



CHAPTER II

REVIEW OF RELATED LITERATURE

A. Previous Research

The research of the *sakinah* family concept has been done by the college students of Sharia Faculty, especially students of the Al-ahwal

Al-Syakhsyah department. Lailia Masruroh¹ researched the “*Upaya Keluarga penderita AIDS dalam membentuk keluarga sakinah (Studi Kasus Di Lembaga Swadaya Masyarakat "Sadar Hati" Malang)*” in 2008. According to the results of Lailia Masruroh the meaning of inner necessity based on an AIDS Sufferer's Family is the immaterial need of a husband and wife, including good communication, good behavior, love, affection, attention and satisfactory sexual relations. Things that cause the wife to leave are dishonesty (infidelity), marriage again (polygamy), staying up all night and drinking, seeking business and closer to God. But from the above efforts, the affair is the most effort done by the laborer women's husband (TKW) in Padas village. The implications of that effort to a *Sakinah* Family, is that most families don't *sakinah*, because many husbands are doing devious things to fulfill their inner needs such as infidelity, polygamy and drinking. There are a small percentage of families who are still *sakinah*, because to fulfill their inner needs, the husbands don't do devious activities but focus on being closer to God and seeking business.

¹Lailia Masruroh, “*Upaya Keluarga penderita AIDS dalam membentuk keluarga sakinah (Studi Kasus Di Lembaga Swadaya Masyarakat "Sadar Hati" Malang)*”, thesis, (Malang : UIN Maulana Malik Ibrahim, 2008).

Another research is done by Mohammad Fahmi Junaidi² on the titled “*Upaya Mewujudkan Keluarga Sakinah Dalam Keluarga Karir*”(studi pada Dosen Wanita Fakultas Humaniora dan Budaya Universitas Islam Maulana Malik Ibrahim Malang)” 2008. Researchers concluded that the *sakinah* family is a family where the family condition are harmonious, calm, happy, comfortable, peaceful, harmonious, quiet, never fighting, and all actions of that family are based on Islamic law. Researchers claimed that a woman has a household obligation when she gets married and will clash when she also works as a career woman. This situation will affect the efforts of the *sakinah* family. In addition, she is a mother, and also she works as a career woman. So, it some effort must be made to create a *sakinah* family, including:

- Communication, self introspection
- Equating perception
- Mutually open, budge, understand, and appreciate
- Increase the situation of diversity in the household
- Increased intensity of domestic romance
- Husband supports wife's career
- Fixed concentration, time management

²Mohammad Fahmi Junaidi. “*Upaya Mewujudkan Keluarga Sakinah dalam Keluarga Karir*” (Studi pada dosen wanita Fakultas Humaniora dan Budaya Universitas Islam Maulana Malik Ibrahim Malang), Thesis, (Malang : UIN Maulana Malik Ibrahim Malang, 2008).

Other research is from Muchammad Husein³ by the title “*Pembentukan Keluarga Sakinah Ikhwan Tarekat Tijaniyah (Studi Pada Komunitas Tarekat Tijaniyah Di Desa Sumber Porong Kecamatan Lawang Kabupaten Malang)*” in 2009. Researchers concluded that the *sakinah* family is based on Ikhwan Tijaniyyah is a family that always keeps the Shari'a of Allah SWT commands and avoids Allah's SWT prohibitions. The family that feels peace of life externally and internally, loves each other, honors and respects family members and the life of family appropriate to the Prophet, peace be upon him. The efforts of the Ikhwan Tijaniyyah Sumber Porong village of Lawang in creating the *sakinah* family, are: increase the faith, unity of God and belief, organize and manage the economy of family, families send their children to university level, giving a nutritious meal to his wife and son as well as training them to fast on Mondays and Thursdays. There is the existence of communication and discussion in their family. They establish a good relationship with neighbors, and do good things with Ikhwan and Murshid Tijaniyyah.

³ Muchammad Husein, “*Pembentukan Keluarga Sakinah Ikhwan Tarekat Tijaniyah (Studi Pada Komunitas Tarekat Tijaniyah Di Desa Sumber Porong Kecamatan Lawang Kabupaten Malang)*”, Thesis, (Malang : UIN Maulana Malik Ibrahim, 2009).

