

**THE ROLE OF SAKINAH FAMILY SERVICE CENTER  
(PUSAKA SAKINAH) TO A HARMONY INSIDE OF FAMILY  
DURING PANDEMIC PERIOD ON THE PERSPECTIVE OF  
*MASLAHAH MURSALAH***

**(Study at Religious Affairs Office of Kedungkandang, Malang City)**

**THESIS**

**By:**

**Farhanah Az Zahrowani Nabila**

**SIN 17210106**



**ISLAMIC FAMILY LAW DEPARTMENT**

**SYARI'AH FACULTY**

**STATE ISLAMIC UNIVERSITY**

**MAULANA MALIK BRAHIM MALANG**

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**2020**

### STATEMENT OF THE AUNTHENTICITY

In the name of Allah,  
With consciousness and responsibility toward the development of science, the  
writer declares that thesis entitled:

**THE ROLE OF SAKINAH FAMILY SERVICE CENTER (PUSAKA  
SAKINAH) TO A HARMONY INSIDE OF FAMILY DURING PANDEMIC  
PERIOD ON THE PERSPECTIVE OF *MASLAHAH MURSALAH*  
(Study at Religious Affairs Office of Kedungkandang, Malang City)**

Is truly writer's original work which can be legally justified. If this thesis is proven  
result of duplication or plagiarism from another scientific work, it as precondition  
of degree will be stated legally invalid.

Malang, 01 December 2020

Author,



Farhanah Az Zahrowani Nabila

SIN 17210106

### APPROVAL SHEET

After reading and correcting thesis of Farhanah Az Zahrowani Nabila, Student ID 17210106, Department of Islamic Family Law, Syari'ah Faculty of The State Islamic University Maulana Malik Ibrahim of Malang entitled:

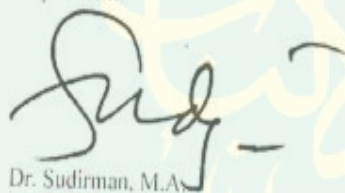
**THE ROLE OF SAKINAH FAMILY SERVICE CENTER (PUSAKA SAKINAH) TO  
A HARMONY INSIDE OF FAMILY DURING PANDEMIC PERIOD ON THE  
PERSPECTIVE OF MASLAHAH MURSALAH**  
(Study at Religious Affairs Office of Kedungkandang, Malang City)

The supervisor states that this thesis has met the scientific requirements to be proposed and to be examined on the Assembly Board of Examiners.

Malang, 01 December 2020

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From all the teaching, advice, guidance, and helps of service for us to finish this thesis, then with all humility the writer will expresses the gratitude which is unequalled to:

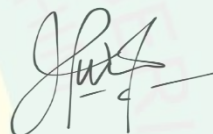
1. Prof. Dr. Abdul Haris M. Ag., as the Rector of The State Islamic University Maulana Malik Ibrahim Malang.
2. Prof. Dr. Saifullah, S.H, M.Hum. as the Dean of the Syari'ah Faculty of The State Islamic University Maulana Malik Ibrahim Malang.
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7. My parents, especially my mom that being a supporting system in my life.
8. All of my family and my friends, thanks for being a part of this long journey.

With the completion of this thesis report, the hope that knowledge which we have gained during our studies can provide the benefits of life in the world and the hereafter. As a human who has never escaped fault, the author is very hopeful for the forgiveness, criticism and suggestions from all parties for future improvement efforts.

Malang, 01 December 2020

Author,



Fahanah Az Zahrrowani Nabila

## MOTTO

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۚ إِنَّ فِي ذَلِكَ

لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

*"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." (Ar-Rum Verse: 21)*



## TRANSLITERATION GUIDANCE

### A. Consonant

Arab	Latin	Arab	Latin
ا	A	ط	Th
ب	B	ظ	Zh
ت	T	ع	'
ث	Ts	غ	Gh
ج	J	ف	F
ح	H	ق	Q
خ	Kh	ك	K
د	D	ل	L
ذ	Dz	م	M
ر	R	ن	N
ز	Z	و	W
س	S	ه	H
ش	Sy	ء	'
ص	Sh	ي	Y
ض	Dl		

### B. Vocal, Long-Pronounce And Dipthong

Vocal *fathah* = a

Vocal *kasrah* = i

Vocal *dlomah* = U

Long – vocal (a) = Â e.g. قال become Qâla

Long – vocal (i) = Î e.g. قِيل become Qîla

Long – vocal (u) = Û e.g. دُون become Dûna

Diphthong (aw) = و

e.g. قول become qawlun

Diphthong (ay) = ي

e.g. خير become Khayrun

### C. Ta' marbûthah (ة)

Ta' marbûthah translited as "t" in the middle of word, but if Ta' marbûthah in the end of word, it translited as "h" e.g. الرسالة المدرسة become *al-risalat li al-mudarrisah*, or in the standing among two word that in the form of *mudlaf* and *mudla ilaih*, it transliterated as *t* and connected to the next word, e.g. فى رحمة الله become *fi rahmatillâh*.

### D. Auxiliary Verb and Lafdh al-Jalâlah

Auxiliary verb "al" () written with lowercase form, except if it located it the first postion and "al" in lafdh jalâlah which located in the middle of two word or being or become *idhafah*, it remove from writing.

- a. Al – Imâm al – Bukhâriy said...
- b. Al – Bukhâriy in muqaddimah of his book said
- c. *Masyâ Allâh kâna wa mâ lam yasya' lam yakun.*

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## ABSTRAK

Nabila, Farhanah Az Zarowani, 17210106, 2020. Peran Pusat Layanan Keluarga Sakinah (Pusaka Sakinah) Terhadap Keharmonisan Keluarga Pada Masa Pandemi Prespektif *Maslahah Mursalah* (Studi Di Kantor Urusan Agama Kecamatan Kedungkandang Kota Malang). Skripsi. Jurusan Hukum Keluarga Islam. Fakultas Syariah. Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing Syabbul Bachri, M.HI.

Kata Kunci: Pusaka Sakinah, Pandemi, *Maslahah Mursalah*

Pusat Layanan Keluarga Sakinah atau Pusaka Sakinah merupakan salah satu bentuk program baru yang dikeluarkan oleh Kementerian Agama untuk menjawab problematika dan kebutuhan masyarakat terkait permasalahan seputar pernikahan. Adanya Pandemi *Covid-19* yang melanda Indonesia memberikan dampak bagi segala aspek kehidupan masyarakat. Dengan meningkatnya problematika yang ada ditengah masyarakat secara tidak langsung juga berdampak bagi kondisi internal keharmonisan dalam keluarga. Dalam penelitian ini fokus permasalahan yang ditentukan adalah implementasi Pusaka Sakinah pada masa pandemi di KUA Kecamatan Kedungkandang Kota Malang dan peran Pusaka Sakinah di KUA Kecamatan Kedungkandang Kota Malang ditinjau dari perspektif *masalah mursalah*.

Penelitian ini menggunakan jenis penelitian empiris dengan menggunakan pendekatan kualitatif. Sumber data yang digunakan adalah data primer dan sekunder dengan metode pengumpulan data melalui wawancara, kuisisioner, dan dokumentasi. Sedangkan metode pengolahan data yang digunakan adalah *editing, classifying, analyzing* dan *concluding*.

Hasil penelitian ini yaitu : (1) Implementasi Pusaka Sakinah terhadap keharmonisan keluarga pada masa pandemi lebih fokus terhadap penyelesaian kasus perselisihan dalam keluarga yang muncul saat masa pandemi melalui salah satu program Pusaka Sakinah yakni program KOMPAK (Konseling, mediasi, pendampingan, advokasi dan konsultasi) (2) Peran Pusaka Sakinah di KUA Kecamatan Kedungkandang sangat penting, karena ditinjau dari perspektif *masalah mursalah* program ini memberikan manfaat yang besar kepada masyarakat dalam penyelesaian problematika keluarga yang muncul, utamanya pada saat pandemi.



## ABSTRACT

Nabila, Farhanah Az Zarowani, 17210106, 2020. The Role of Sakinah Family Service Center (Pusaka Sakinah) to a Harmony Inside of Family During Pandemic Period on The Perspective of *Maslahah Mursalah* (Study At Religious Affairs Office of Kedungkandang, Malang City). Thesis. Department of Islamic Family Law. Maulana Malik Ibrahim State Islamic University, Malang. Advisor: Syabbul Bachri, M.HI.

Keywords: Pusaka Sakinah, Pandemic, *Maslahah Mursalah*

The Sakinah Family Service Center or Pusaka Sakinah is one of the new programs issued by the Ministry of Religion to answer the problems and the needs of the community related to marriage problems. The *Covid-19* Pandemic that occure in Indonesia had an impact on all aspects of people's lives. With the increasing problems that exist in the community, it also indirectly affects the internal conditions of harmony inside of family. In this study, the focus of the problems determined was the implementation of Pusaka Sakinah during the pandemic in the Religious Affairs Office of Kedungkandang, Malang City and the role of Pusaka Sakinah in the Religious Affairs Office of Kedungkandang, Malang City from the perspective of *maslahah mursalah*.

This research is an empirical research using a qualitative approach. Sources of data used are primary and secondary data with data collection methods through interviews, questionnaires, and documentation. While the data processing methods used are editing, classifying, analyzing and concluding.

The results of this study are: (1) The implementation of Pusaka Sakinah to a harmony inside of family during the pandemic is more focused on solving cases of family disputes that arise during the pandemic through one of the Pusaka Sakinah programs, namely the KOMPAK program (Counseling, mediation, mentoring, advocacy and consultation). (2) The role of Pusaka Sakinah in the Religious Affairs Office of Kedungkandang is very important, because from the perspective of *maslahah mursalah*, this program will provide great benefits to the community in solving family problems that arise, especially during the pandemic period.

## الملخص

فرحانة الزهرواني نبيلة, 17210106, 2020. دور بوساكا سكينه (Pusaka Sakinah) في الانسجام الأسري على أثناء الوباء منظور من مصلحة مرسله (الدراسة في مكتب الشؤون الدينية منطقة كادونج كندانج ,مالانج .) بحث جامعي ,قسم الأحوال الشخصية كلية ,الشرعية. جامعة مولانا مالك إبراهيم الإسلامية الحكومية بمالانج .المشريف :شب البهري الماجستير

الكلمات الرئيسية : بوساكا سكينه ,الوباء ,مصلحة مرسله

مركز لخدمة الأسرة السكينه أو بوساكا سكينه هو أحد البرامج الجديدة التي أصدرتها وزارة الدين للإجابة على مشاكل واحتياجات المجتمع المتعلقة بالمشاكل المحيطة بالزواج . كان الوباء (Covid-19) الذي ضرب إندونيسيا تأثير على جميع جوانب حياة الناس بزيادة المشاكل الموجودة في المجتمع ، فإنه يؤثر أيضًا بشكل غير مباشر على الظروف الداخلية للوئام في الأسرة . في هذه الدراسة ، تركزت المشكلات التي تم تحديدها على تنفيذ بوساكا سكينه أثناء الجائحة في مكتب الشؤون الدينية في منطقة كادونج كندانج ,مالانج و دور بوساكا سكينه في مكتب الشؤون الدينية في منطقة كادونج كندانج ,مالانج من منظور مشكلة مرسله

يستخدم هذا البحث البحث التجريبي باستخدام منهج نوعي. مصادر البيانات المستخدمة هي البيانات الأولية والثانوية بطريقة . جمع البيانات من خلال المقابلات والاستبيانات والتوثيق و في طريقة معالة البيانات تستخدم طريقة التحرير. هي التحرير والتصنيف والتحليل والاستنتاج

:نتائج هذه الدراسة هي : (1) تنفيذ بوساكا سكينه نحو الانسجام الأسري أثناء الوباء يركز بشكل أكبر على حل قضايا الخلافات الأسرية التي تنشأ أثناء الوباء من خلال أحد برامج بوساكا السكينه وهو برنامج كومباك (الإرشاد والوساطة والتوجيه والمناصرة والاستشارة 2) إن دور بوساكا سكينه في مكتب الشؤون الدينية في منطقة كادونج كندانج مهم للغاية ، لأنه منظور من مصلحة مرسله, يوفر هذا البرنامج فوائد كبيرة للمجتمع في حل مشاكل الأسرة التي تنشأ ، خاصة أثناء الوباء

## CHAPTER I

### INTRODUCTION

#### A. Background of Research

The Sakinah Family Service Center or called Pusaka Sakinah is a responsive program issued by the Ministry of Religion to answer the problems and the needs of today's society by giving services about marriage. The function of the Religious Affairs Office, formally is not only to handle problems related to marriage registration, but also give a contribution in creating a happy family (sakinah family).<sup>1</sup> On 12 September, 2019, The Directorate General of Islamic Community Guidance of The Ministry of Religious Affairs launched Pusaka Sakinah as a performance transformation of the Religious Affairs Office for a better quality works, with synergizing the task of the headman and religion's instructor to realize the purpose of marriage which is to create a happy and eternal family based on the Supreme of Lordship.<sup>2</sup>

The existence of conflict in a household is an inevitability. But if this conflict is not resolved properly, it will continue to grow and have a bad impact on harmony in the family. Especially when the pandemic start to spread in Indonesia, there are also various problems that arised. Because of that

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<sup>1</sup> Novita Intan, "Rawat Keluarga Indonesia, Kemenag Gagasan Pusaka Sakinah", *Republika.Com*, 18 Januari 2019, accessed 7 Juli 2020, <https://www.republika.co.id/berita/dunia-islam/islam-nusantara/19/01/18/plili5320-rawat-keluarga-indonesia-kemenag-gagas-pusaka-sakinah>

<sup>2</sup> Article 1, Law Number 1 Year 1974 About Marriage

condition, on the third of April 2020 the government (the Ministry of Health) created a Regulation of the Minister of Health of the Republic of Indonesia number 9 Year 2020 concerning guidelines for large-scale social restrictions to accelerating the handling of *Corona Virus Disease 2019 (Covid-19)*. By this regulation, then people are encouraged to limit their activities, such as activities outside their houses or activities in public places. The implementation of large-scale social restrictions will continue during the longest incubation period and can be extended if there is still an evidence of spread.<sup>3</sup> Because of the impact of these activity restrictions, it will indirectly affect the economic factors of Indonesian society, especially for non civil servants.

The existence of the *Covid-19* pandemic not only has an impact on economic problems, but also has an impact on a harmony inside of the household. Based on data from the divorce report that occurred at the Religious Court of Malang City, it was stated that from the period of April to August 2020, there were 803 divorce cases that occurred in Malang City. The biggest factor causing divorce is due to continuous disputes and fights or conflicts in the family with a total of 387 divorce cases. While the second biggest contributing factor is due to economic factors, with 246 cases of divorce.<sup>4</sup>

<sup>3</sup> Article 13 Regulation of the Minister of Health of the Republic of Indonesia Number 9 of 2020 concerning Guidelines for Large-Scale Social Restrictions in the Context of Accelerating Handling of *Corona Virus Disease 2019 (Covid-19)*

<sup>4</sup> Religious Court of Malang City, Laporan terjadinya perceraian yang terjadi di Pengadilan Agama Kota Malang bukan juli 2020, accessed 6 September 2020, [https://www.pa-malangkota.go.id/arsip/images/Laporan/Faktor\\_Cerai/faktor\\_per\\_juli\\_2020.jpg](https://www.pa-malangkota.go.id/arsip/images/Laporan/Faktor_Cerai/faktor_per_juli_2020.jpg)



From several cases of conflicts above that occurred during pandemic, the importance of assistance and counseling during the pandemic is a necessary especially to prevent conflicts in the household. One of the task of the Religious Affairs Office is giving services and guidance of the Islamic community in their working area. So clearly, it has a function to provide guidance services for sakinah families.<sup>5</sup> Then the Religious Affairs Office can contribute greatly to decrease or prevent the conflict in family through Pusaka Sakinah program.

In Malang City, one of several Religious Affairs Office that has Pusaka Sakinah program is only the Religious Affairs Office of Kedungkandang. Looking the various conflicts in family that existed on pandemic period, so the implementation and the role of Pusaka Sakinah program towards harmony inside of family needs to be reviewed back, Whether or not that program contribute to maintaining the integrity of households as it has been mandated in Law of Marriage. Seeing the Pusaka Sakinah's purpose when it is launched, the researcher wanted to know how the implementation of Pusaka Sakinah in the Religious Affairs Office of Kedungkandang and how big its role to the harmony inside of family during the pandemic *Covid-19* period, reviewed from the perspective of *masalah mursalah*.

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<sup>5</sup> Article 3 of Regulation of the Minister of Religion of the Republic of Indonesia No. 34 of 2016 concerning the Organization and Administration of the Religious Affairs Office.

## B. Scope of Research

In conducting this research, the researcher gave boundaries to the object of the research discussion, that is on the part of implementation and role of the Pusaka Sakinah. The wide scope of the Pusaka Sakinah program makes researcher more focusing on one of the programs in Pusaka Sakinah, namely the KOMPAK Program (Counseling, Mediation, Mentoring, Advocacy, and Consultation). The specifications for the Pusaka Sakinah are due to the background of the research which raises more legal issues related to conflicts in families during the pandemic, where affected families need assistance or counseling. This is related to one of the functions of the KOMPAK program in Pusaka Sakinah, which is to focus on resolving conflicts that occur within the family.

