



CHAPTER I

INTRODUCTION

A. Background of The Research

A family is the smallest unit within society that has the function of creating a peaceful life, safety, peace, and prosperity and love and affection among its members. A life bond based on marriage can be also be found in mothering or parenting behaviour.¹Community experts argue that home is first place both men and women form their personal identities. If this place is clear

¹Mufidah Ch, *Psikologi Keluarga Islam Perspektif Gender*, (Malang:UIN-MALANG PRESS,2008),p.37.

and free from any negativity, then it will be safe to form a personality without destructive qualities.

A strong family is a family that can create the next quality generation with strong character. They then become constructive members of society finally creating a glorious nation. The family is an institution as a vehicle for creating a peaceful, safe life, safe, and together they can be prosperous.² In a country, a family is like a seed. If that seed is good, then it will be fertile and produce leaves and dense fruit.³

One family model that the Prophet used was *sakinah, mawaddah warahmah* family. *Sakinah* family terms are explained in the words of Allah SWT in surah ar-Rum verse 21 that marriage is an external and internal bond, with the aim to create a happy household- sunny, peaceful, and eternal:⁴

ذَٰلِكَ فِي إِنْ وَّرَحْمَةً مَّوَدَّةَ بَيْنِكُمْ وَجَعَلَ إِلَيْهَا لِتَسْكُنُوا أَرْوَاجًا أَنْفُسِكُمْ مِّنْ لَّكُمْ خَلْقًا أَنْ يَتَّبِعَهُ وَمِنْ

يَتَفَكَّرُونَ لِقَوْمٍ لَا يَتَّبِعُونَ

A *Sakinah* family could be called an ideal household. It means the household is built on a foundation of faith and the contentment of God

²Husein Muhammad, “*Fiqh Perempuan Refleksi Kiai atas Wacana Agama dan Gender*” (Yogyakarta : LKIS Yogyakarta, 2002), p.121.

³ It is cited from Nur Hidayati’s Thesis, “*Konsep keluarga Sakinah Perspektif Aktivis Hizbut Tahrir Malang*” Thesis of Al-Ahwal Al-Syakhsyah Department Sharia Faculty (Malang, The State University of Maulana Malik Ibrahim Malang, 2009), p. 2.

⁴QS.Ar-Rum (30) : 21

ways refers to the Qur'an and as-Sunnah when conflict is happening and standing on the principles of peace, love, affection and far from the noise and hustle.⁵

The ideal household is built based on the *sakinah*, *mawaddah warahmah* principle. The House will be a dwelling place of character-building for the personality of the child. There are some factors of an ideal household, they are: personality-related conditions, feelings and relationships between individuals within the family; relating to economic issues and financial management; and everything that relates to general thoughts on a brilliant domestic life.⁶

A family can be called a *sakinah* family if it has fulfilled several criteria, namely: piety (obey commandments of Allah and his Prophet); religious knowledge (deeply studying and learning Islam); keeping family healthy; financial responsibility (spending less than the income) and harmonious relationships within the family.⁷

The *sakinah* family can be a pillar of the community forming the ideal society which it can give birth to a pious generation. A strong generation will be born from a *Sakinah* family, because it includes values such as love,

⁵Butsainah al-sayyid al-Iraqi, "Alf Thariqah li al-Sa'adah al-Zawjiyyah", it is translated by Ahmad Mustofa dan Saminto, "1000 Cara Membahagiakan Suami Istri" (Yogyakarta : Mitra Pustaka, 2006), p.117-118.

⁶Muhammad Ustman al-Khusyt, "al-Masyakil az-Zaujiyyah wa hululuha Fi Dhau'i al-Kitab wa as-Sunnah wa al-Ma'arif al-Haditsah", it is translated by Lembaga penerjemah Penulis Muslim Indonesia, "Membangun Harmonisme Keluarga" (Jakarta Timur : Qisthi Press, 2007), p. 39-42.

⁷Aziz Musthoffa, "Untaian Mutiara buat Keluarga" (Yogyakarta : Mitra Pustaka, 2001), p.12-13

affection, commitment, responsibility, mutual respect, togetherness, and good communication. A family based on values will be the optimal place for children to grow and develop.⁸

One formation of the *sakinah* family concept is the ideal relationship between a husband and wife based on "*mua'syarah bi al-Ma'ruf*" (the good association for the husband and wife)⁹ which is explained in surah an-Nisa'(4) verse 19. *Mu'asyarah* is a relationship of friendship, family, togetherness, kinship and familiarity while *ma'ruf* is customary, habitual or culture (something that is well-known).¹⁰

In *surah* an-Nisa verse 19 we learn that God wants a good marriage to be built on a pattern of positive interaction, harmony, and peaceful hearts. It should also be marked by the balance of rights and obligations between them. Moreover, for a husband is the head of family. He is responsible for his family members and everything associated with the family. It is related to *jasādiyah*, *rūhiyah*, or *'aqliyah*.¹¹

⁸ It is cited from Nur Hidayati's Thesis, "*Konsep keluarga Sakinah Perspektif Aktivis Hizbut Tahrir Malang*" Thesis of Al-Ahwal Al-Syakhsiyah Department Sharia Faculty (Malang, The State University of Maulana Malik Ibrahim Malang, 2009), p.3.