Anggi Hanggara⁴ in 2010, she researched about “*Upaya Pasangan Suami-Istri Tuna Netra Dalam Membentuk Keluarga Sakinah*”.

Researchers concluded that:

1. The understanding of the *sakinah* family of blind couples is a sense of understanding, mutual acceptance between the pair, peaceful and strong in facing each existing problem (according to Mr. Slamet Supriadi's family). Although, there are differences between them, the most essential element for reaching the *sakinah* family is mutual understanding between members of the family;
2. The effort of blind couples in creating a *sakinah* family is a willingness in the family to accept the spouse's condition. It is very difficult to work for blind people, as there are not many alternatives offered. They have needed special consideration since childhood which they get in special schools for disabled people, or more specifically, for blind people. But that does not break the spirit of this family. There is a necessity to fulfill the needs of the family members in less than normal conditions, creating a comfortable and peaceful environment for the family must be accomplished, especially between the couple.

Research was done by Nur Hidayati⁵ who wrote about “*Konsep Keluarga Sakinah Persepektif Aktivis Hizbut Tahrir Malang*”. Hidayati

⁴Anggi Hanggara, “*Upaya Pasangan Suami-Istri Tuna Netra Dalam Membentuk Keluarga Sakinah*”, Thesis, (Malang : UIN Maulana Malik Ibrahim, 2010).

concluded that a *sakinah* family based on activists of Hizbut-Tahrir Malang is a family always bound by the rules of God. They create a harmonious relationship and always make Islamic law a standard in all activities. Husbands and wives have the same vision and mission, understanding the advantages and disadvantages to each other. Their obligations are those commanded by God, either household obligations or non-household and other laws. Furthermore, there are some efforts from Hizbut-Tahrir activists in creating a *sakinah* family to constantly increase their devotion to God and make the holy *Qur'an* part of family life such as always praying together, doing charity, preaching, contributing to understanding Islamic society. A Hizbut-Tahrir family is a *da'wah* family carrier.

There is also another researcher, his name is Abdul Hakim,⁶ he researched in 2011 by the title “*Penentuan Pilihan Agama bagi anak-anak dari Keluarga Lintas Agama dalam Upaya Membentuk Keluarga Sakinah*” (Studi kasus di Kota Malang). He concluded that there are a variety patterns of parents in determining religious choice to their children, such as: parents giving freedom to their children in choosing a religion. Most of the children follow the religion of the parent.

⁵Nur Hidayati. “*Upaya Mewujudkan Keluarga Sakinah dalam Keluarga Karir*” (Studi pada dosen wanita Fakultas Humaniora dan Budaya Universitas Islam Maulana Malik Ibrahim Malang), Thesis, (Malang : UIN Maulana Malik Ibrahim Malang, 2008).

⁶Abdul Hakim. “*Penentuan Pilihan Agama bagi anak-anak dari Keluarga Lintas Agama dalam Upaya Membentuk Keluarga Sakinah*” (Studi kasus di Kota Malang), Thesis, (Malang : UIN Maulana Malik Ibrahim Malang, 2011).

He also concluded that determining religious choice for the children from interfaith families in creating a *sakinah* family, is as follows:

- a) different religions but still *sakinah* for parent, children have the freedom to choose their religion, and the parents are responsible for educating them to be good.
- b) Different religions but not *sakinah*, because one of the family members were disappointed with their children's choice of religion. Therefore the patterns of communication between family members are less effective and less harmonious.

This research is conducted by a researcher also to discuss and describe about the Jama'ah Tabligh perspective of the *sakinah* family concept and the effort to create a *sakinah* family. But it focused more on the wives of Jama'ah Tabligh perspective, the effort of forming a *sakinah* family and the changes that occurred before knowing Jama'ah tabligh until knowing the Jama'ah Tabligh. The difference between this research and previous research is that one is more specific in describing the *sakinah* family concept of Jama'ah Tabligh which has specific characteristic (*da'wah* duty/*khuruj fi sabilillah*).