## C. Statement of Problem

1. How is Sakinah Family Service Center (Pusaka Sakinah) implemented in the Religious Affairs Office of Kedungkandang during the pandemic period?
2. What is the role of Sakinah Family Service Center (Pusaka Sakinah) in the Religious Affairs Office of Kedungkandang to a harmony inside of family during pandemic period on the perspective of *masalah mursalah* ?



#### **D. Objective of Research**

1. Describe the implementation of Pusaka Sakinah in Religious Affairs Office of Kedungkandang to a harmony inside of family during the pandemic period.
2. To analyze the role of Pusaka Sakinah in the Religious Affairs Office of Kedungkandang to a harmony inside of family during the pandemic period on the perspective of *masalah mursalah*

#### **E. Benefits of Research**

The results that can be obtained from this research are expected to have several benefits including:

##### **1. Theoretical Benefits**

Theoretically, this research is expected to be able to clearly describe the implementation of Pusaka Sakinah in the Religious Affairs Office of Kedungkandang to a harmony inside of family during the pandemic period. So, at least the results of this study can be known, how big its role and how big it is expected to contribute to solve the problems related to marital issues.

##### **2. Practical Benefits**

###### **a. For Religious Affairs Office**

This research can be used as a reference or view for the Religious Affairs Office as the executor of the implementation of marriage law in community life, which is expected to be able to

solve various problems concerning marriage in the community so it can create a harmony inside of family.

b. For Further Researchers

This research is expected to become new additional knowledge that refers to the problems concerning the marriage that will be studied.

c. For the Community

This research is expected to build up their knowledge in building a harmonious family on their environment, so the appearance of a conflict in their family can be prevented.

#### **F. Operational Definition**

**Pusaka Sakinah** : New program in the form of marriage services which was created by the Ministry of Religion to answer the community problems related to marriage and it contribute to create a sakinah family

**Sakinah Family** : Conditions inside of the family that contained a harmony (sakinah) and serenity in it.

#### **G. Structure of Discussion**

In order to make this research are directed and comprehensive, then the systematicly writing will be written in five chapters. In the first part of the chapter is the introductory part which contains the background, scope of research, research question, research purposes, research benefits, and writing systematics. In this chapter, the researcher will describe the research and its purpose generally.

On the second chapter, is a literature review that describes the concepts and theories that will be a reference in analyzing. Besides, the previous research also will be given on this chapter. On this chapter there are several sub-chapters that will explain the definitions and concepts related to the Pusaka Sakinah, sakinah family, the impact of pandemic on family harmony and the *maslahah mursalah*'s perspective.

After describing the contents of the literature review, the third chapter will discuss the research's method. On this chapter the researcher will describe the research methods that is used, starting with an explanation of the types and approaches of research, research locations, data sources, data collection method, data processing and data analysis method.

Moving into the fourth chapter, the author will discuss about the exposure and analysis of research data of the research's object that is Pusaka Sakinah program in Religious Affairs Office of Kedungkandang to obtain the data from research location that might be the focus of research, namely the implementatiton and the role of Pusaka Sakinah . Furthermore, the data will be analyzed so it can be known the suitability between the theory that has been previously described and the problems that occur in the society.

The last section is the closing, on fifth chapter. This chapter contains the conclusions from the result of research and suggestions from the research conducted by the researcher. On the part of conclusion, there is a brief description of the formulation of the research question, and the suggestions

from the researcher for all parties who involved in this research so the results of the research might has more contribute in the future.



## CHAPTER II

### LITERATURE REVIEW

#### A. Previous Research

To ensure that this research is different and to avoid plagiarism, it is necessary to know the existence of previous research. Some of them are given below:

##### 1. Fitriani Ulma

Fitriani Ulma from the Islamic State University (UIN) of Alauddin Makassar, 2016, with a thesis title "*Eksistensi KUA Dalam Pembinaan Keluarga Sakinah Di Kecamatan Bontomarannu Kabupaten Gowa*".<sup>6</sup> This type of research is an empirical or field research using a qualitative approach. In analyzing the data of research, the researcher used a descriptive analysis methods. The conclusion of this research shows that the existence of the Religious Affairs Office on that place is still assumed by some people as an only place to register a marriage, so the other functions of Religious Affairs Office such as providing guidance to the community have not been implemented optimally. This is also supported by the lack of professional human resources that works inside it, and

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<sup>6</sup> Fitriani Ulma, "Eksistensi KUA Dalam Pembinaan Keluarga Sakinah Di Kecamatan Bontomarannu Kabupaten Gowa" (Undergraduate thesis, Universitas Islam Negeri Alauddin Makassar, 2016), <http://repositori.uin-alauddin.ac.id/1219/>

several factors such as low education and religious knowledge of the community on that place.

The similarity known from this research is the existence of the Religious Affairs Office to guide a sakinah family. Meanwhile, the difference between the author's research and Fitriani is on the object of her research, where the previous researcher only focused on the marriage guidance program at Religious Affairs Office as a form of guidance (Bimbingan Perkawinan) in realizing a sakinah family. Another difference was also found in the research location that located in Religious Affairs Office of Bontomarannu, Gowa Regency.

## 2. Mahmudiyanto

Mahmudiyanto, from the Islamic State Institute (IAIN) Surakarta, 2018, with his thesis "*Peran Kantor Urusan Agama Dalam Pembinaan Keluarga Sakinah di Kecamatan Cepogo Kabupaten Boyolali*".<sup>7</sup> This type of research is an empirical or field research using a qualitative approach. In analyzing the data of research, the researcher used a descriptive analysis methods. The conclusion of this study shows that the Religious Affairs Office of Cepogo does not have a specific program in guiding the sakinah family. The guidance of the sakinah family that has been carried out, so far is just a guidance through advising prospective

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<sup>7</sup> Mahmudiyanto, "Peran Kantor Urusan Agama Dalam Pembinaan Keluarga Sakinah Di Kecamatan Cepogo Kabupaten Boyolali" (Undergraduate thesis, Institute Agama Islam Negeri Surakarta, 2018), <http://eprints.iain-surakarta.ac.id/3727/>



brides, pre-marriage courses, through Islamic religious counselors and optimizing the administrative sector. Then after being analyzed, it was found that the factors inhibiting the implementation of the sakinah family development at the Religious Affairs Office of Cepogo are the lack of coaching time for the prospective bride and groom, the lack of participation of the prospective bride and groom, and the disfunction of Agency for Counseling, Fostering and Perpetuation of Marriage (BP4) at the Religious Affairs Office of Cepogo, the lack of understanding of the community about family counseling, and the problems related to the lack of sufficient funding to carry out guidance for sakinah families.

The similarity seen from this sresearch is the role of the Religious Affairs Office in carrying out family guidance to realizing a sakinah family. Whereas the difference between the author's research and Mahmudiyanto's is the object of research, where the researchers previously only focused on the role of the Religious Affairs Office in guiding the sakinah family, while the research that the researcher will write, is more complex because it more focuses on the role of Pusaka Sakinah to a harmony inside of the family during a pandemic period. Another differences also exists in the research location used by previous researcher, which is located on the Religious Affairs Office of Cepogo, Boyolali Regency.

### 3. Rifa'ul Thufailah

Rifa'ul Thufailah from the Islamic State University (UIN) of Sunan Ampel Surabaya, 2020, with the title of thesis "*Tinjauan Hukum Islam Terhadap Pelaksanaan Program Pusaka Sakinah Di KUA Sawahan*".<sup>8</sup> This type of research is an empirical or field research using a qualitative approach. In analyzing the data of research, the researcher used a descriptive analysis methods. The conclusion of this research shows that after getting married, then there is a guidance of Pusaka Sakinah for the bride and groom which is held for 2 days. The guidance is focused on learning the secrets of marriage, called Berkah (Belajar Rahasia Nikah) in building harmonious relationships. Meanwhile, the results of the implementation of the Pusaka Sakinah in the Religious Affairs Office of Sawahan is viewed from Islamic law, and it show that this program aims to create a sakinah family as it is in Islamic law.

The similarity that known from this study is the discussion of the implementation of Pusaka Sakinah program. Meanwhile, the difference between the author's research and Rifa'ul is the object of the research, where previous researcher focused only on one of Pusaka Sakinah programs, namely Learning the Secret of Marriage (Belajar Rahasia Nikah or Berkah). The others difference is on the part of analyzing

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<sup>8</sup> Rifa'ul Thufailah, "Tinjauan Hukum Islam Terhadap Pelaksanaan Program Pusaka Sakinah Di Kua Sawahan", (Undergraduate thesis, Universitas Islam Negeri Sunan Ampel Surabaya, 2020), <http://digilib.uinsby.ac.id/43061/>

the implementation of this program, where the previous research use the perspective of Islamic law review. Another difference is also found in the research location that used by previous researcher located in the Religious Affairs Office of Sawahan, Surabaya City.

Table 2.1

## Previous Research

No.	Name	Tittle	Similarity	Difference
1.	Fitriani Ulma	<i>Eksistensi KUA Dalam Pembinaan Keluarga Sakinah Di Kecamatan Bontomarannu Kabupaten Gowa</i>	1. The role of Religious Affairs Office on realizing a sakinah family. 2. Empirical research, with qualitative approach	1. Research only focuses on the marriage guidance program 2. The location of research in the Religious Affairs Office of Bontomarannu sub-district, Gowa Regency
2.	Mahmudiyanto	<i>Peran Kantor Urusan Agama Dalam Pembinaan Keluarga Sakinah di Kecamatan Cepogo Kabupaten Boyolali</i>	1. The role of Religious Affairs Office on realizing a sakinah family 2. Empirical research, with qualitative approach	1. Research only focuses on the marriage guidance program 2. The location of research in the Religious Affairs Office of Cepogo, sub-district

				Boyolali City.
3.	Rifa'ul Thufaillah	<i>Tinjauan Hukum Islam Terhadap Pelaksanaan Program Pusaka Sakinah Di KUA Sawahan</i>	<ol style="list-style-type: none"> <li>1. The implementation of the Pusaka Sakinah program.</li> <li>2. Empirical research, with qualitative approach.</li> </ol>	<ol style="list-style-type: none"> <li>1. Research only focuses on one of the program of Pusaka Sakinah namely Learning Secret Marriage programs (BERKAH) with a review analysis of Islamic law perspective</li> <li>2. Research location in the Religious Affairs Office of Sawahan sub-district, Surabaya City</li> </ol>

## B. Theoretical Framework

### 1. The Overview of Pusaka Sakinah

#### a. Definition of Pusaka Sakinah

In the Regulation of the Minister of Religion of the Republic of Indonesia Number 34 of 2016 concerning the Organization and Work Procedure of the Religious Affairs Office, the Religious Affairs Office has the task of giving services and guidance for the Islamic community

on their working area, one of the tasks is giving guidance and services for sakinah families.<sup>9</sup> Building a strong family requires a comprehensive and serious effort, starting from preparing a future bride and groom or teenagers that in the age of marriage to enter domestic life with providing guidance, education and training on all the aspect of the marriage life in order to increase family resilience.

The Sakinah Family Service Center or Pusaka Sakinah is a safe and comfortable space for society that have a function to facilitate or provide a continuously consultation and guidance to create a sakinah family.<sup>10</sup> The Sakinah Family Service Center Program is a real commitment of the Ministry of Religion's to ensuring national development through ideal marital harmony, including the provision of resources and budget. Then to ensure accountability and a good administration of the program, The Minister of Religious published the instructions regarding the implementation of the Sakinah family service center in the Decree of the Director-General of Islamic Community Guidance Number 783 of 2019 concerning Guidelines for Implementation of Sakinah Family Service Center. The implementation of Sakinah Family Service Center program such as: <sup>11</sup>

<sup>9</sup> Regulation of the Minister of Religion of the Republic of Indonesia No. 34 of 2016 concerning the Organization and Administration of the Religious Affairs Office Sub-district

<sup>10</sup> Chapter I, Point A, Decree of the Director-General of Islamic Community Guidance Number 783 of 2019 concerning Guidelines for the Implementation of the Sakinah Family Service Center

<sup>11</sup> Chapter II, Point A, Decree of the Director-General of Islamic Community Guidance Number 783 of 2019 concerning Guidelines for the Implementation of the Sakinah Family Service Center



- 1) Face-to-face learning the secret of marriage (Bimbingan Rahasia Nikah, called BERKAH) about family finances.
- 2) Face-to-face learning the secret of marriage (Bimbingan Rahasia Nikah, called BERKAH) to build harmonious relationships.
- 3) Consultation and guidance services for family problems and youth problems
- 4) Management of Local Networks and Inter-Agency Coordination for Family Resilience in sub-district scope.

b. The Program of Pusaka Sakinah

Pusaka Sakinah have three kinds of programs in it, which are mentioned below:

1) BERKAH

BERKAH is an acronym for Learning the Secrets of Marriage (Belajar Rahasia Nikah), which is a guidance service for pre-married teenagers, grooms and brides, married couples, and people who need guidance of sakinah family.<sup>12</sup> BERKAH program divided into two types, there are:

a) Family Financial Guidance

Guidance is implemented classically and face to face for 7 (seven) lesson hours, in accordance with the guidelines published by the Ministry of Religion. Some of the material

<sup>12</sup> Chapter I, Point A, Decree of the Director-General of Islamic Community Guidance Number 783 of 2019 concerning Guidelines for the Implementation of the Sakinah Family Service Center



contents of Family Financial on Learning the Secrets of Marriage (BERKAH) are: <sup>13</sup>

- Opening, Introducing, Expressing of Expectations and Learning Contracts for 1 (one) lesson hour
- Introduction to Family Financial Management for 1 (one) lesson hour
- Financial Check-up and financial objectives for 1 (one) lesson hour
- Investment Instruments and Investment Risk, for 1 (one) lesson hour
- Develop a family financial plan for 2 (two) hours of lessons
- Reflection and evaluation, and post-test for 1 (one) hour lesson

While the requirement for the guest speaker in guidance of family financial at least it taught by 1 (one) trained person (facilitator) who has followed and received a certificate of family financial technical guidance that conducted by the Ministry of Religion. The Implementation of the guidance can be held on a weekday or holiday at Religious Affairs Office. The pre-test material was given when the

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<sup>13</sup> Chapter II, Point B, Decree of the Director-General of Islamic Community Guidance Number 783 of 2019 concerning Guidelines for the Implementation of the Sakinah Family Service Center

participants registered. Meanwhile, the maximum of participants for family financial guidance is 15 pairs and / or 30 people, under the requirement as mentioned below:

- Age under 40 (forty) years
- Marital age under 10 (ten) years

b) Guidance on Building Harmonious Relationships

The guidance is held with face-to-face for 8 hours of lessons according to the guidelines published by the Ministry of Religion. While the materials content of the way to build a harmonious relationship, which are explained such as:<sup>14</sup>

- Opening, introducing, expressing expectations and learning contract for one lesson hour
- Recognize self and partner, and build the vision of the sakinah family for three (3) hours of lessons
- Building relationships and managing marriage dynamics for 3 (three) hours of lessons
- Reflection, evaluation, and post-test for 1 (one) hour lesson

While the requirement for the guest speaker in guidance of family financial at least it taught by 1 (one) trained person (facilitator) who has followed and received a certificate of the way to build a harmonious relationship

<sup>14</sup> Chapter II, Point C, Decree of the Director-General of Islamic Community Guidance Number 783 of 2019 concerning Guidelines for the Implementation of the Sakinah Family Service Center

guidance that conducted by the Ministry of Religion. The Implementation of the guidance can be held on a weekday or holiday at Religious Affairs Office. The pre-test material was given when the participants registered. Meanwhile, the maximum of participants for family financial guidance is 15 pairs and / or 30 people, under the requirement as mentioned below:

- Age under 40 (forty) years
- Marital age under 10 (ten) years
- Ready to participate in full activities

## 2) KOMPAK

KOMPAK is an acronym for Konseling, Mediasi, Pendampingan, dan Konsultasi (Counseling, Mediation, Mentoring, Advocacy, and Consultation), which is a service for marriage and family problems.<sup>15</sup>

Consultation services in the KOMPAK program are services provided to individuals (non-classical) (husbands and / or wives) who have a problem in their marriage and / or their families. The services are provided in the office, either face to face or by telephone. Meanwhile, the guidance services are provided by officers to the community individually (non-classical) as a follow-

<sup>15</sup> Chapter I, Decree of the Director-General of Islamic Community Guidance Number 783 of 2019 concerning Guidelines for the Implementation of the Sakinah Family Service Center

up to consultation services and / or as an effort to solve family problems that have been identified by the Religious Affairs Office. The guidance can be held in certain places or at the home of the service recipient, and also it can involve related parties.<sup>16</sup>

The services of consultation and guidance covers the following issues:

- a) Family conflicts or dispute
- b) Domestic Violence (KDRT)
- c) Affair or Cheating
- d) Juvenile Delinquency
- e) Unwanted Pregnancy
- f) Prevention of Child Marriage / Prevention of Premarital Sex
- g) Other family problems related to family resilience.

Consultation and guidance services are carried out by counselors and assistants from *penghulu* or religious counselors who have received Technical Guidance for Consultation and Assistance Services from the Ministry of Religion.

