes, if there are traits that we do not like, just be advised. We also have the same qualities that our partners dislike (Rasmani, 2019)."

Next interview data,

"Life must be enjoyed only once. There is always a problem mas, finished one appears the other, there is no end unless it's dead. Just close it open, no more problems (Khoiroh, 2019).

Next interview data

"Recipe for a happy life, don't focus on the problem. Just focus on the things that make life happy. If you only think about the problems, life can't be happy (Maman, 2019)."

Happiness is a choice. If the problem comes, it is the destiny of God, but happiness is the choice of man himself. A husband or wife who wants to be happy in their household must be able to enjoy life. Don't focus on problems in the household, but focus on things that can make you happy.

The problem is not to think about it until it dissolves, but if there is a problem, solve it according to the rules of the game. By thinking continuously the problem will not be solved. Perform in life "Do what can be done and think about what is worth thinking."

The results of the implementation of the book Munakahat in the household

The *Munaka Fiqh* Book has a positive impact on domestic life. Family harmony that begins to fade can become warm again. Initially indifferent and indifferent, after understanding this *Munakat Fiqh* book became enthusiastic again. This happens because it is based on the spirit of getting merit from Allah SWT.,

Many husband and wife before studying the book of Fiqh Munakat is not very initiative in providing services to their partners, after understanding that the more serving the couple, the more reward will be obtained. When each couple offers the best service for their partners, a harmonious atmosphere in the household will be created.

The facts in the field show a positive impact on family harmony. This can be seen in the interview excerpt below,

"Since joining this study, my wife has become more intimate with me. In the morning, coffee has been made, whereas before it had to be asked first, then it was made, and even then, it was not made quickly" (Qomar, 2019).

Next interview data,

"I often invite my husband to join this activity. Thank God there was a change in his attitude to me. Those who initially like to be angry are unclear, now thank God it has begun to diminish, not to be angry easily (Khoiroh, 2019).

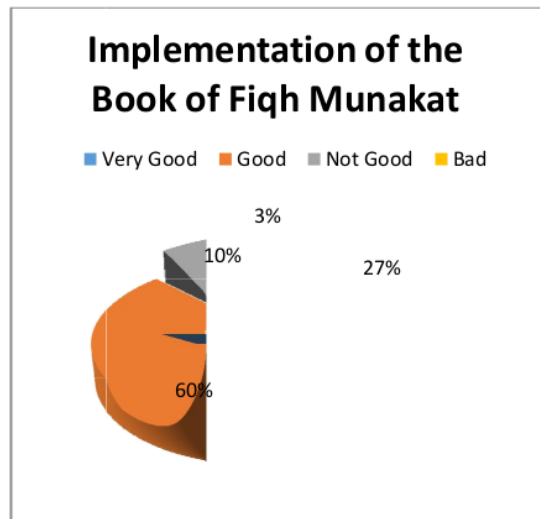
Next interview data,

"The neighbor next door fought a lot, and his voice was loud until it was heard in my house. After I invited them to take part in the study activities of the Book of *Fiqh Munakat*, they no longer heard the noise of their quarrel at my house. Do not know if the one in his house, is it still fighting or not, but certainly, the sound of a fight that usually reaches home is no longer heard. This means there is a change (Shinta, 2019)".

Changes in changes that occur in the household above because they have begun to understand and understand that marriage are not just a matter of taking and give, but more than that, marriage is a form of devotion to Allah SWT, not serving the couple.

This feeling of serving God will produce sincerity. There is no response or reply from the partner is not a problem. It does not cause heartache because it does serve, serves the couple's intention only to seek the reward and blessing from the divine god.

To find out the implementation of the Book of Fiqh Munakat can be seen in the diagram below,



Out of the 80 people who studied *Munakat's Fiqh*, 22 people were **very good** at implementing the *Fiqh Munakat* in their household, 48 people were **good** at implementing this book, 8 people were **less good** in implementing this book and 2 **bad** people in implementing this book.

Follow Up

After conducting research and mapping out existing problems in the field, it is necessary to take several concrete steps that must be taken to minimize the emergence of these problems, including Integrated Study of the Book of *Fiqh Munakat*

1. Understanding the Book of *Fiqh Munakat*

If combined with real examples in everyday household life will be more easily understood by members of the community. Sometimes the language of the book does seem rather strange and strange to the ears of people who have never learned grammatical Arabic. So, there needs to be an applicative example that is easily understood by ordinary people.

2. Household Harmony Forum

The function of the Household Harmony Forum here as a joint discussion forum related to problems that arise in households that cannot be resolved internally. Before being brought to court, there needs to be some form of coaching first. Often quarrels are only triggered by ignorance or misunderstanding of the married couple.

Forum is a kind of facilitator and mediator who mediates between husband and wife, who are fighting.

3. *Online Center of Fiqh Munakat*

Following technological developments, the study of this book is better if not only done conventionally, but also online. Utility from the Center of *Fiqh Munakat Online* is very much at all. One of them makes it easy for anyone who wants to understand the Book of *Fiqh Munakat Online* can be done anywhere and anytime. And the cleric/tutor will also be helped as well because the results of the study can be played repeatedly without having to repeat the study. All were helped by the presence of the Center of *Fiqh Munakat Online*, both the congregation who followed the study and the cleric who explained the contents of the Book of *Fiqh Munakat Online*.

Conclusion

From the explanation and discussion of the data contained in the previous chapters, it can be concluded that the understanding of the Book of *Fiqh Munakat* in the Nahdiyyin Community in Seluma District, Bengkulu Province, is well implemented when fostering households into households that are mawadah

warohmah (Samara). This can be seen from the change in the pattern of husband and wife relationships, which change from the *take-in-give* side only, turning to the *ta'abudiyah* relationship pattern which emphasizes the religious dimension. The nahdiyyin community, after studying and understanding the *Fiqh Munakat* book, *came* to understand that the spirit or spirit of marriage is devotion to the creator who will be asked to take responsibility in the afterlife. The impact of this understanding is that the Nahdiyyin community becomes more enthusiastic when carrying out their duties as a husband or as a creator who will be asked to take responsibility in the afterlife. They now believe the better and more perfect in carrying out their duties to be husband or wife, the more the rewards will be obtained in the hereafter. Besides, they believe that if they do not get their rights after they carry out their duties as husband or wife, they are not hurt and become more patient. This happens, because now they understand that the reward or reward from marriage is not from a spouse, but the creator. Marriage, for them only becomes a means of attaining divine blessing.

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