B. Theoretical Frameworks

1. The Family

The family is from Arabic language is "*al-usrah*" which means strong and hold out (Ibnu Manzur; Juz 1: 1997). It is called *usrah* because someone became strong by having them.⁷ It is the basic structure of society that will be formed from the smallest units. It is like cells in the human body.

The family is the main base that became the community foundation and the Islamic society, so the family has a right to get attention and significant care from the *Quran*. In the *Quran*, there is an explanation to organize family, protect and clean it from the kind of *jahiliyah* anarchy.⁸ The social system of Islam is a system of family, because the family is a Rabbani system for human that includes all the basic characteristics of human nature, needs and its elements. The family system in Islam comes from the *fitrah* and natural character which is the base of the first human creation. It is based on the words of God Almighty.⁹

تَذَكَّرُونَ لَعَلَّكُمْ رَوْجِينَ خَلَقْنَا شَيْءَ كُلِّ وَ مِنْ

The family has *fitrah* instincts that are planted inside of humans since the beginning of creation because, God created Adam and Eve and

⁷ Azmin bin Yusof Yalawae, "*Pembentukan Keluarga Impian*" (Cet.1; Trengganu : Universiti Darul Iman Malaysia, 2007), p.30.

⁸ It is cited of Nur Hidayati's thesis, "*Konsep keluarga Sakinah Perspektif Aktivis Hizbut Tahrir Malang*" Thesis of Al-Ahwal Al-Syakhsyah Department Sharia Faculty (Malang :The State Islamic University of Maulana Malik Ibrahim Malang,2009), p.14.

⁹ QS.Adz-Dzariyat (51) : 49.

God told to them about the purpose of his creation. God also showed them the means to realize and about peace, love and affection. God created families as basic human nature.¹⁰ The family is a natural form of the established life. That is a life that can respond to human desires and fulfill their needs. God says:¹¹

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمُ أَزْوَاجًا وَذُرِّيَّةً.....

2. Sakinah Family

a. The Meaning of Sakinah Family

According to Indonesian rules *sakinah* means peace, serenity, calm, and happiness. The meaning of *sakinah* family is a family that was filled by peace, quiet with ideal conditions in family life.

A *sakinah* family is also often mentioned as a happy family. According to the Western view, the happy family or prosperous family is a family that has and enjoys the material luxuries. Members of these families have good health that allows them to enjoy an abundance of material wealth. To achieve this goal, all attention, energy and time to effort the realize material of

¹⁰Sobri Mesri Al-Faqi, “*Solusi Problematika Rumah Tangga Modern*” (Cet:1; Surabaya : Sukses Publishing, 2011), p.21.

¹¹QS.Ar-Ra’du : 38.

luxuries that are considered as the principal case and precondition to welfare (Dr. Hasan Hj. Mohd Ali, 1993: 15).¹²

The views of the West are different from the happy family concept or a *sakinah* family that is adopted by Islam. According to Dr. Hj Hasan. Mohd Ali (1993: 18-19) the principle of the welfare and happiness of the family in Islam is putting the devotion to God Almighty. A happy family is a family that gets the pleasure of Allah SWT. Allah is pleased with them and they are pleased to Allah SWT. Allah SWT says:¹³

رَبُّهُ رَحِيمٌ لِّمَن ذَلِكْ عَنْهُ وَرَضُوا عَنْهُمْ اللَّهُ.....رَضِيَ

According Paizah Ismail (2003: 147), a happy family is a social group that consists of husband and wife, father and mother, children and grandchildren, and relatives who can feel good with each other and live happily, having life objectives either individually or collectively, optimistic and having faith in each other.¹⁴

¹²Dwi Prayogo dkk, "Membangun Keluarga Sakinah", Paper, it is presented at Academy of Information Management and Computer (Yogyakarta : Bina Sarana Informatika, 2009), p.12-13.

¹³.QS.Al-Bayyinah (98) : 8

¹⁴Dwi Prayogo dkk, "Membangun Keluarga Sakinah", p.13.