### 3) LESTARI

LESTARI is an acronym for Indonesian Family Resilience Service (Layanan Bersama Ketahanan Keluarga Indonesia), as a

<sup>16</sup> Chapter II, Point D, Decree of the Director-General of Islamic Community Guidance Number 783 of 2019 concerning Guidelines for the Implementation of the Sakinah Family Service Center

joint service between related institutions provided for the society to solve family problems which in its handling require cross-ministerial and institutional cooperation.<sup>17</sup> The management of local networks and coordination between institution in handling the problems of family resilience is conducted with activities such as meetings and coordination across institution related to the issues of family resilience in the scope of the district area. The purposes of the program are given below:<sup>18</sup>

- a) The implementation of local network management at the sub-district level
- b) The realization of cooperation between stakeholders in handling family and society problems.
- c) The availability of joint services to deal with family and society problems

While the responsible and executive coordinator of the local network management activities and cross-institutional coordination is the head of the Religious Affairs Office who has accepted a Local Network Management Technical Assistance of the Religious Affairs Office from the Ministry of Religious.

<sup>17</sup> Chapter I, Decree of the Director-General of Islamic Community Guidance Number 783 of 2019 concerning Guidelines for the Implementation of the Sakinah Family Service Center

<sup>18</sup> Chapter II, Point E, Decree of the Director-General of Islamic Community Guidance Number 783 of 2019 concerning Guidelines for the Implementation of the Sakinah Family Service Center



### c. The Criteria of Pusaka Sakinah

The organizer of Pusaka Sakinah is the Religious Affairs Office in district area. While the coordinator of technical implementation of Pusaka Sakinah is the Head of Section of Islamic Affairs or Islamic society guidance in Religious Affairs Office of Regency or City (Kemenag Kota/Kabupaten). As stated in chapter III of the Decree of the Director General of Islamic Community Guidance Number 783 of 2019 concerning Guidelines for the Implementation of the Sakinah Family Service Center, it is stated that The Religious Affairs Office which is chosen as The Religious Affairs Office with Pusaka Sakinah at least have the following criteria as mentioned below:<sup>19</sup>

- 1) Marriage and family problems are high
- 2) Has human resources of more than 6 people
- 3) The availability of marriage and family guidance and consultation service rooms
- 4) Domiciled in the city / regency

## 2. The Overview of Sakinah Family

### a. Definition of Sakinah Family

The family is an institution formed by marriage, which legally live together between a husband and his wife.<sup>20</sup> Meanwhile, according

<sup>19</sup> Chapter III, Decree of the Director-General of Islamic Community Guidance Number 783 of 2019 concerning Guidelines for the Implementation of the Sakinah Family Service Center

<sup>20</sup> Alhamdani, *Risalah Nikah Hukum Perkawinan Islam*, (Jakarta: Pustaka Amani, 1989), 41.

to Prof. Mufidah , family is the smallest unit in a community structure that built on a marriage, or a marriage consisting of father / husband, mother / wife, and children.<sup>21</sup> While *Sakinah* is a word in Arabic سكن (sakana-yaskunu-sukunan) which is means silent (not moving) or calm.<sup>22</sup> According to al-Jurjani, *sakinah* is the presence of peace in the heart when something unexpected comes, along with the light (*an-nur*) inside heart that gives calm and serenity to the witnesses and this is a belief based on visions (*'ayn al-yaqin*).<sup>23</sup>

In Indonesian regulations does not give a clear definition of the *sakinah* family, but when viewed in the definition of a marriage in Article 1 of Marriage Law year 1974, it implicitly states that marriage is a physical and spiritual bond between a man and a woman as husband and wife with the aim of forming a family (household) that is happy and eternal based on the belief in the one and only God. The definition of a happy and the eternal family, it can also be interpreted in the form of *sakinah* family.<sup>24</sup> Although it is not stated directly in the Marriage Law, but the word *sakinah* also can be found in the Islamic Law

<sup>21</sup> Mufidah, Ch., *Psikologi Keluarga Islam Berwawasan Gender*, (Malang : UIN Maliki Press, 2014), 33.

<sup>22</sup> Ahmad Warson Munawwir, *Kamus Al-Munawwir Arab-Indonesia* (Surabaya: Pustaka Progresif, 1997), 646.

<sup>23</sup> Ahmad Warson Munawwir, *Kamus Al-Munawwir Arab-Indonesia* (Surabaya: Pustaka Progresif, 1997), 646.

<sup>24</sup> Article 1 Law No.1 Year 1974 about Marriage

Compilation (KHI) which states that marriage aims to create a household life which is *sakinah, mawaddah* and *rahmah*.<sup>25</sup>

To create a harmonious family is not an easy matter. Preparing a *sakinah* family foundation from the beginning before marriage is very necessary, this way can be implemented through a good understanding in understanding a concept about a *sakinah* family. According to Khoiruddin Nasution, the meaning and realization of the *sakinah* family is the goal of a marriage. The key to create a harmonious in society is starting from the condition of a family which is the smallest unit in the community. From a harmonious society, then would evolve into a harmonious nation anyway. These as mentioned in Surah ar-Rum verse 21.<sup>26</sup>

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ

بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

*"And of His signs is that He created for you from yourselves mates that you may find tranquillity in them;*

<sup>25</sup> Article 3 Islamic Compilation Law

<sup>26</sup> Khoiruddin Nasution, "Arah dan Pembangunan Hukum Keluarga: Pendekatan Integratif dan Interkonektif dalam membangun Keluarga Sakinah", *Asy-Syir'ah: Jurnal Ilmu Syariah dan Hukum*, No. I, (2012): 99-100, <http://dx.doi.org/10.14421/asy-syir'ah.2012.%25x>

*and He placed between you affection and mercy. Indeed, in that are signs for a people who give thought."*<sup>27</sup>

The meaning of *sakinah* on that verse comes from the word *sakana* which means silence, calm, after previously there was an upheaval. Then the meaning of calmness in this paragraph is a calmness that obtained after a marriage.<sup>28</sup> Because after marriage, a new life will begin and certainly problems will exist in it. So, the way to create a *sakinah* family is by following the correct lifestyle as taught by Rasulullah SAW.<sup>29</sup> The importance of personal guidance and family guidance are noticed in Islam, because starting from a good person will rise a good family, and if the family is in good condition, it will also rise a good country (*baladun thayyibatun wa rabbun ghafur*).

Based on the explanation above, it can be concluded that the meaning of the *sakinah* family is a family that is built through a legal marriage, and it has a capability both material and non-material needs such as affection in the family and the development of moral values, faith and *taqwa* in family.<sup>30</sup>

<sup>27</sup> Departemen Agama Republik Indonesia, *Al-Qur'an dan Tafsirnya (edisi yang disempurnakan)*, (Jakarta: Departemen Agama RI, 2009), 477

<sup>28</sup> M. Quraish Shihab, *Tafsir al-Misbah Pesan, Kesan, dan keserasian al-Qur'an*, (Jakarta: Lentera Hati, 2003), 35.

<sup>29</sup> Ahmad Zaini, "Membentuk Keluarga Sakinah Melalui Bimbingan dan Konseling Pernikahan", *Konseling Religi: Jurnal Bimbingan Konseling Islam* no. 1, (2016): 91 doi:<http://dx.doi.org/10.21043/kr.v6i1.1041>

<sup>30</sup> Departemen Agama Republik Indonesia, *Petunjuk Teknis Pembinaan Gerakan Keluarga Sakinah*, (Jakarta: Proyek Peningkatan Kehidupan Keluarga Sakinah Ditjen Bimas Islam Dan Penyelenggaraan Haji, 2004), 23.

#### b. Type of Sakinah Family

To be called a harmonious family, a family should have at least some criteria as follows:<sup>31</sup>

- 1) The Pre Sakinah Family, is a family formed by a non-legal marriage and it has not a capability both material and non-material needs such as faith, prayer, fasting, zakat fitrah, and can fulfill basic needs such as clothing, food, shelter, and health.
- 2) Type I of Sakinah Family, is a family formed by a legal marriage and it has a capability both material and non-material needs but still cannot fulfill its social psychological needs such as education, religious guidance inside of family, and socio-religious interactions with the environment.
- 3) Type II of Sakinah Family, is a family formed by a legal marriage and it has a capability to fulfill all their life's needs. The family can understand the importance of guidance and implementation of religious teachings in the family. They are also able to interact socio-religion with their environment. But the family still is not able to understand and develop the moral values, faith and *taqwa* and so on.
- 4) Type III of Sakinah Family, is a family that can fulfill all the needs, both psychologically morality, faith and *taqwa*. But this

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<sup>31</sup> Departemen Agama Republik Indonesia, *Petunjuk Teknis Pembinaan Gerakan Keluarga Sakinah*, 24-25.



family is not capable enough to be a role model for their environment.

- 5) Type III Plus of Sakinah Family, is a family that has been able to fulfill all the criteria above, plus this family can become a role model for the community and their environment.

#### c. Inhibitor and Supporting Aspects of Sakinah Family

Islam provides several guidance for their people to lead into sakinah family that will be mentioned below:<sup>32</sup>

- 1) Based on *mawadah* and *rahmah* (mercy)
- 2) The relationships between husband and wife are symbolized in the Qur'an with clothes, that means they need each other.
- 3) A husband and wife do socializing in their society with a proper way (*ma'ruf*)
- 4) As mentioned on Hadith of the Prophet Muhammad, the criteria of a good family are having a tendency towards religion, when the young respect the old and the old love the young, shopping in modest way, polite in social relationships, and always be introspective. This value is stated in the hadith narrated by At-Tirmidhi number 1919: <sup>33</sup>

لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيُوَقِّرْ كَبِيرَنَا

<sup>32</sup> Mufidah, Ch., *Psikologi Keluarga Islam Berwawasan Gender*, (Malang : UIN Maliki Press, 2014), 189

<sup>33</sup> Muhammad Nashiruddin Al-Albani, *Shahih Sunan Tirmidzi, Jilid 2* terj. Ahmad Yuswaji (Jakarta: Pustaka Azzam, 2007), 518.

*"it is not from our group who doesn't love our little boy and not (also) in respect of our parents"*

- 5) Give a highlight to the 4 factors mentioned in the Prophet's Hadith, that the indicators of family happiness are a loyal husband and wife, devoted children, in a healthy social environment and close to their fortune.

While on the opposite, the inhibitor of sakinah family are follows:

- 1) A misguided *aqidah* can threat the religious function in family
- 2) Unhealthy dan haram food also can encourage someone to do something that is haram too.
- 3) Consumptive lifestyles, will encourage someone to spent their life with hedonism lifestyle, without even care about what he did was prohibited things such as corruption, stealing, cheating, and so on.
- 4) Was in Unhealthy circle in their social environment
- 5) The stupidity both social and intelligence
- 6) Have a low morals
- 7) Far from religious guidance

### 3. The Impact of Pandemic on Family Harmony

The definition of a pandemic in Indonesia Dictionary is an epidemic that occurs simultaneously everywhere, covering a wide geographical area.<sup>34</sup> According to the WHO (World Health Organization) pandemic is epidemic that is happening around the world or in a very wide area, crossing the border several countries, and usually affects a lot of people.<sup>35</sup> While epidemic itself is a contagious disease that spread rapidly over large areas and many victims, such as illness regularly occurred in that area or called the plague.<sup>36</sup>

In January 2020, the World Health Organization (WHO) declared the outbreak of the new *Corona* virus disease occurred in Hubei Province, China. Two months later, on March 11, 2020, WHO declared that *Corona* or *Covid-19* virus outbreak as a pandemic.<sup>37</sup> The definition of a public health emergency is a public health event of an extraordinary nature characterized by the spread of infectious diseases and / or events caused by nuclear radiation, biological pollution, chemical contamination, bioterrorism, and food that cause health hazards and have the potential to spread across regions, or cross country.<sup>38</sup>

<sup>34</sup> Indonesian Online Dictionary, <https://Kbbi.Kemdikbud.Go.Id/Entri/Pandemi>, accessed on 15 Oktober 2020

<sup>35</sup> [https://Www.Who.Int/Csr/Resources/Publications/Who\\_Cds\\_Epr\\_2007\\_8bahasa.Pdf?Ua=1](https://Www.Who.Int/Csr/Resources/Publications/Who_Cds_Epr_2007_8bahasa.Pdf?Ua=1), accessed on 15 Oktober 2020

<sup>36</sup> Indonesian Online Dictionary, <https://Kbbi.Kemdikbud.Go.Id/Entri/Epidemi>, accessed on 15 Oktober 2020

<sup>37</sup> Puti Yasmin, "Ini Arti Pandemi Yang Who Tetapkan Untuk Virus Corona", *Detiknews*, 12 Mar 2020 accessed on 15 Oktober 2020, <https://News.Detik.Com/Berita/D-4935658/Ini-Arti-Pandemi-Yang-Who-Tetapkan-Untuk-Virus-Corona>

<sup>38</sup> Article 1 Law of the Republic of Indonesia Number 6 Year 2018 concerning Health Quarantine

Since the beginning of 2020, the occurrence of pandemic *Covid-19* in Indonesia make the government through the Ministry of Health issued a policy in the form of Regulation of the Minister of Health of the Republic of Indonesia Number 9 Year 2020 concerning the Guidelines for Large-Scale Social Restrictions (PSBB) in order to speed up the handling of *Corona Virus Disease* 2019 (*Covid-19*). Large-Scale Social Restrictions (PSBB) is the restriction of certain activities of the population in an area suspected of being infected diseases and / or contaminated in such a way to prevent the possible spread of disease or contamination.<sup>39</sup> Because of this regulation, then people have to restrict their activities such as activity in the public area or public facilities. This large - scale social restrictions (PSBB) are still implemented throughout the longest incubation period and can be extended if there is still evidence of the spread.<sup>40</sup>

With the existence of Large-Scale Social Restrictions (PSBB), this was followed by the presence of several areas that were locked down or which in Indonesian are often referred to as regional quarantine. The definition of regional quarantine in the Indonesian dictionary itself is the entry or exit of a community in an area, carried out as a form of handling the potential for the spread of certain diseases or hazards.<sup>41</sup> While on the Law of the Republic of Indonesia Number 6 Year 2018 concerning

<sup>39</sup> Article 1 Law of the Republic of Indonesia Number 6 Year 2018 concerning Health Quarantine

<sup>40</sup> Article 13 Regulation of the Minister of Health of the Republic of Indonesia Number 9 of 2020 concerning Guidelines for Large-Scale Social Restrictions in the Context of Accelerating the Management of *Corona Virus Disease* 2019 (*Covid-19*)

<sup>41</sup> Indonesian Online Dictionary, <https://kbbi.kemdikbud.go.id/entri/karantina%20wilayah>, accessed on 15 Oktober 2020

quarantine Health , stated that the definition of regional quarantine is the restriction of the population in an area including the area of entry points and their contents suspected of being infected with a disease and/or contaminated in such a way as to prevent the possibility of spreading disease or contamination.<sup>42</sup> The purpose of implementing health quarantine are mentioned bellow: <sup>43</sup>

- a. To protect people from disease and/or the Public Health Risk Factors that are potentially cause a Public Health Emergency
- b. Prevent and ward off diseases and/or Public Health Risk Factors that have the potential to cause a Public Health Emergency
- c. Increase the national resilience in the field of public health
- d. Provide protection and legal certainty for the society and health workers.

Before the pandemic, activity in public places involving many people can run well, but because of Large-Scale Social Restrictions (PSBB) then occurs indirectly for a social change within the community. The freedom of a person to gather and interact with each other have to limited to minimize the massive spread of the *Covid-19 Virus*. Start from this condition, various complex problems occurred from various aspects, such as in education, economy, and health, and so on.

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<sup>42</sup> Article 1 Law of the Republic of Indonesia Number 6 Year 2018 concerning Health Quarantine

<sup>43</sup> Article 3 Law of the Republic of Indonesia Number 6 Year 2018 concerning Health Quarantine



One of the real effects of Large-Scale Social Restrictions (PSBB) is an economic sector, especially for non-civil workers. Based on data from the Ministry of Manpower of the Republic of Indonesia, per April 7, 2020, the impact of the *Covid-19* pandemic resulted in the formal sector being laid off by 39,977 companies. This sector includes 1,010,579 workers. While the number of companies and workers affected in the informal sector was 34,453 companies and the number of workers was 189,452 people. So that the total number of companies that lay off was 74,430 companies with a total of 1,200,031 workers.<sup>44</sup>

Pandemic *Covid-19* not only affected the economy in society but also have an impact on the relationships within the family. Because of these problems, a harmony inside of family can be disrupted, considering that many divorces and conflicts occur due to economic factors. Especially during the *Covid-19* pandemic, cases of KDRT (Domestic Violence) increased. For the example of that case, then families that are affected due to *Covid-19* are in need of guidance or counseling.<sup>45</sup> The importance of assistance and counseling during this pandemic is needed to prevent conflicts in the household. Family resilience during this pandemic is very needed. Because many conflicts can cause a loss of harmony inside of the family. To continue to create

<sup>44</sup> Errol Rakhmad Noordam dkk, *Covid-19 Dalam Ragam Tinjauan Perspektif* (Yogyakarta: MBridge Press, 2020), 213.

<sup>45</sup> Imarotul Izzah, "Mediator Yudisial Dari Uin Malang Ungkap Kdrt Meningkat Di Masa Wabah Covid-19", *Jatimtimes*, 6 Mei 2020, accessed on 7 Juli 2020, <https://jatimtimes.com/baca/214256/20200506/202700/mediator-yudisial-dari-uin-malang-ungkap-kdrt-meningkat-di-masa-wabah-covid-19>

a sakinah family at this time, mentoring and counseling is needed, both from institutions and individual counseling through counselors. from these conditions, the role of the KOMPAK program in Pusaka Sakinah is needed in maintaining family harmony, especially during the *Covid-19* pandemic.