⁹ Mufidah Ch, *Psikologi Keluarga Islam Perspektif Gender*, (Malang: UIN-MALANG PRESS, 2008), p.117-118.

¹⁰ Husein Muhammad, "*Fikih Perempuan Refleksi Kiai Atas Wacana Agama dan Gender*", h.106.

¹¹ Kiswatun Nidha, "*Konsep Keluarga Sakinah Menurut Jama'ah Tabligh Perspektif Hukum Islam*", <http://teosufi.webs.com/apps/blog/show/14112493-konsep-keluarga-sakinah-menurut-jama-ah-tabligh-perspektif-hukum-islam->, it is accessed on 07 Desember 2012.

Dr. Husain Husain Syahatah in¹²his book “*Ar-Rajul wa Al-Bait baina Al-Wajib wa Al-Waqi*’ (translated by Faizal Asdar Bakri as “*responsibility of the Husband in the household*”) explains that there are eight responsibilities of a husband to his wife in Islam as well as the responsibility of a wife to her husband. If the husband or wife fulfill their responsibilities well then goodness and blessings materialize in their Muslim household thus creating a *Sakinah* family: peaceful, safe, affectionate, and soft.

There are many ways for a Muslim family to build a *Sakinah*, *mawaddah warahmah* family. Someone who has no wealth can feel the harmony, peace and happiness in their life. Happiness and creation of a *Sakinah* family cannot be bought. Analogous with the role of the *sakinah* family in creating quality generations that facilitate the progress of a nation, there is a group of Muslims who move in the *Da'wah* (preaching) department. They are struggling to spread and teach Islam as the Prophet taught it. They want to bring back the heyday of Muslims as in the time of the Prophet and teach the practice of *dzikr* to Muslims-*Jama'ah Tabligh*.

Jama'ah Tabligh is a group that is established by a *sufi* of the *tariqah* Jisytiyyah Maturidiyyah faith and uses a Hanafi Fiqh scholar. He is Muhammad Ilyas Ibn Ismā'īl Muhammad Al-Hanafī Al-Diyubandi Al-Jisyti

¹²Husain Husain Syahatah, “*Ar-Rajul wa Al-Bait baina Al-Wajib wa Al-Waqi*’”, diterjemahkan Faizal Asdar Bakri, “*Tanggung Jawab Suami dalam Rumah Tangga*” (Cet.I ; Jakarta : Media Grafika, 2005), h.14-23.

Al-KandahlawiAd-Dihlawi. Al-Kandahlawi, which is a nisbat name of Kandahlahwi which is a village located in the Sahranfurarea. Ad-Dihlawi is attributed to the Capital of India, New Delhi. There is a Jama'ah Tabligh movement there. Ad-Diyubandi is the nisbat of *Diyuband*, and is the biggest school of Hanafi scholar followers in the peninsula of India. Al-Jisyti is attributed to the Al-Jisytiyah which is *Sufism*. That is established by Mu'inuddin Al-Jisyti. Muhammad Ilyas was born on 1303 H as Akhtar Ilyas. His family followed the Al Jitsytiyyah Al-Shufiyyah *thariqat*. He was a *hâfidh* (memorized the *Quran*) and studied at Diyuband school studying under Professor of *Thariqat*, Shaykh Rashid Ahmad Al-Katskuhi. He died on 11 Rajab 1355 H (Bis Bri Musliman, p. 583, Sawanih Muhammad Yusuf, p. 144-146, taken at Jama'atut of Talbligh Yajibu's Tushahhah Mafahim, p. 2).¹³

Jama'ah Tabligh is a popular group in Malaysia. In Pakistan, it is well-known as *Al-Jamaa'ah At-Tablighiyah* or *Al-Jama'ah Al-Ilyasiyah*. In Indonesia is known as *Jaulah / Jama'ah Tabligh*. In the Tablighi Dustur al-'Amal page 3, It is explained that the purposes of Jama'ah Tabligh are to

¹³ Abdul Rahman Haji Abdullah, "*Pemikiran Islam di Malaysia sejarah dan aliran*" (Jakarta : Gema Insani Press, 1997), p.77-80.

elevate the word of God, spreading tabligh Islam and unity in faith and make improvements to scholars and related teaching methods (*ta'lim*).¹⁴

The Members of Jama'ah Tabligh are required to do *khuruj fi sabilillah* (preaching) at least once in their lifetime and it is recommended once a year. The purpose of their *da'wah* is to build Muslims with the *khuruj* concept which strongly emphasizes the construction of the *suluk* aspect / *akhlak*, certain forms of worship, such as *dzikr*, piety, and patience.¹⁵ It teaches the practices that they believe had been taught by the Prophet such as women wearing the veil, men preaching to spread Islam.