As a found in the *Quran*, *Surah* ar-Rum verse 21, the word "*sakinah*" means tranquility and has three meanings:¹⁵

1) Biological harmony

The peace which comes after intercourse. God created human to have instincts to eat, have sex, and others. Sexual desire may be the strongest instinct of all. Therefore, Allah prescribed marriage and suggested it as a *Sunnah* of the prophets and apostles. Through marriage, men and women can distribute their sexual desires peacefully because it is justified by religion.

2) Emotional harmony

Is one of benefits of marriage that is prescribed by God. Distributing sexual desires freely will not result in emotional peace with a partner. The way of marriage is the right place to channel that desire among couples, both men and women will create a sense of affection and emotional relations will be strong and sturdy.

3) Spiritual Peace

The real happiness is spiritual tranquility which can be felt by all members of the family. So a *sakinah* family is

¹⁵ It is cited of Mohammad Fahmi Junaidi's Thesis. "*Upaya Mewujudkan Keluarga Sakinah dalam Keluarga Karir*" (Studi pada dosen wanita Fakultas Humaniora dan Budaya Universitas Islam Maulana Malik Ibrahim Malang), Al-Ahwal Al-Syakhsyah Department Sharia Faculty (Malang : UIN Maulana Malik Ibrahim Malang, 2008), p.39-41.

the condition of the household which is quiet, comfortable, and there is no conflict between the members of family. In terms of biological, emotional, and spiritual needs they are fulfilled.

A happy household is one where all members of the family work to understand and practice the Islamic teachings in their daily life (such as helpfulness, *amar ma'ruf nahi munkar* etc.).¹⁶

b. The Pillars of *Sakinah* Family

Some pillars to become a *sakinah* family are:¹⁷

- 1) Choosing the right spouse (choose based on religion and good morals of the person);
- 2) *Mu'asyarah bil ma'ruf*;
- 3) Educating members of the family by Islamic education;
- 4) Fulfill the physical and spiritual needs;
- 5) Establish a household based on *Qur'an* and *sunnah* and make them as a guide for husband and wife.¹⁸
- 6) Roomy in all good things on the moral side or economic;
- 7) Always look clean;

¹⁶Kamaruddin Salleh, "*Konsep Keluarga Sakinah Dalam Islam*" (Cet.1; Kuala Lumpur : Ampang Press Sdn. Bhd, 2009), p.79.

¹⁷Kamaruddin Salleh, "*Konsep Keluarga Sakinah Dalam Islam*", p. 82-85.

¹⁸Mohd Nor Manuty, "*Keluarga Bahagia yang Diidamkan*"(Cet.1; Yayasan Dakwah Islam Malaysia : Matang Cipta, 2003), p.81-84

- 8) Household should be based on compassion and quiet, keep away from the noise and disturbance;
- 9) Association and livelihood together is good (*mu'asyarah bil ma'ruf*);
- 10) Be kind to your neighbors;
- 11) Always keeping the love and compassion within the family.¹⁹
- 12) keep the balance between *ukhrawi* and worldly orientation;
- 13) patient to lessness a couple and always thankful;
- 14) finishing the household problems and do not let it draw-out;
- 15) Make the household a struggle field and *da'wah* opportunity.

Agil Husin al-Munawwar stated that the nodes that can take or be a precondition of a *sakinah* family standing are:²⁰

- 1) there are *mahabbah*, *mawaddah* and *rahmah* in family;

¹⁹ Muslich Taman dan Aniq Farida, “30 Pilar Keluarga SAMARA” (Cet.1; Jakarta Timur : Pustaka al-Kautsar, 2007), p.89-120.

²⁰ Imam Mustofa, “Keluarga Sakinah dan tantangan Globalisasi” (Al-Mawarid Edisi XVIII Tahun 2008), p.232.