Counseling in the family is needed in order to increase the system function in the family more effectively. Family counseling specifically aims to make family members aware of the patterns of relationships that are not functioning properly and to create new ways of interacting to solve the problems. On the other way, family counseling also has a goal to solve specific problems within the family by asking the help of counseling by the counselor.<sup>46</sup> At least with the existence of counseling or guidance for sakinah families, several goals can be achieved as follows:<sup>47</sup>

- a. Instilling, practice, and live the values of faith, devotion, and noble character in the lives of family, community, state, and nation through religious education in the family, society, and formal education.
- b. Reducing the number of marital disputes and divorces, thereby reducing the number of troubled families.

<sup>46</sup> Nurhayati Eti, *Bimbingan Konseling dan Psikoterapi Inovatif*, (Yogyakarta: Pustaka Pelajar, 2011), 175

<sup>47</sup> Departemen Agama Republik Indonesia, *Petunjuk Teknis Pembinaan Gerakan Keluarga Sakinah*, 11-12

- c. Fostering the bride and groom to have the knowledge and physical and mental preparation to enter the marriage ladder, so that they can build a happy family.
- d. Improve the attitude of life and society's behavior regarding the way men and women perceive to have the same sustainable equality.

#### 4. The Overview of *Maslahah Mursalah*

##### a. Definition of *Maslahah Mursalah*

The meaning of *maslahah* in arabic word means actions that encourage human goodness. On the general meaning, it is everything that can give a benefit to humans, whether creating profit or pleasure or avoiding the damage. So everything that contains benefits should be called *maslahah*.<sup>48</sup> While in terms of language, the meaning of the word *al-mursalah*, is a benefit. Which are both of the meaning and the form, it means the same as the sentence *as-shalah*, or *al-naf'u*.<sup>49</sup>

Imam al-Ghazali explained that *maslahah* means something that brings benefits (profit) and keeps away harm. But the essence of *maslahah* is:

المحافظة على مقصودة الشرع

“Maintain the goals of *syara* '(in getting the law)’”

<sup>48</sup> Rahmat Syafe'i, *Ilmu Ushul Fiqh*, (Bandung : Pustaka Setia, 2000),117-119

<sup>49</sup> Ali Yusuf As-Subki, *Fikih Keluarga: Pedoman Berkeluarga dalam Islam*, (Jakarta: Amzah, 2010), hal. 344

Besides the purpose of *syara'* on determining the law, there are five principles such as keeping religion, life, intellect, offspring, and property. These five goals are popularly known as *الاصول الخمسة* (principle five).<sup>50</sup>

b. Type of *Maslahah*

In terms of the strength as an evidence (*hujjah*) in determining of law, *maslahah* divided into three types, there are: *maslahah dharruriyah*, *maslahah hajiyyah* and *maslahah tahsiniyah*.<sup>51</sup>

- 1) *Maslahah dharuriyah* is a benefit that its existence are needed by human life, it is mean that human life are not worth if one of the five principles above does not exist. All the effort that directly guarantee the existence of these five principles are good or it called *maslahah* at the level of *dharuri*. Therefore, Allah commands people to work to fulfill these basic needs. The examples of this type such as Allah forbids apostasy (*murtad*) to maintain religion, prohibits killing a human to maintain the soul, prohibits drinking alcohol to maintain the healthy of mind, prohibits adultery (*zina*) to maintain offspring, and prohibits stealing to maintain property.<sup>52</sup>

<sup>50</sup> Amir Syarifuddin, *Ushul Fiqh*, (Jakarta : Kencana Prenadamedia Group, 2008), 231-233.

<sup>51</sup> Satria Effendi, Muhammad Zein, *Ushul Fiqh*, (Jakarta : Kencana, 2005), 150

<sup>52</sup> Satria Effendi, Muhammad Zein, *Ushul Fiqh*, 152

- 2) *Maslahah hajiyyah* is the level of benefit for the needs of human life, that does not belong to the level of *dharuri*. *Maslahah hajiyyah* if it is not fulfilled in human life, does not directly cause the destruction of the five principles, but indirectly it can cause destruction. Examples of *maslahah hajiyyah* are studying for upholding the religion, eating for survival life. All of these good deeds classified as *maslahah* at the level of *hajiyyah*.
- 3) *Maslahah tahsiniyah* is the level of benefit for the needs of human life, that does not belong to the level of *dharuri* or *hajiyyah* but these needs have to be fulfilled in order to provide a perfection or the beauty of human life. For example, wearing nice clothes when praying, wearing fragrance for men who want to hang out with people, and the ban on eating bad or disgusting food.<sup>53</sup>

#### c. The Terms of the *Maslahah*

The *maslahah* requirements according to Abdul Wahhab Khallaf are as follows:<sup>54</sup>

- 1) Something that is considered as a *maslahat* should be in the form of an intrinsic *maslahat*, which truly will give benefit or reject a haram things, not in the form of presumption by considering the

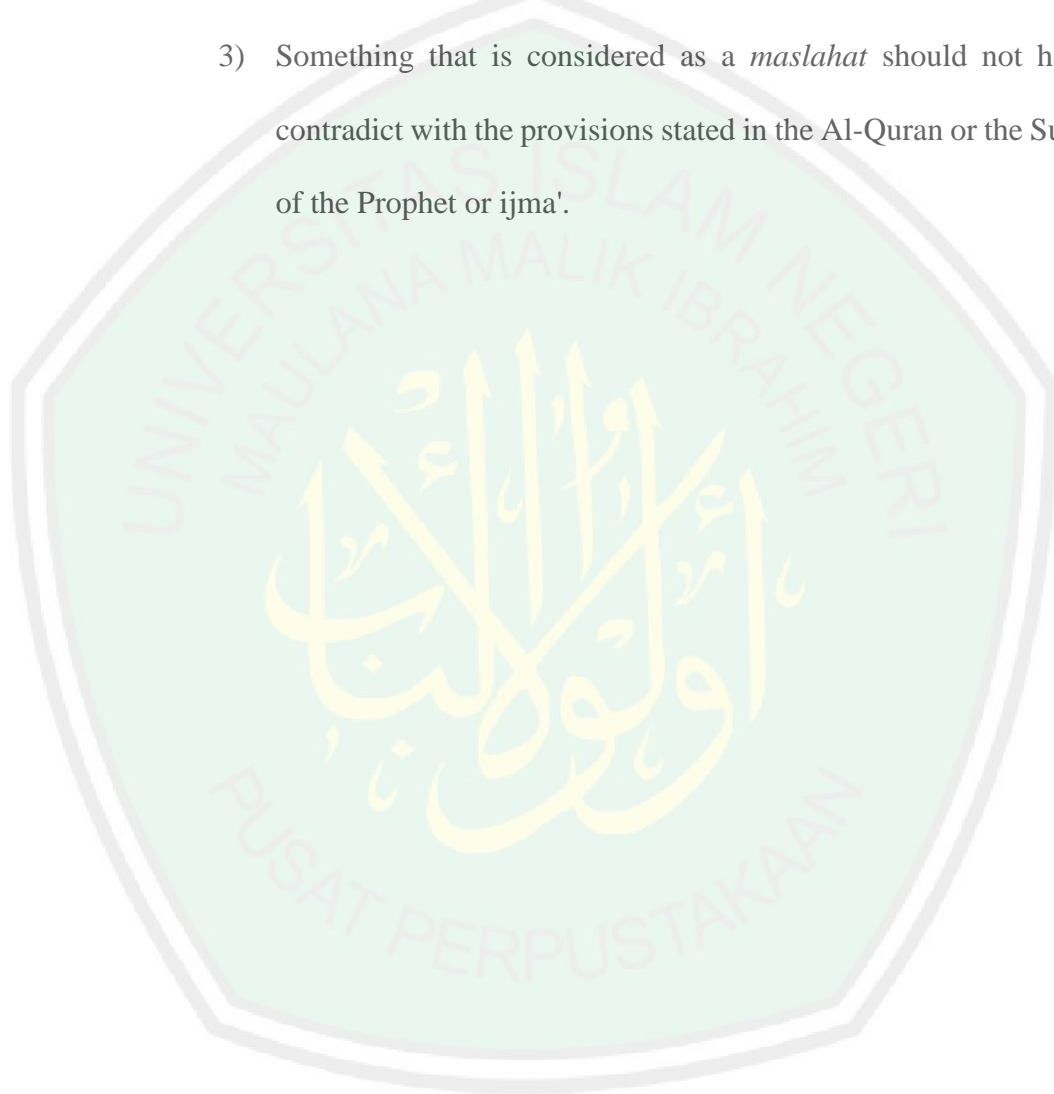
<sup>53</sup> Satria Effendi, Muhammad Zein, *Ushul Fiqh*, 153

<sup>54</sup> Abdul Wahhab Khallaf, *Ilmu Ushul al-Fiqh*, alih bahasa Masdar Helmy, (Bandung: Gema Risalah Press, 1997) 145-146



existence of benefits without looking at the negative consequences that will be affected.

- 2) Something that is considered as a *maslahat* should be in the form of public interest, not a personal interest.
- 3) Something that is considered as a *maslahat* should not have a contradict with the provisions stated in the Al-Quran or the Sunnah of the Prophet or ijma'.



### CHAPTER III

#### RESEARCH METHODS

##### A. Type of Research

This research uses a type of empirical study. This study requires direct interaction with the object of research to obtain the data needed to determine the implementation and role of the Pusaka Sakinah in the Religious Affairs Office of Kedungkandang to a harmony inside of family during the *Covid-19* pandemic period.

##### B. Research Approach

This study uses a qualitative approach. This approach was carried out to obtain data directly in the field so researcher could clearly describe the implementation and role of the Pusaka Sakinah in the Religious Affairs Office of Kedungkandang to a harmony inside of family during the *Covid-19* pandemic period.

##### C. Research Location

The location of research as the object of this research is located in the Religious Affairs Office of Kedungkandang on Jl.Ki Ageng Gribig, Kedungkandang, sub-district, Kedungkandang, Malang City.

##### D. Data Sources

The type of research chosen by the researcher is a qualitative research, then some of the data sources used are given bellows:

## 1. Primary Data Sources

The primary data source that needed in this study are interviews directly to the Head of the Religious Affairs Office of Kedungkandang, and the counselor, as the operators of the program Pusaka Sakinah in the Religious Affairs Office of Kedungkandang. The identities of the Head of the Religious Affairs office and the religious advisors/counselor in the Kedungkandang are given below:

### a) Head of the Religious Affairs Office of Kedungkandang

Name : H. Ahmad Hadiri S.Ag  
 Place / Date of Birth : Sumenep, 22 June 1975  
 Rank / Group : IV / a  
 Position : Head of the Religious Affairs  
 Education : Bachelor

### b) Religious advisors / counselor

Name : Nur Cholisoh SAg. M.E  
 Place / Date of Birth : Jember, 21 October 1973  
 Rank / Group : Administrators Tk.I / IIIId  
 Position : Religious advisors/counsellor  
 Education : Master

## 2. Secondary Data Sources

The secondary data sources that will be used as reference are literature relating to the topic of role of Pusaka Sakinah to the harmony inside of family in *masalah mursalah*

perspective, some previous research such as questionnaire, thesis and journals, the regulation such as the law of marriage and Islamic compilation law, ect.

#### **E. Technique of Data Sources Collection**

In this research, the researcher will use several methods in collecting data, namely:

##### **1. Interview**

Interviewing is a process to obtain data in research which have a direct interaction between the interviewer and the respondent and also the interaction of question and answer.<sup>55</sup> In this research, the subjects that will be interviewed are the Head of the Religious Affairs Office and the Religious Counsellor as the implementer of the Pusaka Sakinah program in the Religious Affairs Office of Kedungkandang, Malang City. This method is to find out how is Pusaka Sakinah implemented and what is the role of the implementation of this program.

##### **2. Questionnaire**

Data collection techniques others that used by researchers are questionnaire. The questionnaire is an efficient data collection technique if the researcher knows exactly what aspects to measure and knows what to expect from the respondent. In research, it will be using a form of a questionnaire with open questions where are the respondent given the

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<sup>55</sup> Burhan Bungin, *Metodologi Penelitian Sosial Dan Ekonomi*, (Jakarta: Kencana, 2013).133

freedom to answers the questions. The questionnaire on this research become a complement of the data resources or as a secondary data. The reason that using this method is because researcher can not to interview directly with society that caused by pandemic. Also in order to respect the privacy of them, the data collection process is handled by a Religious Counsellor. The respondent on this questionnaire is a society that had been joining the KOMPAK program in the Religious Affairs Office of Kedungkandang. The selection of research subjects use a purposive sampling technique, where the respondents are selected based on the data criteria needed in the study. The results of the questionnaire are expected to obtain data regarding the role of Pusaka Sakinah, especially in KOMPAK program implemented during pandemic.

### 3. Documentation

Documentation is a technique of data collection that is referred to subject of the research.<sup>56</sup> This method is used to obtain information about the implementation and the role of Pusaka Sakinah at Religious Affairs Office of Kedungkandang, Malang City.

## F. Data Analysis

The data that has been collected completely, then it processed and analyzed to answer the research problem.<sup>57</sup> In the way of concluding the facts

<sup>56</sup> Sukandarrumdi, *Metodologi Penelitian Petunjuk Praktis Untuk Peneliti Pemula*, (Yogyakarta: Gadjah Mada University Press, 2010), 101.

<sup>57</sup> Comy R. Setiawan, *Metode Penelitian Kualitatif-Jenis, Karakter, Dan Keunggulannya*, (Jakarta: Grasindo, 2010), 56.



as and reality to answer a research question, there is several stages are carried out in data processing, as follows:

1. Editing

Editing is a process of re-checking all the notes, files, information gathered by researcher.<sup>58</sup> At this stage the researcher has finished collecting some data obtained from the field, either in the form of interviews, questionnaire, and documentation. In this research process, the researcher wanted to know how the implementation and the role of Pusaka Sakinah on Religious Affairs Office of Kedungkandang, Malang City

2. Classifying

After the data has been corrected, the next step is clasifying the data needed to answer the research question. It aims to make easier to process the data on the next step.

3. Verifying

The aim of this step is to obtain information and data from the field, and to cross-check the validity. On this step the researcher will directly go to the location of the research to ensure the data needed.

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<sup>58</sup> Amirudin, Zainal Asikin, *Pengantar Metode Penelitian* (Jakarta: Rajawali Pers, 2010), 168.

#### 4. Analyzing

Analyzing is a process that researcher have to simplify the data and make it is easy to understand and read. On this stage the researcher will analyze the data that has been obtained at the Religious Affairs Office of Kedungkandang with *masalahah mursalah* perspective as according to the title taken by the researcher. With this way, researchers will analyze the implementation and the role of Pusaka Sakinah on the Religious Affairs Office of Kedungkandang, Malang City with using the perspective of *masalahah mursalah*.

#### 5. Concluding

Conluding is the result of a process or conclusion. On this step the researcher will conclude all the data that has been obtained from the research on the location of research in the form of documentation and interviews. The conclution on this step, is about the implementation and the role of Pusaka Sakinah on the Religious Affairs Office of Kedungkandang, Malang City to a harmony inside of family in pandemic period through the perspective of *masalahah murslaah*.

## CHAPTER IV

### DISCUSSION OF RESEARCH FINDINGS

#### A. Description of Research Object

##### 1. Profile of The Religious Affairs Office of Kedungkandang

The Religious Affairs Office of Kedungkandang is located at Jalan Ki Ageng Gribig No.19 Kedungkandang sub-district, Malang City. The Religious Affairs Office of Kedungkandang is 2.21 Km from Malang City Monument. Geographically, the The Religious Affairs Office is located in Kedungkandang sub-district, east of Malang City, with an area of 39.89 square kilometers. The working area of The Religious Affairs Office of Kedungkandang, 60% is located in the hills of Mount Buring, which is in the edge of regency boundaries. The area includes 12 villages, namely Kotalama, Mergosono, Bumiayu, Wonokoyo, Buring, Kedungkandang, Lesanpuro, Sawojajar, Madyopuro, Cemorokandang, Arjowinangun, and Tlogowaru.

##### 2. Sociocultural Condition of Kedungkandang

Kedungkandang sub-district is part of Malang City, where 60% of its area is rural, and the center point is the destination for migrants / urbanites from the Madura area. Because of that, most of the population who live in the Kedungkandang sub-district area is more attached to Madura culture besides Javanese culture. As it is known that the Madurese

community in general, the majority of residents of Kedungkandang sub-district work as traders and farmers.

The logical consequence of this condition is the thickening of rural culture with Javanese and Madurese ethnic background in the midst of society which may not occur in other sub-districts in Malang City. Every government apparatus, especially the Religious Affairs Office, must be clever in serving the community by prioritizing excellent service. Just like the society's belief in *kejawen* or *kemaduren* tradition, such as belief in *nogodino* for counting the determination of marriage date, it must be addressed carefully and wisely so there are no problems with the community which may cause social unrest.

### **3. Vision and Mission of The Religious Affairs Office of Kedungkandang**

Every organization or institution has a vision to create a good work environment, as well as the Religious Affairs Office of Kedungkandang Malang City which has a vision, namely " The realization of a Kedungkandang society who is religious, harmonious, intelligent, independent, and physically and mentally prosperous", while the mission of The Religious Affairs Office of Kedungkandang sub-district are given bellow:

- a. Improve the quality of religious services to the community.
- b. Improve the quality of information technology -based marriage and referral services.
- c. Improving the quality of guidance for sakinah marriages and

families

- d. Improving the quality of information services and guidance for Hajj, zakat and waqf.
- e. Increase the role of religious institutions.
- f. Optimizing community partnerships and cross-sectoral coordination.