Jama'ah Tabligh is one of the Islamic groups that have the *sakinah* family model. Jama'ah Tabligh has many followers in the Kediri area. It has been developing for 23 years. Jama'ah Tabligh have had four *halaqoh* (central colleges) that are spread out in Kediri. *Da'wah* is a special characteristic of spreading Islam. Therefore, a husband must go out to preach and during that time he has to leave his family. In every *khuruj fi sabilillah*, they leave their families anywhere from three days to forty days and sometimes up to one year. Before they practice *khuruj fi sabilillah*, usually they collect some money for preparing *khuruj* and for their family left behind. They think that

¹⁴Sayyid Ahmad Syihab al-Din qadi Kalyakut, "*Kasyf al-Syubhat 'an al-Jama'at al-Tablighiyyah*", it is translated by Teungku H. Hasanoel Bashry HG "*Menyingkap Tabir Jama'ah Tabligh*", (Cet.I; Yogyakarta : Diandra Primamitra Media, 2008), p.18.

¹⁵ Abu Salma Al-Atsari, "*Studi Kritis Pemahaman Jama'ah Tabligh dan Kitab Taghlibi Nisab*", <http://varyd.wordpress.com/membongkar-kedok-jamaah-tabligh-2/>, it is accessed on 07 Desember 2012.

jihad needs a sacrifice of treasure and lives for people. Seeing this situation, sometimes their existence is not liked by the community. The society argues that leaving their family to preach is wrong because they leave their obligations as a husband, as the head of the family and bread winner. Looking at this condition, research is done on members of Jama'ah Tabligh who often *khuruj fi sabilillah* and their efforts in building the *sakinah* family by the title **"Sakinah Family Concept based on Jama'ah Tabligh Perspective (case study: Campurejo village, Mojoroto-Kediri)"**.

B. Problem Formulation

Based on of background above, this research will be held by two points of the problem as follows:

1. What is the *sakinah* family concept based on the Jama'ah Tabligh perspective?
2. What are the efforts of Jama'ah Tabligh in the establishment of the *Sakinah* family?

C. Scope and Limitation

So that this research is specific and detailed, we need to limit the problem in this research. The problem limitations of this research is that researchers only research how the *sakinah* family concept is based on the Jama'ah Tabligh perspective and the effort of Jama'ah Tabligh to build a *sakinah* family. (Case study: Campurejo village, Mojoroto-Kediri).

D. Objective of Research

Related to the problem formulation above, then the purposes of this research are :

1. To know and describe what a *sakinah* family concept is based on the Jama'ah Tabligh perspective.
2. To describe the efforts of Jama'ah Tabligh to establish a *sakinah* family.

E. Benefit of Research

This research is expected to have theoretical or practical benefits, including:

1. Theoretical
 - a) the results of research are expected to give new science to Islamic State University of Maulana Malik Ibrahim Libraries, especially in the Sharia Faculty.
 - b) this research is expected be a reference for the next researchers.
 - c) Contributing new knowledge in the *sakinah* family concept and the effort that is done to build a *sakinah* family.
2. Practical
 - a) Researchers

The aims of this research are to know and add insight for the researchers themselves regarding the *sakinah* family concept based on the Jama'ah Tabligh perspective and their efforts in the establishment of a *Sakinah* family.

b) Community

- 1) giving information to the general society, especially to researchers about the *sakinah* family concept based on the Jama'ah Tabligh perspective.
- 2) the results of this research are beneficial in giving knowledge and understanding to society about how the *sakinah* family concept is based on Jama'ah Tabligh and Islamic law and the effort that is done by Jama'ah Tabligh in creating a *sakinah* family.

F. Discussion of Research

In this research you will find a writing system that makes it easy to get a clear and thorough explanation which is displayed as follows:

Chapter I, is the introduction which consists of the background explaining the choice of title, problem formulation, purpose and benefits of this research, discussion of the research and an overview of writing in this research.

Chapter II, contains a review of related literature about previous research to compare and explain the difference with previous research, and to explain the knowledge about family, the *sakinah* family, how to create a *sakinah* family based on Jama'ah Tabligh as seen from the perspective of the rights and obligations of husband and wife from the indicator of *sakinah* family based on the Ministry of Religious Affairs and the explanation of Jama'ah Tabligh and the history of its establishment.

Chapter III contains the research method-location of the research, type of research, research approach, data sources, data collection methods, and data processing methods (some data were taken from interviews and documentation with members of Jama'ah Tabligh).

Chapter IV, consists of a simple explanation of the history of Jama'ah Tabligh in Kediri and the exposure and analysis of data that have been taken through interviews with the research subjects and direct observation from which the data is analyzed.

Chapter V, is the last chapter which contains the conclusion and suggestions. The conclusions are about the results of the research and it answers the formulation problem above, also suggesting input for improvements for the next researchers.