- 2) couplecommunication should be based on mutual need, such as clothing and thewearer (*hunna libasun lakum wa antum libasun lahunna*);
- 3) In husband and wife association, they should pay attention to things socially that are decent, not the origin of right and rights (*wa'asyirunhunna bil ma'ruf*), the size of the dowry, a living, the manner ofassociationand so on should pay attention them*a'ruf* values;
- 4) according to the Hadith, there are five pillar of the *sakinah* family, namely: first, have a tendency toward religion; second, it is easy to respect the old and love the young; third, simplicity in shopping; fourth, good in the association; and fifth, always introspection;
- 5) According to the other Hadith that is mentioned there are four things that are the pillars of a *sakinah* family, namely: first, a faithful husband and wife (*Saleh* and *shalehah*); second, children who are dedicated to the parents; third, a healthy and harmonious social environment; fourth, a cheap and easy livelihood.

c. The Rights and Obligations of Husband and Wife

The great religion of Islam has laid out the rights and obligations of husband and wife in running the household life. Knowing the rights and obligations of husband and wife is a must for everyone who is married, because by fulfillment of these elements you will make a perfect home because there is synchronization and established a cooperation between couples.²¹ The rights and obligations of husband and wife has been arranged in detail by article 30 of Law No. 1 of 1974 and Section 77-84 KHI.

The Obligations of Husband/ Rights of Wife that must be filled by husband²²

Among the rights of a wife that must be done by her husband are:

1) Leading households²³

An ideal husband is a husband who is able to lead the family well with the obedience of his wife and children. Muhammad Abduh explained that the meaning leader in the word of God "*Arrijaalu qawwaamuuna*

²¹Zainuddin Ali, "*Hukum Perdata Islam di Indonesia*" (Jakarta : Sinar Grafika, 2006), p.51.

Pasal 30 menyatakan bahwa suami istri memikul kewajiban yang luhur untuk menegakkan rumah tangga yang menjadi sendi dasar dari susunan masyarakat.

²²Yazid bin Abdul Qadir Jawas, "*Panduan Keluarga Sakinah*" (Jakarta, Pustaka Imam Asy-Syafi'i, 2011), p.165.

²³Imam Al-Ghazali, "*Marriage and Sexuality In Islam A translation of Al-Ghazali's book on the Etiquette of Marriage from the Ihya'*". It is translated by Wuri Winarko, "*Rumahku Surgaku Panduan Pernikahan dalam Islam*" (Cet.1; Yogyakarta : Mitra Pustaka, 2004), p.280.

alannisaa" is a leadership in which the people who are led are free of desire according to desire and free options.²⁴

2) Gives a external or internal living

It is obligatory for a husband to provide a living for his wife even his wife is a rich person, whether she is a Muslim person or not.²⁵ Because the thing that requires it, is a legal marriage. Allah said:²⁶

.....اللَّهُ أَتَاهُ مِمَّا فَلَيْنَفِقَ رِزْقُهُ عَلَيْهِ قُدِرَ وَمِنْ سَعَتِهِ مَنْ سَعَةٍ ذُولِيْنَفِقَ ج

Everything that is given by a husband to his wife would be given a reward by God as the word of the Prophet:²⁷

وَإِنَّكَ لَن تَنفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أَجْرَتْ بِهَا حَتَّى مَا تَجْعَلَ فِي إِمْرَأَتِكَ ((رواه بخاري))

The husband also is demanded to provide an inner living for his wife. In this case is the demand of wife's biologists need by do intercourse at least once in four months. Because Allah has made four months as the maximum limit the husband left his wife. (See to QS. Al-Baqarah 2: 217)

²⁴ Muslich Taman dan Aniq Farida, "30 Pilar Keluarga SAMARA", p.298-299.

²⁵ Muhammad Ya'qub Thalib Ubaidi, " *Ahkam An-Nafaqah Az-Zaujiyah*", diterjemahkan M.Ashim, " *Nafkah Istri*" (Jakarta Timur : Darussunnah, 2007), p.47-48.

²⁶ QS.At-Thalaq (65) : 7.

²⁷ Yazid bin Abdul Qadir Jawas, " *Panduan Keluarga Sakinah*", p.170.

The Prophet Muhammad peace be upon him ever said: " nothing is better in this world for a muslim after worshipping God, except getting a pious wife, beautiful when is seen, obedient when is commanded, fulfill the oath of marriage, keeping herself and her husband's wealth when the husband leave her, parenting her children, do not let other people to enter House without husband's permission, and did not refuse when the husband calls to the bed." (HR.Bukhari and Muslim).²⁸

3) Lives with his wife

A husband should live in the same home as his wife. It means, he is forbidden just to provide a home for his wife, but live in another place without syar'i reason. And of course by living together with the family, then, a peace and harmony in the household will be reached.