#### **4. Main Duties and Functions of The Religious Affairs Office of Kedungkandang**

Based on the Regulation of the Minister of Religion of the Republic of Indonesia Number 34 of 2016 Article 3 states that the nine duties and functions of the Religious Affairs Office are as follows: <sup>59</sup>

- a. Implementation of services, supervision, recording and reporting of marriage and reconciliation
- b. Compilation of service statistics and guidance for the Islamic community
- c. Management of documentation and information system of the Religious Affairs Office sub-district
- d. Sakinah family guidance services
- e. Mosque guidance services
- f. Rukyat hisab guidance services and Sharia guidance
- g. Islamic religious guidance and information services

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<sup>59</sup> Article 3, Regulation of the Minister of Religion of the Republic of Indonesia No. 34 of 2016 concerning the Organization and Administration of the Religious Affairs Office

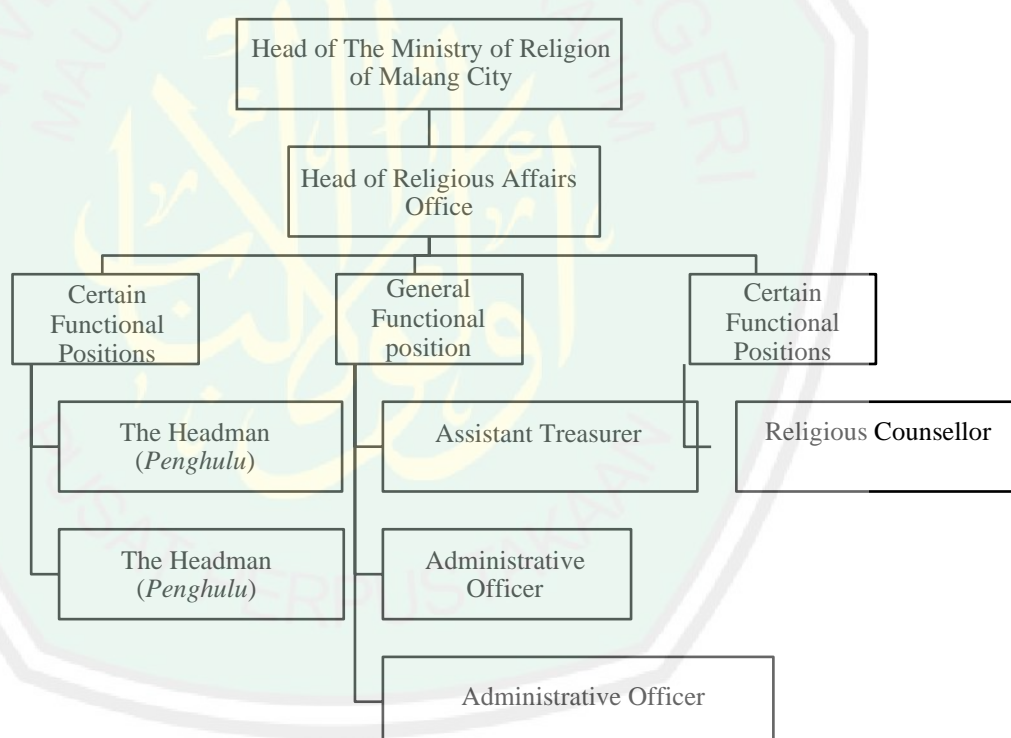


- h. Zakat and waqf guidance services
- i. Administrative and housekeeping services for the Religious Affairs Office sub-district.

## 5. Organizational Structure

Table 4.1

Organizational Structure of The Religious Affairs Office of  
Kedungkandang



- a) Head of Religious Affairs Office : Ahmad Hadiri, S.Ag.
- b) The Headman (*Penghulu*) : Muslikh, S.Pd.I  
Salamun, S.Ag., M.H

- c) Assistant Treasurer : Burhanuddin, S.Pd.I
- d) Religious Counsellor : Nur Cholisoh, S.Ag, M.E
- e) Administrative Officer : Tina

Puji siama

## **6. Supporting Facilities**

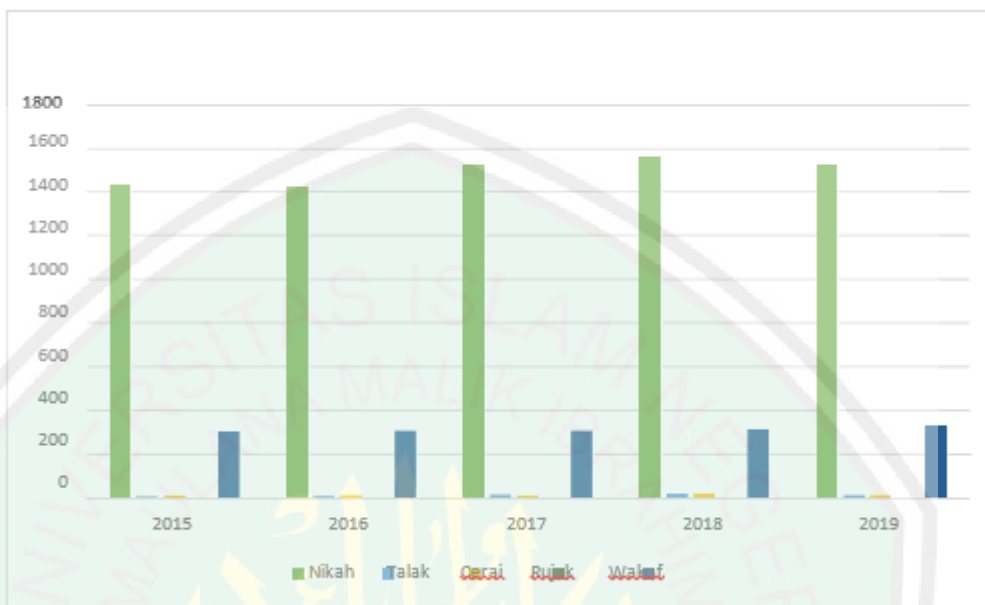
In optimizing the services provided at the Religious Affairs Office of Kedungkandang, several facilities have been provided to support the implementation of the Religious Affairs Office's program. The supporting facilities such as marriage hall, mosque, documentation or archive room, kitchen, parking lot, bathroom. Other facilities that also available to support administrative administration are include 7 units of computer equipment, 1 unit of laptop, and 7 printers.

## **7. The Type of Statistic Service in The Last 5 Years**

Based on the data that is obtained from The Religious Affairs Office of Kedungkandang, statistical services were received during the last five years starting in 2015 through to 2019 are as follows:

Table 4.2

Statistics of Services in the Last 5 Years



The specification number of table above are given below:

Table.4.3

Statistics of Services for the Last 5 Years

	2015	2016	2017	2018	2019
<b>Marriage</b>	1433	1419	1521	1553	1523
<u>Wali Hakim</u>	84	83	87	121	139
Under age	19	-	14	14	24
<b>Divorce</b>	3	4	9	12	8
<b>(Talak)</b>					
<b>Divorce</b>	8	9	8	15	9
<b>(Gugat)</b>					
<b>Reconciliation</b>	0	0	0	0	0
<b>Waqf</b>	301	303	304	310	325

## B. Data Exposure

### 1. The Implementation of Pusaka Sakinah To Harmony Inside of Family During Pandemic Period in The Religious Affairs Office of Kedungkandang

#### a. The Criteria of Pusaka Sakinah

The head of the Religious Affairs Office of Kedungkandang stated that:

*"A pilot project is the same as a trial. The trial will be successful if the pilot project is a large Religious Affairs Office, which have many problems. So, this Religious Affairs Office was chosen because it was included in the type of The Religious Affairs Office with A typology, whose number of marriages was over 1,200. And in Malang city, where there are Pusaka Sakinah services, is still the Religious Affairs Office of Kedungkandang only."*<sup>60</sup>

From the explanation above, it can be known that one of the criteria of Pusaka Sakinah is the Religious Affairs Office with A typology that has a big number of marriage cases and marital problems.

#### b. The Type of Pusaka Sakinah

Besides of the interview with the Head of the Religious Affairs Office of *Kedungkandang*, he stated about the type of the Religious Affairs Office of *Kedungkandang* through the Pusaka Sakinah that:

*"The Religious Affairs Office does not only take care of marriage matters, almost all problems are handled by The Religious Affairs Office, starting from a child being*

<sup>60</sup> Ahmad Hadiri, interview, (Malang, 19 Oktober 2020)

*born, wanting to get married, going to divorce, a conflict, until death, there is also have a business with the Religious Affairs Office. In the Religious Affairs Office of Kedungkandang there is a Pusaka Sakinah (Sakinah Family Service Center) which consists of: BERKAH (Learning the Secret of Marriage) which is conducted to provide marriage guidance, guidance on harmonious relations, guidance on family finances. Then secondly is KOMPAK that provides counseling to the community regarding family disputes, divorce, domestic violence, child marriage, etc. And LESTARI (Indonesian Family Resilience Services) prevention of child marriage, reproductive health, family nutrition, etc. All of this is program are in collaboration with various parties in order to create the sakinah mawaddah wa rohmah family. Related parties from the sub-district head, village head, puskesmas (Community Health centers), MUI (Indonesian Ulema Council), NU (Nahdlatul Ulama), Muhammadiyah, schools, police, Koramil (Sub-District Military Command), all work in synergy. "<sup>61</sup>*

The Pusaka Sakinah at the Religious Affairs Office of Kedungkandang has several programs in it, including:

1) BERKAH (Learning the Secret of Marriage)

This program is implemented in the form of services providing Marriage Guidance (Bimwin), Harmonious Relationship guidance, Family financial guidance.

2) KOMPAK (Counseling, Mediation, Mentoring, Advocacy, and Consultation)

This program is implemented in the form of providing counseling services to the community regarding family disputes, divorce, domestic violence, child marriage, etc.

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<sup>61</sup> Ahmad Hadiri, interview, (Malang, 19 Oktober 2020)



### 3) LESTARI (Indonesian Family Resilience Service)

This program is implemented in the form of providing guidance regarding child marriage prevention, reproductive health, family nutrition etc.

In its implementation, the Religious Affairs Office of Kedungkandang also collaborates with various parties such as parties from sub-districts, such as community health centers, religious organizations such as the Indonesian Ulema Council (MUI), Nahdlotul Ulama (NU), Muhammadiyah, several schools, the police, the military to realize a good family resilience and also to create a Sakinah family.

#### c. The Function of Pusaka Sakinah

Meanwhile, from a different source, Mrs. Nur Cholisoh S. Ag, M.E as a Religious Counsellor at The Religious Affairs Office of Kedungkandang explained the function and the existence of the Pusaka Sakinah in the Religious Affairs Office of Kedungkandang were:

*"The Pusaka Sakinah or sakinah family service center is existed in 2019, but originally it was a complex form of the implementation of the BP4 (Marriage Guidance and Preservation Agency) program that previously existed. The program such as healthy relationships, child assistance, family finances, advocacy for mentoring. The goal is to strengthen family resilience. Meanwhile, the difference between BP4 and Pusaka Sakinah is Pusaka Sakinah contains material on how to manage family finances, healthy relationships, preventing child marriage, etc. Whereas BP4 used to be just consultation, including mediation. The essence of this program is that we serve those who have problems with marriage, or it could be outside of marital problems, such as consultation regarding divorce or its procedures. Because there are*

*some people who come here who don't always come with complaints about divorce, but only ask questions about the procedure, not intending to divorce. In addition, there are also those who have consultations related to domestic problems.”*<sup>62</sup>

In the explanation of the interview above, it can be concluded that Pusaka Sakinah is a form of renewal of the BP4 program that was once in Religious Affairs Office but now has been deleted. This renewal is more complex, where the task of Religious Affairs Office in realizing sakinah families is not only by providing advisory services as previously carried out by BP4. The main goals of the Pusaka Sakinah program is not only to create the Sakinah family, but also to strengthen the family's resilience in facing various problems that exist in their life.

#### **d. The Procedure of KOMPAK Services**

Regarding the procedures for implementing the KOMPAK program, the religious counsellor at the Religious Affairs Office of Kedungkandang, Mrs. Cholisoh said:

*"The implementation of Pusaka Sakinah at the Religious Affairs Office of Kedungkandang is based on what is stated in the implementation instructions"*<sup>63</sup>

Meanwhile, the head of the Religious Affairs Office of Kedungkandang also said:

<sup>62</sup> Nur Cholisoh, interview, (Malang, 21 Oktober 2020)

<sup>63</sup> Ahmad Hadiri, interview, (Malang, 19 Oktober 2020)

*"The consultation can be held in the head's room or in the consultation room. It depends on who is ready or at the religious affairs office at that time, it could be the head of the religious affairs office of Kedungkandang or the religious counselor. Then Pusaka Sakinah services, especially the KOMPAK program, are carried out during working hours (Monday to Friday), but if people want services outside of working hours, it can use WhatsApp."*<sup>64</sup>

From this statement, it can be described that the implementer of the KOMPAK program is the Head of the religious affairs office of Kedungkandang and the Religious counselor. Services are carried out during working hours and implemented based on the procedure stated in the regulation of Pusaka Sakinah. However, if the society is unable to visit the religious affairs office, they can do consultation or counseling related to the problem by contacting the Head of religious affairs office Kedungkandang or the religious counselor with Whatsapp application.

#### **e. The Services of KOMPAK Program**

##### **1) Consultation and Counseling**

Regarding the implementation of counseling services at the religious affairs office of Kedungkandang, Mrs. Cholisoh as a religious counselor explained that:

*"There was prior counseling before the existence of Pusaka Sakinah, but the name is still BP4. Meanwhile, the background of the Pusaka Sakinah is because of many cases in occurred society, some have complained about the economy, some need counseling or mediation because of family problems. Meanwhile, counseling can also be interpreted as*

<sup>64</sup> Ahmad Hadiri, interview, (Malang, 19 Oktober 2020)

*consultation related to family problems, economic problems, it could be related to the procedures for divorce or the question of what if the wife wants to work but is not allowed by the husband. They come to the Religious Affairs Office for sharing or advising. Usually, if they don't come to The Religious Affairs Office, sometimes contact me via WhatsApp chat then tell me about the problem and how to solve it.*"<sup>65</sup>

From the interview above, it can be concluded that counseling according to the religious counselor at the Religious Affairs Office of Kedungkandang can be interpreted as consultation related to family problems. The problems such as economic problems, conflicts in the family, etc. The purpose of the community to do consultation or counseling at the Religious Affairs Office of Kedungkandang is for sharing problems or asking for advice. In serving the community who come for consultation or counseling, the religious counselor at the Religious Affairs Office of Kedungkandang also has a way or method of solving the problems. This is as mentioned by the religious counselor of the Religious Affairs Office of Kedungkandang:

*"The counseling method used a familial approach because when there is guidance from the ministry of religion regarding the implementation of Pusaka Sakinah, it is conveyed that there are several points that must be maintained during counseling, such as give the client's position as a human who has the rights and responsibilities. For example in the case of polygamy, we must look both from the perspective of the wives (for example first wife and future wife), and the perspective of the husband. Because they (the 2 women) have the right to be married. So I presented and explained their respective positions, then gave an understanding of what polygamy was in the rules of*

<sup>65</sup> Nur Cholisoh, interview, (Malang, 21 Oktober 2020)



*law and in Islam. Then ask what's the background their problem is. Then while speaking, there must be polite (manners) using good language. In process of counseling, should not be biased toward one person but must receive the information from two directions. and when they come we have to welcome them well, then ask "What can I do for you?" or "Can I help you?" but we should not continuously give suggestions, as a religious counselor, we must be a good listener then at the end if they asked we will give suggestions."*<sup>66</sup>

From the explanation above, it can be known that the implementation of counseling or consultation implemented at the Religious Affairs Office of Kedungkandang uses a method of family-approach. Meanwhile, several important points that must be maintained by officers in ethics when doing consultations or counseling are as follows:

- a) Welcoming clients well
- b) In speaking, must be polite and use good language
- c) Placing clients as human beings who have their respective rights and responsibilities
- d) Counseling should be neutral and have to receive information from two directions
- e) Should not be constantly lecturing or giving advice, rather position yourself as a good listener
- f) Providing understanding or suggestions regarding the problems experienced by these clients through approaches in the rules of

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<sup>66</sup> Nur Cholisoh, interview, (Malang, 21 Oktober 2020)



culture and in Islam

## 2) Mediation

Regarding the implementation of mediation services at the Religious Affairs Office of Kedungkandang, the religious counselor explained that:

*"The mediation is the united process between of people who have problems. If the counseling was just consultation, when he had problems but he did not want to bring in another party. In other words, this mediation is a follow-up to a consultation whose problem usually leads to divorce. For example, there is a case of a husband who wants polygamy and needs the consent or permission of the first wife who has just given birth. Meanwhile, the second wife who will be married is also pregnant. Now with these problems, then we bring all parties. On the one side, because The Religious Affairs Office does not prohibit polygamy as long as the conditions are completed. This mediation process needs the attendance husband, then when asked the reason for impregnating his second wife, he admitted that he had made a mistake and immoral. In another position, the husband still loves the child and his first wife, but also wants to be responsible for the second wife who is already impregnated. This mediation process takes a different time, the husband comes at different times to take care of the wife psychologically. Then the role of the Religious Affairs Office in this mediation process is just only giving suggestions and not to interve. Then if the case continues up to the Religious Courts, then our position is just accompanied them, and not suggesting divorce. But so far there is no assistance up to the level of the Religious Courts."<sup>67</sup>*

From the results of the interview above, it can be known that the implementation of mediation at the Religious Affairs Office of

<sup>67</sup> Nur Cholisoh, interview, (Malang, 21 Oktober 2020)

Kedungkandang has several important points in its implementation, such as:

- a) Mediation is doing on the client's will or willingness to resolve the problem
  - b) Mediation is the united of the parties involved in the problem
  - c) Mediation is a form of follow-up to the counseling process
  - d) The role of the mediator is only as an advice provider.
  - e) The mediator acts as an intermediary who is neutral and have not to interfere with either party
- 3) Mentoring

Regarding the implementation of mentoring services, the Head of the Religious Affairs Office of Kedungkandang explained:

*"We do this mentoring without to be asked. This means that if there are have indication of someone who is on the edge of divorce caused of problems in his marriage, then we need to be with them. the mentoring is started before pre-marriage, from the registration process until they have a marriage life. the other example of mentoring also might be reported from the society, or mentoring in the mentoring villages (ex: Kampung Topeng). The village of Topeng is an urban village where the villager were formerly from street people, homeless, such as street singers, etc. Then they are collected and made house there (in the Tlogowaru area)."*<sup>68</sup>

Completing the explanation from the Head of the Religious Affairs Office of Kedungkandang, Mrs. Cholisoh as a religious counsellor added:

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<sup>68</sup> Ahmad Hadiri, interview, (Malang, 19 Oktober 2020)

*"The existence of a mentoring village, it was a zakat village, in Tanjung Rejo. Then the Ministry of Religion has a village program for sakinah families, because of that the ministry of religion in malang city added the consultations program concerning on family problem and the program the education of reciting al-quran. the other program of mentoring program is called by "KUA Goes to School" that contain a direction of socialization related to adolescent reproduction or understanding of the impact of early marriage. But unfortunately, the implementation of "KUA Goes to School" is still postponed during this pandemic. The mentoring services is not only to solve the problem, but when visiting children who are having early marriages then asking about their conditions, it also called by mentoring. But so far, the clients have refused to be guided, so as the religious counselor at least we have a trick to solve that. the method that might use in this condition are visit their home or talk to their parents."*<sup>69</sup>

The results of the two interviews above, it can be concluded that the point of implementation of mentoring services at The Religious Affairs Office of Kedungkandang, are consists of services as follows:

- a) The mentoring services are held without being asked
- b) The mentoring services are started from pre-marriage or if there is a report from the society
- c) The mentoring services are implemented as guidance of the Sakinah family (example: consultation or counseling about marriage problem) in mentoring village
- d) The mentoring services of "KUA Goes To School" which

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<sup>69</sup> Nur Cholisoh, interview, (Malang, 21 Oktober 2020)

contains socialization related to adolescent reproduction or understanding the impact of early marriage

#### 4) Advocacy

Regarding the implementation of advocacy services, the Head of the Religious Affairs Office of Kedungkandang said:

*"One of KOMPAK's programs is advocacy. Advocacy does not mean accompanying as advocates, because we are not a lawyer." <sup>70</sup>*

Completing the explanation from the Head of the Religious Affairs Office of Kedungkandang, Mrs. Cholisoh as a religious counselor added:

*"In my opinion, advocacy provide an understanding of the laws both of regulations and Islamic law concerning marriage issues. So, after counseling then we give suggestions due to the regulation. explain the rules about the problem arised. For example, the rule of polygamy is allowed in law if all the requirements are fulfilled. when the first wife does not give her permission then the Religious Affairs Office also not allowed to suggest unregistered marriages (nikah siri). After explain about the role of polygamy in regulation, then religious counselor are giving the explanation about his problem in Islamic perspective. So, the point about advocacy here is not advocacy specifically just like in the Religious Courts" <sup>71</sup>*

From the result of interviews above, it can be concluded that the implementation of advocacy in the KOMPAK program is not the

<sup>70</sup> Ahmad Hadiri, interview, (Malang, 19 Oktober 2020)

<sup>71</sup> Nur Cholisoh, interview, (Malang, 21 Oktober 2020)



advocacy such as the advocate's duties in the Religious Courts, but rather provides an understanding of the rules of law both in Indonesian regulation and Islamic law.

Based on the types of services in the KOMPAK program that have been mentioned above, the implementation can be described in the table below:

Table 4.5  
The Services Of KOMPAK Program (June-August)

No.	Date	Husband	Wife	Problem	Problem Solving
1.	8 June 2020	HB	V	Married since 2012, then the wife worked as a female workers (TKW) and since 2014 the wife's existence have not been tracked	Look for information from the the Religious Affairs Office or the Religious Court in Bandung for checking the status his wife
2.	14 June 2020	R	R	Doing an unregistered marriage because of didn't get the blessing from the parents	Asking back the blessing of parents in a good way, and doing a legalization marriage (isbat nikah) in Religious Court
3.	24 June 2020	US	SV and IW	Husband cheated on her and wanted to do polygamy because he had impregnated another woman	Pray and ask for the solve, ask for blessings from parents regarding the problems. And the husband has



					to responsible to their children
4.	26 June 2020	-	V	The client is pregnant with a man who already has a wife and she asking the man to married with her legally	The husband takes the polygamy permit to the Religious Court and waits the legal wife's approval, so he must be responsible
5.	1 July, 2020	P	AW	The wife already feels there is no compatibility with her husband because often she accepted verbal abuse, and her husband does not keep promises to change his behavior	Ask the wife to reconsider her decision for divorce to maintain children's rights and feelings
6.	22 July 2020	-	I	Doing an unregistered marriage	Give an understanding of the risks of unregistered marriage
7.	23 July 2020	H	S	Ask about the divorce's procedure because her husband has said divorce for 3 times	Give the explanation about the law of divorce and suggested to make a reconciliation
8.	5 August 2020	-	-	The Disputes often occur since wife met the parents	Have an intensive communication
9.	10 August 2020	S	S	Been separated with the first wife for 12 years and has an unregistered marriage with another woman. Then the second wife want to be married legally so husband have to fulfil all the requirements of polygamy	Suggested to do a legalization marriage (isbat nikah) in Religious Court

10.	10 August 2020	S	AD	A marriage between a widow and widower and both of them have child from the past marriage and the children don't accept their new parent's presence inside of family.	Suggested to do a deliberation or mediation between families
11.	24 August 2020	D	K	Domestic violence case (husband hit his wife for 4 times) and he ran away and bring all of the marriage books	Suggested to have a discussion with family and solve it with a good manner.

Based on the explanation of the data above, it can be known that during the pandemic period from April to August, the KOMPAK program implementation data recorded in the registration book were 11 cases with types of problems mostly due to unregistered marriages and conflicts inside of family. While the implementation of consultations or counseling are used by online chat while not in working hours so that it is not recorded in the administration book

#### f. The Obstacle of KOMPAK Program

Mrs. Nur Cholisoh as the religious counsellor said:

*"During the pandemic, I have seen an increase in people who do counseling, but not as much as the number of people who married. And sometimes people who have a family problem, they are not coming to the Religious Affairs Office by themselves, but it is represented by their family / relatives. It is because they are embarrassed to come to the Religious Affairs Office."*<sup>72</sup>

<sup>72</sup> Nur Cholisoh, interview, (Malang, 21 Oktober 2020)

Meanwhile, according to the head of the religious affairs office of Kedungkandang stated:

*"The number of consultations during this pandemic was not much. Because usually there are some people who keep it a secret, so only contact directly to bu Cholisoh (religious counselor). Because this is related to the privacy of the clients"*<sup>73</sup>

From the information above, it can be described that during this pandemic there was an increase in people who conducted counseling or consultations, but the number was not much. This is also related to the stigma of society when they come to the Religious Affairs Office to do counseling, it is the same way of telling their privacy to others. Some of them are more comfortable to consult directly with the religious counselor by online chatting or sometimes they are represented by their relatives to ask about their family problems.

Then about the topic of the effect of pandemic to economic problem inside of family the religious counselor stated:

*"This (pandemic) has an impact. Last week, someone from the JNE courier consulted to me after he saw the signpost of Pusaka Sakinah program at the Religious Affairs Office of Kedungkandang. his problem is during pandemic period his income not as much as when he worked in a factory, because of it his wife asked for a divorce. Then I am as a religious counselor give advice to him that he have to try to make his wife understand and patient with his finance condition during pandemic period. then on the other problems, people who come is not just because of the economy problems. For example yesterday there were people who consulted about their nephew's problems. His*

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<sup>73</sup> Ahmad Hadiri, interview, (Malang, 19 Oktober 2020)

*nephew wants to divorce with his wife. this problem caused by the condition of husband that being unemployed after he lose his job in Bali because pandemic, then he stayed at home all day long and often he wants to be served continuously by his wife. So, his wife feels tired and refuse him and finally the husband wants to divorce with his wife. The various impact of pandemic is not only economic problem, but because of the other aspect such as a bad treatment inside of family. That's why the KOMPAK program, especially in counseling, consultation, mediation, and mentoring, are important especially during a pandemic period. when people come with their financial problems, then we will look for the core of the problem that caused of economic problems and then we will help them to manage their finances. At least 6 people consulted of economic problem during this pandemic, then about the case related to domestic violence is rarely occurred during the pandemic because the most is due to economic problem, unregistered marriage, and polygamy. "*<sup>74</sup>

Based on the two sources statements above, it can be known that during a pandemic, the society came to consultations was not only on economic problems. It could be a variety of family problems, but it cannot be denied that the economy was affected by a pandemic, which affects family harmony. This is can happened because husband who does not have a job then he being an unemployed at home so it caused a conflict because of the unstable economic conditions. On implementing a program, there must be obstacles in it, especially during the pandemic period which limits the space for a person to interact with others. This was stated directly by the Head of the Religious Affairs Office of Kedungkandang, as follows:

*"The obstacle for the KOMPAK program itself is because people are embarrassed when they tell other people about their problems. Though this needs to be resolved. In addition, because Pusaka Sakinah program is a new program, it still in the process of*

<sup>74</sup> Nur Cholisoh, interview, (Malang, 21 Oktober 2020)



*socializing the program, so not many people know about it. Then pandemic period come then they cannot meet directly, even if they meet face to face, they must also use a health protocol. that is why the socialization of the Pusaka Sakinah program is still limited. For example, the "KUA goes to school" program, which cannot be implemented because all schools are still on holiday. even tough before the pandemic period, there were actually several schools such as junior high school of al Hayatul Islamiyah and junior high school of al Amien, are agreed to hold the "KUA Goes to school" program , but suddenly it was postponed due to the pandemic. On the other side, the obstacle is also added by the condition of the low educational background of society that cause not many people know about the role or the point of the Sakinah family." <sup>75</sup>*

Meanwhile, according to Mrs. Cholisoh she said:

*"The Pusaka Sakinah program is not yet effective because it is constrained by a pandemic and because it is a new program, so the socialization is still do continually either formally or not. The socialization was in the form of inviting related institution, the last held on the end of 2019 and for non-formal socialization it was still delivered when I gave counseling in the activities of PKK (Family Welfare Movement). The material presented was about the right and duties in marriage life, and how to resolve the family problem in a good way. So I conveyed the socialization of the material content during the technical guidance of Pusaka Sakinah to the society. while the obstacle of the KOMPAK program firstly are caused by the mindset of majority of society that it still considered to spread the disgrace (family problem) and secondly are because the conditions of society were not have a good comprehension on legal understanding. So, the importance of socialization through a placard of Pusaka Sakinah on the front of the Religious Affairs Office are needed so if people see that information, they know where to do consultation regarding problems that exist in their family" <sup>76</sup>*

<sup>75</sup> Ahmad Hadiri, interview, (Malang, 19 Oktober 2020)

<sup>76</sup> Nur Cholisoh, interview, (Malang, 21 Oktober 2020)



Based on the explanation from the sources above, it can be known that the obstacles of the implementation of Pusaka Sakinah are as follows:

- 1) Some programs that have been planned have to be postponed due to the pandemic, such as KUA Goes to School
- 2) In the case of consultation or counseling, many people feel ashamed to share their problems because of the stigma that it spreading the problem of their families
- 3) The socialization and guidance are limited due to the pandemic

## **2. The Role of Pusaka Sakinah in The Religious Affairs Office of Kedungkandang**

The head of the Religious Affairs Office of Kedungkandang stated that:

*"The role of the KOMPAK program in this Pusaka Sakinah is very important, and it has to be supported by all levels of society, either from the government or from religious and community leaders. All of these layers must support each other and also synergize between the state holders starting from sub-district institution, health services, police, and military, etc. The cross-sectoral collaboration also implemented with religious organizations such as LKK PBNU (the Family Benefits Institution of the Nahdlatul Ulama) and Muhammadiyah, then the school principals. All of them are collaborate to support the implementation of the Pusaka Sakinah program, especially for the implementation of the KOMPAK program. So the role of all the institution in this program are being a partnership in realizing the concept of a sakinah family because the job of maintaining a harmonious family it is not only the task of the Religious Affairs Office. then when the community has problems related to their families, they do not have to come to The Religious Affairs Office of Kedungkandang, but they can also go to the institution to do consultations related to their problems. Meanwhile, about the socialization that has been held on is*

*the socialization of prevention of early marriage and unregistered marriage. it held on several villages, such as Mergosono and Cemorokandang."*<sup>77</sup>

According to the head of the Religious Affairs Office of Kedungkandang, the role of implementing the Pusaka Sakinah in Kedungkandang is important because of the condition of the community that require a guidance and the understanding of how to realize the Sakinah family. In addition, in order to realize these purposes, the Religious Affairs Office of Kedungkandang in its implementation process also supported by several parties, either from the government or from local organizations or community leaders. The socialization of Pusaka Sakinah program has been held on twice in the Mergosono and Cemorokandang village. The socialization process will do continually but it is still constrained by pandemic conditions so it might be postponed until the condition gets better.

On the other side, to find out how important the role of Pusaka Sakinah is to harmony inside of a family, researchers took testimonials from several opinions taken from people who have participated in the KOMPAK program at the Religious Affairs Office of Kedungkandang. The questionnaire was managed through a religious counselor then it will be distributed with online chat to people who have participated in Pusaka Sakinah. This is due to the pandemic which makes researcher can not to interview directly with society. Also in order to respect the privacy of people who have participated in the

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<sup>77</sup> Ahmad Hadiri, interview, (Malang, 19 Oktober 2020)

KOMPAK program, the data collection process is handled by a religious counsellor.

The selection of the research subjects used a purposive sampling technique, which is selected based on the criteria of people who have participated in the KOMPAK program. Actually, the required data is at least 5 people, but the data given by the religious counselor is only 2 people. This is also due to the factor of respondents who do not respond because it is included in their privacy. Some of the questions asked in the questionnaire are as follows:

- a) What are the main factors causing disputes in your family?
- b) Does the *Covid-19* pandemics have an impact on harmony in the family? If yes/no, what is the reason?
- c) How was the impact after you do a counseling/mediation/mentoring/advocacy/consultation at the Religious Affairs Office of Kedungkandang? Does it help in solving your family problems?
- d) How is the role of Pusaka Sakinah for you? Is it important / not to help create harmony inside of the family?
- e) How is the service for The Pusaka Sakinah for you, is it optimal or not?
- f) What are your suggestions and criticisms for the services of the Pusaka Sakinah program to make it more optimal in the future?

Based on this question, the following answer were obtained are given below:

a) Respondent A

- 1) The main factor causing disputes in my family is because of a lack of communication,
- 2) No, because the harmony inside of household only the family itself that can create it
- 3) The impact is I was able to correct myself better, Alhamdulillah it was very helpful by making me realize that there is no best support except Allah.
- 4) In my opinion, the role of the Pusaka Sakinah is important because when we are unable to tell other people, we can ask for advice here to create a Sakinah family.
- 5) Alhamdulillah the service of the Pusaka Sakinah for me has been maximal.
- 6) Hopefully, they can always provide the best solution to every family problem. Like Mrs. Nur who gave advice that we still have to maintain the integrity of the household. Just like if we are carrying a torch which may take a long time to burn us. But still, we have to believe that by repeating *istighfar* as much as possible & returning to Allah, then Allah will also solve our problems soon.

b) Respondent B

- 1) Because the partner (husband) cannot be a good model (*imam*) in the family, besides he also often speaks harshly so there is no peace in the household.
- 2) In my opinion, it does not affect because either pandemic exists or not, it is still the wife who works.
- 3) I accepted and lived through family problems patiently and gratefully,
- 4) Yes, it is rather helpful because it can give good advice for family's harmony
- 5) In my opinion, it is still not optimal
- 6) Should be to improve services more optimally to people who needed the services.

Based on the results of the two respondents above, it can be seen that the program has a good and beneficial impact on society in helping to maintain their household so that it becomes a *sakinah mawaddah wa rahmah* family. Although the implementation is still not maximal and needs to be optimized again.