4) Educate and guide the wife to obey God and deepen her islamic religion²⁹

²⁸Khabib Mustofa, "Hak dan Kewajiban Suami Istri", http://khabib.staff.ugm.ac.id/index.php?option=com_content&view=article&id=93:hak-dan-kewajiban-suami-istri&catid=10:religius&Itemid=15, it is accessed on 16 Desember 2012.

²⁹Husain Husain Syahatah, "Ar-Rajul wa Al-Bait baina Al-Wajib wa Al-Waqi'", p.14.

To educate and guide is one of the husband's duties.

The manner is by attending science sessions, while inviting to the way of God by gentle manner and good advice.

5) Treat famil well³⁰

God says:³¹

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَجْهَرُوا عَلَى النِّسَاءِ كَرِهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا.....

Then the Prophet said that:

"The best of you is be a good to his family, and I was be the best to my family" (HR.Al-tirmidhi and Ibn Majah).

6) Advised the wife well³²

The Messenger has been told to do good behaviour to the women, behave gently and patiently for all her shortcomings because they are created from the most crooked of rib. The Prophet said:

واستوصوا بالنساء خيرا, فأنهن خلقن من ضلع, وإن أعوج (

شيء في الضلع أعلاه, فإن ذهبت نقيمه كسرته, وإن تركته لم يزل

(أعوج, فاستوصوا بالنساء خيرا). (رواه البخاري)

³⁰Muslich Taman dan Aniq Farida, "30 Pilar Keluarga SAMARA", p.14-15.

³¹QS. An-Nisa' (4) : 19.

³²Yazid bin Abdul Qadir Jawas, "Panduan Keluarga Sakinah", p.189.

- 7) help the wife in performing household duty³³
- 8) Islam obligates a husband to help his wife in completing household chores, especially when the wife asks for a husband's help.

Obligation of wife/Husband's right that should be fulfilled by wife³⁴

- 1) obedience to husband in doing good things (not immoral)

A wife's obedience to her husband is an important principle in home life. Wives are sued for obedience to the husband in matters that are not immoral or evil. In this case, there should be good communication between couples so that when the husband's wishes are rejected by his wife subtly, then the husband is not angry and does not say unsuitable words.

As the words of our Prophet:

لو كنت أن يسجد لأحد أحدًا أمرًا لأمرت تسجد أن لزوجها المرأة

- 2) keep the wealth and honor

When the husband goes out or does not stay in the home then the obligation of wife is keeping her husband's

³³Husain Husain Syahatah, "*Ar-Rajul wa Al-Bait baina Al-Wajib wa Al-Waqi*", p.19.

³⁴Papap Arfa, "*Mengenal Hak dan Kewajiban Suami Istri dalam Islam*", <http://themenworlds.com/2012/10/25/mengenal-hak-dan-kewajiban-suami-istri-dalam-islam/>, it is accessed on 16 Desember 2012.

honor and his wealth. Of course, by not talking about the husband's scandal to other people and not spending the wealth without the husband knowing.

3) Wife must be thankful and not demand much³⁵

A wife is ordered to be thankful to her husband who has given external and inner living to her to reach a happy household. Even the Prophet threatened hell for women who do not thank her husband.

4) A wife should not open up old sore points. A wife is forbidden to hurt her husband's feelings either by words and act.

A wife should not mention a husband's giving and call the husband bad things or scorn him. The Prophet said:

"donot a wife hurt her husband in the world, except his wife than the angels of heaven will said: don't you hurt him. dammit yourself! Because he was only a moment gather with you and later return to us ".(Narrated By Ahmad).

5) Wives should be made up and decorate themselves for their husband

³⁵Yazid bin Abdul Qadir Jawas, "Panduan Keluarga Sakinah", p. 206

Looking nice for the husband is recommended but within limits as some things are prohibited by religious law, such as shaving the eyebrows, the hair, tattooing the body and others.