### **C. Data Analysis**

#### **1. The Implementation of Pusaka Sakinah to Harmony Inside of Family During Pandemic Period in The Religious Affairs Office of Kedungkandang**

##### **a. The Criteria of Pusaka Sakinah**

The function of the Religious Affairs Office is not only to formally handle problems related to marriage registration, but also to have a role in creating a sakinah family. The existence of the Sakinah Family Service Center or Pusaka Sakinah is a form of responsive program issued by the Ministry of Religion to answer the problems and needs of the community related to the issue of marriage. On 12 September, 2019, Directorate General of Islamic Community Guidance of The Ministry of Religious Affairs launched Pusaka Sakinah as a performance transformation of the Religious Affairs Office for a better quality works, with synergizing the task of the headman and religion's instructor to realize the purpose of marriage which is to create a happy and eternal family based on the Supreme Lordship.<sup>78</sup>

Not all the Religious Affairs Office throughout Indonesia implemented Pusaka Sakinah, because there are only a few of the Religious Affairs Office that have been selected as pilot projects by the Ministry of Religion of the Republic of Indonesia as executors of Pusaka

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<sup>78</sup> Article 1, Law Number 1 Year 1974 About Marriage

sakinah. The selection of this pilot project is based on the provisions in chapter III of the Decree of the Director General of Islamic Community Guidance Number 783 of 2019 concerning the Implementation Guidelines for the Sakinah Family Service Center, it is stated that The Religious Affairs Office which is designated as implementing the Pusaka Sakinah at least the following criteria:<sup>79</sup>

- 1) The number of Marriage and family problems are high
- 2) The human resources are more than 6 people
- 3) The availability of service rooms for marriage or family guidance and consultation
- 4) Domiciled in the city / regency

The Religious Affairs Office with type A typology is Religious Affairs Office that has marriage number more than 100 events per month on average.<sup>80</sup> With this large number of marriages, the number of problems in the family may also have a large number. Based on data obtained from the Religious Affairs Office of *Kedungkandang*, the number of marriages recorded at the Religious Affairs Office of *Kedungkandang* in 2019 was 1523 marriages. With this large number of marriages, it is sufficient for the Religious Affairs Office of *Kedungkandang* to be included in the Religious Affairs Office of *Kedungkandang* with type A typology. Other

<sup>79</sup> Chapter III, Decree of the Director-General of Islamic Community Guidance Number 783 of 2019 concerning Guidelines for the Implementation of the Sakinah Family Service Center

<sup>80</sup> Regulation of the Director-General of Islamic Community Guidance Number DJ.II / 410 of 2013 concerning Determination of Typology, Building Standards and Dress Standards for Marriage Registration Employees (*Penghulu*) at the Religious Affairs Office

criteria as executors of Pusaka Sakinah also have been fulfilled by the Religious Affairs Office of *Kedungkandang*, then the number of human resources totaling 7 people, and there are guidance and consultation room facilities located next to the wedding hall or hall. So it can be concluded that the provisions of the Religious Affairs Office of *Kedungkandang* requirements for Pusaka Sakinah services have been fulfilled both in terms of human resources or in facilities and infrastructure.

#### **b. The Type of Pusaka Sakinah**

The Pusaka Sakinah at the Religious Affairs Office of Kedungkandang has several programs such as:

##### **1) BERKAH (Learning the Secret of Marriage)**

This program is implemented in the form of services providing Marriage Guidance (Bimwin), Harmonious Relationship guidance, Family financial guidance.

##### **2) KOMPAK (Counseling, Mediation, Mentoring, Advocacy, and Consultation)**

This program is implemented in the form of providing counseling services to the community regarding family disputes, divorce, domestic violence, child marriage, etc.

### 3) LESTARI (Indonesian Family Resilience Service)

This program is implemented in the form of providing guidance regarding child marriage prevention, reproductive health, family nutrition etc.

#### c. The Function of Pusaka Sakinah

In the Regulation of the Minister of Religion of the Republic of Indonesia Number 34 of 2016 concerning the organization and administration of the Religious Affairs Office, the Religious Affairs Office has the task of carrying out services and guidance for the Islamic community on their working area, one of which is the guidance service for sakinah families. One form of this service is manifested by the existence of the Pusaka Sakinah at the Religious Affairs Office of Kedungkandang. Pusaka Sakinah itself is a form of renewal of the BP4 program that was once in Religious Affairs Office but now has been deleted. This renewal is more complex, where the task of Religious Affairs Office in realizing sakinah families is not only by providing advisory services as previously carried out by BP4. The main goals of the Pusaka Sakinah program is not only to create the Sakinah family, but also to strengthen the family's resilience in facing various problems that exist in their life.

#### **d. The Procedure of KOMPAK Services**

The implementation of KOMPAK program based on the procedure stated in The Decree of the general Islamic community guidance number 783 of 2019 regarding instructions for implementing the Sakinah family service center (Pusaka Sakinah) explains the procedures for implementing counseling, mediation, and consultation at The Religious Affairs Office. The first procedure is the Head of the Religious Affairs Office assigns an administrative officer to receive couples who will be counseling, then the administration will receive registration, verify, then forward it to the head of the Religious Affairs Office. The head of the Religious Affairs Office then checks the registration, if it is complete assign officers. If it is not complete, it is returned to the administrative officer to be completed. The next step is for the administrative officer to tell the service officer (religious counselor) to then prepare the facilities and infrastructure needed in the counseling process. Once ready, the service recipient will be notified then counseling, mediation, or consultation services will be given by the counselor. The process of this activity is approximately 90 minutes. Then, if needed, counselors can prepare follow-up suggestions or references related to problems raised by the community. After this activity is done, the counselor prepares a mediation or consultation counseling report which is given to the Head of the Religious Affairs Office. If it has been approved, it will be forwarded to the administrative officer for documentation.



While the implementer of the KOMPAK program is the Head of the Religious Affairs Office of Kedungkandang and the Religious Counsellor. Services are carried out during working hours. However, if the society is unable to visit the Religious Affairs Office, they can do consultation or counseling related to the problem by contacting the Head of Religious Affairs Office of Kedungkandang or the religious counselor with online chat.

#### **e. The Services of KOMPAK Program**

According to the Decree of the Director-General of Islamic Community Guidance Number 783 of 2019 regarding the implementation instructions for the Sakinah Family Service Center, in chapter 2 it is stated that one form of implementation of the Pusaka Sakinah is consultation and assistance services for family problems and youth problems. These types of services are as follows:

##### **1) Consultation and Counseling**

Counseling inside of the family is needed in order to increase the functioning of the system in the family more effectively. Family counseling specifically aims to make family members aware of patterns of relationships that are not functioning well and to create new ways of solving the problems by asking for counseling help from the counselor.<sup>81</sup> The implementation of counselling in Religious

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<sup>81</sup> Nurhayati Eti, *Bimbingan Konseling dan Psikoterapi Inovatif*, (Yogyakarta: Pustaka Pelajar, 2011), 175

Affairs Office of Kedungkandang also can be interpreted as consultation related to family problems. The problems such as economic problems, conflicts in the family, etc. The purpose of the community to do consultation or counseling at the Religious Affairs Office of Kedungkandang is for sharing problems or asking for advice. In serving the community who come for consultation or counseling, the religious counselor at the Religious Affairs Office of Kedungkandang also has a way or method of solving the problems which is uses a method of family-approach. While the important points that must be maintained by officers in ethics when doing consultations or counseling are as follows:

- a) Welcoming clients well
- b) In speaking, must be polite and use good language
- c) Placing clients as human beings who have their respective rights and responsibilities
- d) Counseling should be neutral and have to receive information from two directions
- e) Should not be constantly lecturing or giving advice, rather position yourself as a good listener
- f) Providing understanding or suggestions regarding the problems experienced by these clients through approaches in the rules of culture and in Islam

## 2) Mediation

According to the Indonesian Dictionary, the meaning of Mediation is the process of involving a third party in resolving a dispute as an advisor.<sup>82</sup> So, mediation is the involvement of the third party between two or more parties to resolve a case or dispute. The existence of a third party here as a mediator between the disputing parties. Mediation is also known as the process of resolving cases to reach an agreement or reconciliation together with the presence of a third party. According to Suyud Margono, there are several principles of mediation as follows:<sup>83</sup>

- a) The principle of confidentiality is the principle that everything occurs in a meeting organized by the mediator and the disputing parties may not be shared with the public or the press by each party or by the mediator.
- b) The principle of voluntary (volunteer) is the principle that each conflicting party comes to mediation on their own will and there is no pressure from other parties
- c) The principle of empowerment, is the principle based on the assumption that people who want to come to mediation actually have the willingness to negotiate their own problems and can reach the agreement of what they want.

<sup>82</sup> Indonesian Online Dictionary, <http://kbbi.web.id/mediasi>, accessed on pada tanggal 11 November 2020

<sup>83</sup> Suyud Margono, *ADR & Arbitrase Proses Pelembagaan dan Aspek Hukum*, (Bogor Selatan: Ghalia Indonesia, 2004), 59

- d) The principle of neutrality is the principle that the role of a mediator is the facilitator of the mediation process, while the content of agreement belongs to the disputing parties. The mediator is only authorized to control the mediation process.
- e) The principle of a unique solution is the principle that the solution resulting from the mediation process does not have to appropriate with legal standards, but can be reached from a creative process.

Beside the implementation of mediation at the Religious Affairs Office of Kedungkandang also has several rules in its implementation that might contain the principles of mediation, as mentioned bellow:

- a) Mediation is doing on the client's will or willingness to resolve the problem
- b) Mediation is the united of the parties involved in the problem
- c) Mediation is a form of follow-up to the counseling process
- d) The role of the mediator is only as an advice provider.
- e) The mediator acts as an intermediary who is neutral and have not to interfere with either party

##### 5) Mentoring

The implementation of mentoring services at the Religious Affairs Office of Kedungkandang, are consists of services as follows:

- a) The mentoring services are held without being asked
- b) The mentoring services are started from pre-marriage or if there

is a report from the society

- c) The mentoring services are implemented as guidance of the Sakinah family (example: consultation or counseling about marriage problem) in mentoring village
- d) The mentoring services of "KUA Goes to School" which contains socialization related to adolescent reproduction or understanding the impact of early marriage
- 6) Advocacy

The implementation of advocacy in the KOMPAK program is not the advocacy such as the advocate's duties in the Religious Courts, but rather provides an understanding of the rules of law both in Indonesian regulation and Islamic law. The Services of KOMPAK Program during the pandemic period from April to August, that recorded in the registration book were 11 cases with types of problems mostly due to unregistered marriages and conflicts inside of family. While the implementation of consultations or counseling are used by online chat while not in working hours so that it is not recorded in the administration book

#### **f. The Obstacle of KOMPAK Program**

The existence of the *Covid-19* pandemic indirectly affects the services provided at the Religious Affairs Office. the services have to be limited or it can be given with using the health protocols. In addition, the impact of this pandemic also affected to the condition of family harmony.



There is an increasing number of people conducting counselling but the number was not much. This is also related to the stigma of society when they come to the Religious Affairs Office to do counseling, it is the same way of telling their privacy to others. Some of them are more comfortable to consult directly with the religious counselor by online chatting or sometimes they are represented by their relatives to ask about their family problems. During a pandemic, the society came to consultations was not only on economic problems. It could be a variety of family problems, but it cannot be denied that the economy was affected by a pandemic, which affects family harmony. So the obstacles of the implementation of Pusaka Sakinah, especially in pandemic period can be concluded as follows:

- 1) Some programs that have been planned have to be postponed due to the pandemic, such as KUA Goes to School
- 2) In the case of consultation or counseling, many people feel ashamed to share their problems because of the stigma that it spreading the problem of their families
- 3) The socialization and guidance are limited due to the pandemic

## 2. The Role of Pusaka Sakinah in The Religious Affairs Office of Kedungkandang

The existence of conflict in a household is a necessity. If this conflict is not resolved properly, it will continue to grow and have a bad impact on harmony inside of the family. Especially with the pandemic that hit Indonesia, there are also various problems that arise. So that on April 3, 2020, as a form of Government responsiveness to the *Covid-19* case that occurred in Indonesia, the Ministry of Health issued Regulation of the Minister of Health of the Republic of Indonesia number 9 of 2020 concerning guidelines for large-scale social restrictions in order to accelerate the handling of *Corona Virus Disease 2019 (Covid-19)*. With this regulation, people are encouraged to limit their activities, such as activities in public places or facilities. The implementation of Large-Scale Social Restrictions will continue during the longest incubation period and can be extended if there is evidence of spread.<sup>84</sup> With the impact of these activity restrictions, it will indirectly affect the economic factors of Indonesian society, especially for non-civil servant workers.

The existence of the *Covid-19* pandemic not only has an impact on economic problems, but also has an impact on a harmony inside of the household. Based on data from the divorce report that occurred at the Malang City Religious Court, it was stated that from the period of April to August

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<sup>84</sup>Article 13 Regulation of the Minister of Health of the Republic of Indonesia Number 9 of 2020 concerning Guidelines for Large-Scale Social Restrictions in the Context of Accelerating the Management of Corona Virus Disease 2019 (*Covid-19*)

2020, there were 803 divorce cases that occurred in Malang City. The biggest factor causing divorce is due to continuous disputes and fights or conflicts in the family with a total of 387 divorce cases. While the second biggest contributing factor is due to economic factors, with 246 cases of divorce.<sup>85</sup>

Table 4.4

The Report of Divorce Factors in The Religious Court of Malang City

LAPORAN PENYEBAB TERJADINYA PERCERAIAN PENGADILAN AGAMA KOTA MADYA MALANG BULAN AGUSTUS 2020														
Bulan	PENYEBAB TERJADINYA PERCERAIAN													LIPA. 10
	ZINA	MABUK	MADAT	JUDI	MENINGGALKAN SALAH SATU PIHAK	DIHUKUM PENJARA	POLIGAMI	KDRT	CACAT BADAN	PESELISIHAN DAN PERTENGKARAN TERUS MENERUS	KAWIN PAKSA	MURTAD	EKONOMI	JUMLAH
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Januari	0	3	0	3	33	1	0	6	0	121	0	4	82	253
Februari	0	1	1	0	20	1	0	3	1	117	0	1	66	211
Maret	2	1	0	1	11	0	0	4	1	78	0	0	52	150
April	1	1	0	0	10	1	0	3	0	48	0	0	40	104
Mei	1	0	0	0	18	0	0	7	0	30	0	0	25	81
Juni	2	1	0	1	36	0	0	5	0	67	1	1	60	174
Juli	1	0	1	0	45	1	0	2	0	104	0	0	52	206
Agustus	1	0	0	0	28	0	0	5	0	133	0	2	69	238
JML	8	7	2	5	201	4	0	35	2	698	1	8	446	1417

The divorce phenomenon in Malang city is quite concerned. Kasdullah, as a Clerk of a court at the Religious Court of Malang City stated that there are two biggest factors that trigger divorce, firstly it caused by the never-ending dispute and the economy factor. The cause of the disput are caused of one party (man/woman) is cheating, asking for the

<sup>85</sup> Religious Court of Malang City, Laporan terjadinya perceraian yang terjadi di Pengadilan Agama Kota Malang bukan juli 2020, accessed 6 September 2020, [https://www.pa-malangkota.go.id/arsip/images/Laporan/Faktor\\_Cerai/faktor\\_per\\_juli\\_2020.jpg](https://www.pa-malangkota.go.id/arsip/images/Laporan/Faktor_Cerai/faktor_per_juli_2020.jpg)

second marriage (polygamy), and so on. Meanwhile, according to Dr Mustopha as Head of the Religious Court of Malang City said that cases of quarrels or dispute that lead to divorce are usually due to complications from previous problems. This can be due to jealousy, infidelity, polygamy, to imprisonment.<sup>86</sup>

On the agenda of facilitation program for sakinah family coaching for pre-marital age in Malang City, Sutiaji as the Mayor of Malang City said that because of many factors can influence the increase of the divorce rates in Malang City, pre-marriage guidance, religious psychology guidance for the community is considered important as an effort to reduce the divorce rate and to create peace and Sakinah family.<sup>87</sup>

From several explanations of the examples of conflicts that occurred during the pandemic, the importance of assistance or guidance and counseling during the pandemic is very important, especially to prevent conflicts in the household. On the implementation of the service and guidance of the Islamic community in their working area, the Religious Affairs Office has a function to provide guidance services for sakinah families. Then the Religious Affairs Office as the unit that provides these services can contribute to decreasing conflicts inside of the family through the Pusaka Sakinah program. One of

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<sup>86</sup> Sandra, dkk, “Selama Pandemi, Ribuan Janda dan Duda “Lahir” di Malang Raya” 16 October 2020, accessed on 9 November 2020 <https://radarmalang.jawapos.com/malang-raya/16/10/2020/selama-pandemi-ribuan-janda-dan-duda-lahir-di-malang-raya/>

<sup>87</sup> Arifina Cahyati Firdausi , Angka Perceraian di Kota Malang Tinggi, Apa Faktornya?, 15 Oktober 2020, accessed on 9 november 2020, <https://jatimtimes.com/baca/226286/20201015/134900/angka-perceraian-di-kota-malang-tinggi-apa-faktornya>

Pusaka Sakinah programs that is relevant to solve this problem is the KOMPAK program (Counseling, Mediation, Mentoring, Advocacy, and Consultation).

The role of implementation Pusaka Sakinah in Kedungkandang based on the implementer of Pusaka Sakinah is important because of the condition of the community that require a guidance and the understanding of how to realize the Sakinah family. In addition, in order to realize these purposes, the Religious Affairs Office of Kedungkandang in its implementation process also supported by several parties, either from the government or from local organizations or community leaders. This is as mentioned on the Decree of the Director-General of Islamic Community Guidance Number 783 of 2019 that stated in the implementation of Pusaka Sakinah program there is a management of local networks and coordination across institutions to realize a family resilience in the sub-district scope.