Collective responsibility between husband and wife:³⁶

1) Keeping household harmony

The husband and wife mutually understand each other. Please think first and discuss if there is a household problem before making a decision.

2) nurturing and educating children

Taking care of and educating children is the husband and wife's responsibility with great affection. They should give a perfect education, especially religious education.

There is some childhood education that must be given by the father or the mother which is as follows:³⁷

a) Childhood Education

When someone is old enough, then the parents have to teach him to read, write, speak well, ask permission before entering her mother and

³⁶ Mohd Nor Manuty, "*Keluarga Bahagia yang Diidamkan*", p.78-80.

³⁷ Muslich Taman dan Aniq Farida, "*30 Pilar Keluarga SAMARA*", p.245-259.

father's room and other things. Then, when a child is seven years-old the mother should order his son to pray, as the words of the Prophet:³⁸

مروا أولادكم بالصلاة وهم أبناء سبع

سنين.

This age is the best period to learn. What is learned will be a base of development itself, it will be part of their character and personality that will continue.

b) Education at puberty

The responsibility of father and mother is the teaching of Sharia laws. They must teach the unity of God and right belief to their child and associate it with the basics of faith. In this way the children will always remember the Islamic pillars.

c) Construction of Morals

A mother should teach her child good morals and good behavior to prevent it from having bad morals and despicable character.

³⁸Shahih Sunan Abu Daud (466).

d) Physical education

Parents should really pay attention to physical education so that the children grow up with strong bodies, healthy, filled by spirit and a passion for life. They should teach their children to be gentle and wise, not indulge in the pleasures of all.

As the Prophet said:

(المؤمن الله خير القوي وأحب إلى المؤمن من الضعيف (رواه المسلم).

e) Critical Thinking

Education of the mind must be paid attention to to make the child's thinking clear in responding to a variety of Sharia science, scientific civilization and modern, conscious thought and culture, so that he becomes mature and a powerful thinker.

f) Mental Education

Education that is directed at children being brave and having a distinct attitude, having self confidence, and ability to control themselves in order to get a balance so that later, if they are an adult then they are able to fulfill all the obligations

that are laid upon him. Here are the principles in the formation the children's mentalhealth:³⁹

1. Sterilize the family environment from long conflicts.

2. Realize the psychological needs are important for the child.

3. Stay away from the wrong ways of educating children.

g) Social Education⁴⁰

Some things that can be done by parents in education is impart the psychological basics (forgive, dare to act, etc.), respecting people's rights, hold on to general social morals, and observe and do critical social things.

3) Be good to both the husband or wife's family

The husband and wife must be responsible, respectful, and be kind to the couple's family.

4) Keeping the secrets of husband or wife

³⁹Mahmud Muhammad Al-Jauhari dan Muhammad Abdul Hakim Khayyal, "*Al-Akhwat al-Muslimat wa bina' Al-Usrah Al-Qur'aniyyah*", it is translated by Kamran As'ad Irsyady dan Mufliha Wijayati, "*Membangun Keluarga Qur'ani Panduan Untuk wanita Muslimah*" (Jakarta: Amzah, 2005), p. 228.

⁴⁰Muslich Taman dan Aniq Farida, "*30 Pilar Keluarga SAMARA*", p.260-261.

A husband or wife shouldn't tell the partner's secret.

Indeed the Prophet has banned it.

5) Being together

a) Enjoy good intercourse

The husband and wife may have intercourse, compassionate love, cooperation and help each other to build a happy life. The wife is the husband's right, and he has the right to get affection.

b) Inheritance

The husband has right to inherit the wife's property if his wife dies. So does his wife.

c) Collective rights of children

The husband and wife together have a right to the children. The wife should defer to her husband and should not break the affection between her husband and her children.

According to Maulana Syamim, a woman's responsibilities are as follows:⁴¹

1) Obey the husband

⁴¹Musa Al-Enjoy Ihsan Al-Mahira, "*Bayan Masturot Kumpulan bayan Orang-Orang lama*" (Indonesia : Annisa Photoshop, 2008), p. 46-62.