While the role of implementing the Pusaka Sakinah in Kedungkandang based on the answer of society, it can be known that the program has a good and beneficial impact on society in helping to maintain their household so that it becomes a sakinah mawaddah wa rahmah family. Although the implementation is still not maximal and needs to be optimized again.

After analyzing the role of Pusaka Sakinah program in The Religious Affairs Office of Kedungkandang with the perspective of *mashlahah mursalah* theory, it can be known that the implementation of the Pusaka



Sakinah especially the KOMPAK program is included in the type of *maslahah hajiyyah*. *Maslahah hajiyyah* is a *maslahah* (benefit) which by its existence can provide convenience and eliminate something that can cause difficulties in life. The form of *maslahah hajiyyah* in the implementation of this program can be seen from the existence of counseling, mediation, mentoring and advocacy services related to family problems. Maybe if the Ministry of Religion did not launch this program, the community would be quite confused in getting guidance and assistance in solving family problems. Especially during the pandemic, where many problems arise from economic problems to the problems in the family. So, the existence of Pusaka sakinah is important to prevent the conflict that might occur in the family, such as the continual dispute that has might have the potential to divorce or even domestic violence in the household.

In another side, the researcher concluded that this program also has fulfill the *mashlahah mursalah* requirements. This benefit (*maslahah*) can be obtained with the aim of the launch of this program, especially the KOMPAK program, which has a good impact on society who need counseling and guidance related to their family problems especially during this pandemic period. Some of the requirements of *maslahah* mursalah are as follows:<sup>88</sup>

- a. *Maslahah Mursalah* must be a real *maslahah* and not just a doubt or conjecture. The formation of *maslahah* is based on actions that have

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<sup>88</sup> Abdul Wahhab Khallaf, *Ilmu Ushul al-Fiqh*, alih bahasa Masdar Helmy, (Bandung: Gema Risalah Press, 1997) 145-146

actually caused *maslahah* (benefit/advantage) to humans. related to the role of Pusaka Sakinah on its implementation, it has provided benefits to the society, especially in providing services such as counseling, consultation, or mediation to help solve family problems that occur in the community. In addition, the Religious Affairs Office of Kedungkandang also takes a part in realizing a sakinah family as it has become the purpose of a marriage that is mandated either in the regulation or in Islam. The implementation of the Pusaka sakinah also avoids the existing *madharat*. For example, youth mentoring or pre-marital guidance to prevent free sex or pregnancy before marriage.

- b. *Maslahah* must be general. In this case, *maslahah* does not intend for some individuals but must cover the interests or the needs of society in general, not only provide *maslahah* for certain parties. The Pusaka Sakinah has the main purpose that is to create good family resilience as well as to create a sakinah family. Started from a good family or a sakinah family, it will grow up to be a good society will be formed (*khaira ummah*), from a good society it will be a good state (*baldatun thayyibatun wa rabbun ghafur*). So, it can be concluded that the impact of the Pusaka Sakinah brings *maslahah* in general to all levels of society.
- c. The determination of the law for the benefit (*maslahah*) do not contrary to the argument of the texts that exist (*Al Quran, Hadist, Ijma, Qiyas*). The main purpose of the existence of the Pusaka sakinah is to realize a

sakinah family and create a good family resilience, this is as mentioned in the Qur'an surah ar-Rum verse 21: <sup>89</sup>

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً  
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

*"And among His (great) signs is He created pairs for you of your own kind, so that you may be inclined and at ease with them, and He makes among you a sense of love and affection. Indeed, in that there are really signs (the greatness of Allah) for the people who think "*

In addition, article 1 of the Marriage Law states that marriage is a physical and spiritual bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on Almighty God. A happy family is a family that has happiness on their physically or mentally, this family also can direct their household as well as possible as the taught of Islam.

The implementation of the existence of the Pusaka Sakinah does not contradict the texts in either the Quran or the hadits, but instead supports what has been said in Islam regarding how to create a sakinah family. Moreover, the KOMPAK program also aims to prevent conflicts or also resolve conflicts that can arise in marriage. This is as explained in Quran surah An-Nisa verse 35:

<sup>89</sup> Departemen Agama Republik Indonesia, *Al-Qur'an dan Tafsirnya (edisi yang disempurnakan)*, (Jakarta: Departemen Agama RI, 2009), 477

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَأَرْسِلُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا

إِصْلَاحًا يُؤْفِقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا

*"And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allah will cause it between them. Indeed, Allah is ever Knowing and Acquainted [with all things]."*<sup>90</sup>

The above verse tells directly for reconciliation or peace, wherein a way of resolving conflicts in the family must be solved in a good way. So the family becomes a place where all members can feel peace.

Based on the *Maslahah Mursalah* requirements mentioned by Abdul Wahhab Kholaf, it can be concluded that the implementation of the Pusaka Sakinah has fulfilled these three requirements because of the existence of the Pusaka Sakinah can bring benefits to all elements of society in helping to create a sakinah family.

<sup>90</sup> <https://tafsirweb.com/1567-quran-surat-an-nisa-ayat-35.html>, accessed on pada 13 november 2020

## CHAPTER V

### CLOSING

#### A. Conclusion

Based on the result of data in the field that have been described and analyzed by the researcher, the following conclusions can be obtained are as follow:

1. The implementation of Pusaka Sakinah in the Religious Affairs Office of Kedungkandang has 3 main programs, namely BERKAH (Learning the Secret of Marriage) which are services in providing marriage guidance, harmonious relationship guidance, family financial guidance. Then secondly is KOMPAK (Counseling, Mediation, Mentoring, Advocacy, and Consultation) provides counseling to the community regarding family disputes, divorce, domestic violence, child marriage, etc. The third is LESTARI (Indonesian Family Resilience Service) provides the prevention of child marriage, reproductive health, family nutrition, etc. In its implementation, Pusaka Sakinah collaborates with various parties from government and community leaders in order to create the Sakinah family.
2. During a pandemic, people who do consultations through KOMPAK program are not only on economic issues but also other family problems. Actually, it cannot be denied that the economy is also affected by the pandemic and it can affect family harmony. This happens because the



husband, who does not have a job, then being unemployed at home, then occurs a conflict due to unstable economic conditions.

3. Based on the answers from the society regarding Pusaka Sakinah services, it can be seen that the implementation of Pusaka Sakinah, especially the KOMPAK program, plays an important role in helping resolve conflicts within their families. So, it can be concluded that as a whole this program can give benefits (*maslahah*) for the community in general.

#### **B. Suggestions**

1. The need to optimize the Pusaka Sakinah program at The Religious Affairs Office of Kedungkandang by doing continuous socialization, when the pandemic is over. This is because the Pusaka Sakinah is a new program so only a few people know.
2. The community needs to know and understand that Pusaka Sakinah, especially the KOMPAK program has a function of helping to resolve conflicts within the family. Problem-solving is carried out based on the principles of family approach and confidentiality, so the public's perception of solving problems at the Religious Affairs Office of Kedungkandang does not mean as a media to share their privacy to the public.

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## APPENDIXES

### 1) Pusaka Sakinah in The Religious Affairs Office of Kedungkandang



## 2) The Example of KOMPAK Program Services



## 3) The Administration Book of KOMPAK Program

NO	TANGGAL	NAMA SUAMI	NAMA ISTRI	ALAMAT	NIKAH	ANAK	PROBLEMA	PENYELESAIAN	TT
1	5-08-2019	ABDUL HADI	INDAH	Jl. Klaten No. 110 Bantul	20-08-2017	2	1. Istri diusir dari rumah oleh suami 2. Istri tidak mau di jumpa oleh suami 3. Istri minta cerai	- Bantu istri, mohon petunjuk - Minta restu orang tua - masalah yg di lindungi	18/8/19
2	24-6-2020	Ari Setiawan	Siska Wiana	Jl. Kol. Nugroho 12 No 10 RT 03 RW 02, Margasono	29-04-12	3	1. Suami selingkuh & tidak mau bercerai lagi 2. Istri bingung menghadapi suami ke orang tua 3. Suami sudah menghancurkan pa. lain	- Bantu istri, mohon petunjuk - Minta restu orang tua - masalah yg di lindungi - Suami tetap harus bertanggung jawab pada keluarga	18/8/19
3	01. Juli 2020	Pamidi	Aries Wahyuni	Dusun Limboto Baraf VI Blok A4 - E20	2005	1	1. Istri merasa ada masalah 2. Istri kecewa & suami 3. Istri sering menerima kekerasan 4. Istri merasa takut 5. Istri ingin mengajukan gugat cerai & balik 6. Istri ingin di jumpa oleh suami 7. Istri ingin di jumpa oleh suami 8. Istri ingin di jumpa oleh suami 9. Istri ingin di jumpa oleh suami 10. Istri ingin di jumpa oleh suami	- Bantu istri, mohon petunjuk - Minta restu orang tua - masalah yg di lindungi - Suami tetap harus bertanggung jawab pada keluarga	18/8/19
4	26-6-2020	Vivi	Vivi	2. Raya Pakis	-	-	1. Istri merasa ada masalah 2. Istri kecewa & suami 3. Istri sering menerima kekerasan 4. Istri merasa takut 5. Istri ingin mengajukan gugat cerai & balik 6. Istri ingin di jumpa oleh suami 7. Istri ingin di jumpa oleh suami 8. Istri ingin di jumpa oleh suami 9. Istri ingin di jumpa oleh suami 10. Istri ingin di jumpa oleh suami	- Bantu istri, mohon petunjuk - Minta restu orang tua - masalah yg di lindungi - Suami tetap harus bertanggung jawab pada keluarga	18/8/19
5	14-6-2020	Pony	Pony	2. Raya Pakis	-	-	1. Istri merasa ada masalah 2. Istri kecewa & suami 3. Istri sering menerima kekerasan 4. Istri merasa takut 5. Istri ingin mengajukan gugat cerai & balik 6. Istri ingin di jumpa oleh suami 7. Istri ingin di jumpa oleh suami 8. Istri ingin di jumpa oleh suami 9. Istri ingin di jumpa oleh suami 10. Istri ingin di jumpa oleh suami	- Bantu istri, mohon petunjuk - Minta restu orang tua - masalah yg di lindungi - Suami tetap harus bertanggung jawab pada keluarga	18/8/19



NO	TANGGAL	NAMA SUAMI	NAMA ISTRI	ALAMAT	NIKAH TA	ANAK	PROBLEMA	PENYELESAIAN	TTD
22-7-20			Indrawati	Dipanglima Yuma			Mikah Sirih Tentang PROSEDUR UNIKASAH SAKINAH	Pemahaman Hz resto NIKAH Sirih	
23-7-20		HALIS	SUMDA	RAMBUKATI MADURA			- Wanita ucapkan thalak. - Problematic ktn. diucapkan saya thalak tiga.	- Mukala'as lagi Hz Hukum Thalak. - Bujuk	
5-8-2020				Bareng	2017		Sering terganggu peracok kan kagak kagak ketemu orang kagak	- Komunikasi lebih terbuka	
10-8-2020		SUBUKTI	SULAIKHA	Cemoro Kandang.	1985	1	Mikah Sirih poligami istri pertama sudah pindah rumah 12 Th. perempuan tertera. istri kedua nuntut di Salikan.	Kc. pengaduan Bera Islam	
10-8-2020		SUSILO	ANA DWI STI H	Mergosono.	Roma ulu		Mikah dudu dan Janda. Sama punya anak. anak tidak cacat dan Cemburu adalah mereskan keluarga.	Musyawarah dg istri pertama & media lain antar keluarga.	
04-8-2020		PRISMAIDA	KHULIK H.	WONOREJO	6-8-2020		Iceherosen Rumi, pusu - suami kabur melarikan samma buro mikah - 4x menikah.	- Musyawarah - Selektif dan iceherluapan. - Tidak mungkin di selesaikan.	

#### 4) The Answer of Society for The Questionnaire of KOMPAK Program Services

← Bu Cholish Pen... online

29 OKTOBER 2020

Diteruskan

Wa'alaikumsalam wr wb

1. Faktor penyebab utama kurang komunikasi
2. Tidak, karena keharmonisan rumah tangga keluarga sendiri yang menciptakan
3. Dampak bisa mengoreksi diri lebih baik, Alhamdulillah membantu sekali dg menyadarkan bahwa tidak ada sandaran terbaik selain Allah...
4. Menurut saya penting ada Pusaka Sakinah karena ketika qt tidak mampu bercerita kepada orang lain, qt bisa meminta saran dsni untuk mewujudkan keluarga sakinah
5. Alhamdulillah sudah
6. Semoga selalu bisa memberi solusi terbaik dalam setiap masalah keluarga...

Seperti Bu Nur yang memberi saran sebisa mungkin qt tetap harus mempertahankan keutuhan rumah tangga walau seakan qt membawa obor yang mungkin lama" obor itu akan membakar qt tapi tetap qt harus yakin bahwa dg perbanyak istighfar & kembali pada Allah, Allah juga yang akan menyelesaikan masalah qt cepat atau lambat... 🙏

Ini jawaban klien 08.05

← Bu Cholish Pen... online

29 OKTOBER 2020

Diteruskan

Jawab:

1. Pasangan(suami) tdk bs dijadikan imam yg baik dlm klg. suami sering berkata kasar sehingga tdk ada ketenteraman dlm rmh tangga.
2. Kalau menurut saya tidak krm adanya pandemi maupun tdk ada pandemi yg mencuri nafkah istri.
3. menerima dan menjalani dg sabar dan lapang dada.
4. ya agak membantu krm bs memberi nasehat yg baik untuk keharmonisan klg.
5. Menurut sy msih blm maksimal.

21.14

Diteruskan

6. Seharusnya meningkatkan pelayanan scr lbih optimal kpd masyarakat yg membutuhkan .

21.14

Ini yg ke 2 21.14

5) Interview with The Head of Religious Affairs Office of Kedungkandang



6) Interview with The Religious Counsellor of Religious Affairs Office of Kedungkandang



## CURRICULUM VITAE

### Personal Details

Name : Farhanah Az Zahrowani Nabila  
Date of birth : May 18<sup>th</sup>, 1999  
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### Education Details

2006-2012 Islamic Elementary School Khadijah Malang City  
2012-2014 Islamic State Junior High School 1 Malang City  
2014-2017 Islamic State Senior High School 3 Malang City





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Nomor : B- 2637 / F.Sy/TL.01/0K/2020  
Perihal : Permohonan Pra-Pencelitian

10 Agustus 2020

Kepada

Kepala Kantor Kementerian Agama Kota Malang  
Jl. Raden Panji Suroso No.2, Polowijen, Kec. Blimbing, Kota Malang, Jawa Timur  
65126

*Assalamualaikum wa Rahmatullah wa Barokatush*

Dengan hormat,

Di bawah ini mahasiswa kami atas nama :

Nama : Farhanah Az Zahrowani Nabila  
NIM : 17210106  
Fakultas : Syariah  
Prodi : Hukum Keluarga Islam

Mohon diperkenankan untuk mengadakan kegiatan pra-pencelitian (Pra Research) untuk tugas akhir/skripsi dengan judul : Peran Pusaka Sakinah Terhadap Keharmonisan Keluarga Pada Masa Pandemi (Studi Di KUA Kecamatan Kedungkandang, Kota Malang), pada lembaga yang Bapak/Ibu pimpin.

Demikian, atas perhatian dan perkeran Bapak/Ibu, kami menyampaikan terima kasih.

*Wassalamualaikum wa Rahmatullah wa Barokatush*



Tembusan :

1. Dekan
2. Ketua Jurusan Hukum Keluarga Islam
3. Kabag. Tata Usaha
4. Arsip



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KANTOR KEMENTERIAN AGAMA KOTA MALANG**

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Telepon (0341) 491605; Faksimili (0341) 477684  
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Nomor : B-2346/Kk.13.25/6/TL.01/08/2020

Malang, 14 Agustus 2020

Sifat : Penting

Lamp :-

Perihal : **Ijin Penelitian**

Yth. Kepala KUA Kec. Kedungkandang Malang

Menunjuk surat dekan Fakultas Syari'ah Universitas Islam Negeri Maliki Malang Nomor :B-2637/FSy/TL.01/08/2020 tanggal 10 Agustus 2020 perihal sebagaimana tersebut pada pokok surat, dengan ini kami sampaikan bahwa pada dasarnya *menyetujui/tidak keberatan* memberikan ijin Penelitian kepada mahasiswa sbb.

NO	NAMA	NIM	JURUSAN
1	Farhanah Az Zahrowani Nabila	17210106	Hukum Keluarga Islam

Melakukan penelitian di Kantor Urusan Agama Kec Kedungkandang Kota Malang dengan judul penelitian "Peran Pusaka sakinah Terhadap Keharmonisan Keluarga Pada Masa Pandemi(Study kasus pada KUA Kedungkandang Malang)" dengan ketentuan sbb.:

1. Selama melakukan penelitian mentaati tata tertib yang berlaku.
2. Setelah selesai melakukan penelitian memberikan laporan secara tertulis Kepala Kantor Kementerian Agama dan Kantor Urusan Agama Kedungkandang Kota Malang.

Demikian atas perhatiannya disampaikan terima kasih.

An. Kepala  
Kantor Urusan Agama Kecamatan Bimas Islam



Drs. H. M. Syad, M.Si.  
NIP. 196808141996031002