Obeying the husband is an aspect of religion. If a woman does not obey her husband, then his worship is not accepted. When the wife obeys her husband and has *anazhamah* (greatness) the husband's worship is accepted by God and will result in love and affection bringing prosperity, *sakinah* in the home. But she must be obedient.

2) Practicing religion

Good morals and a humble character should be nurtured. One should pray five times a day, memorize the Quran in the morning and evening, make time to read the *Quran*, and specify a time for daily *ta'lim*. This way the house becomes a mosque, and a source of mercy that will spread to other houses. Thus, a woman should practice her religion herself to create peace within herself and her family.

3) Educate children by Islami and encourage the men to follow the way of Allah.

A woman is her children's first teacher. The woman is required to provide religious education for her children so they learn moral values. Also, a great woman is a woman who encourages her husband to take the path of Allah SWT. When her husband leaves her out on the path

of God and she is patient, then she will enter heaven 500 years earlier than her husband. A separated husband and wife on the path of Allah are seemingly split, but actually they are just preparing big parties in heaven. The preparation for this “more the merrier” party takes up to four months.

d. Indicator of Sakinah family

There are many *sakinah* family criteria according to scholars and scientists. But for this research, the researcher tends to choose *sakinah* family criteria according to the Ministry of religion. *Sakinah*'s family criteria of BKKBN is use a safe term to talk about the *sakinah* family. In this case BKKBN classifies a *sakinah* family into several levels:⁴²

- 1) Pre-Prosperous Family (KS). These are the families who have not been able to fulfill their basic needs, such as spiritual needs, food, clothing, shelter and health;
- 2) The Prosperous Family I (KS I). These are the families that have been able to fulfill basic needs, but have not been able to fulfill socio-psychological needs, such as education, KB (family planning), interaction in the family, interaction with the live environment, and transportation;

⁴²Imam Mustofa, “*Keluarga Sakinah dan tantangan Globalisasi*”, p.232.

- 3) The Prosperous family II (KS II). These are the families who have been able fulfill the socio-psychological needs, but have not been able to fulfill developmental needs such as the need to save money and obtain information;
- 4) The Prosperous family III (KS III). These are families that have been able to fulfill basic needs, socio-psychological needs and developmental needs, but have not been able to give a regular donation to society (material donations), or actively participate in society;
- 5) The Prosperous Family III Plus (KS III Plus). These are the families who have been able to meet all basic needs, socio-psychological needs and developmental needs, have been able to give regular donations and play an active role in society.

The *Sakinah* family indicators, according to the Ministry of Religious Affairs, are almost the same as the BKKBN indicators and can be classified into Pre *Sakinah*, *Sakinah* I, *Sakinah* II, *Sakinah* III and *Sakinah* III Plus. They are described as follows:⁴³

- 1) A pre *Sakinah* family is a family that is not established through legal marriage, cannot fulfill basic needs, and

⁴³M.Daud, "*Program Keluarga Sakinah dan Tipologinya*", (Widyaiswara Madya Balai Diklat Keagamaan Palembang), p.6-7. Look at too Ajamalus, "*Strategi Meningkatkan Kualitas Kelompok Keluarga Sakinah*", (Ka. Kantor Kemenag Kabupaten Bengkulu Tengah Prov. Bengkulu); p. 3.

fulfills spiritual and material needs minimally, such as faith, praying, fasting, *zakat fitrah*, clothing, shelter, and food.

- 2) A *Sakinah* family I is a family that has established a legal marriage and has been able to fulfill spiritual and material needs minimally but still is not able to fulfill socio-psychological needs such as education, religious guidance in the family, and following religious social interaction with their environment.
- 3) The *Sakinah* Family II is a family that has established legal marriage and has been able to fulfill daily needs of life. They can also understand the importance of religious implementation and religious guidance for family. They can interact in a religious manner with their environment, but they haven't been able to comprehend and develop faith values such as devotion, good character, tithing, *infaq*, *amal jariyah*, saving, and so on.
- 4) The *Sakinah* family III is a family that can fulfill all needs such as faith, devotion, perfect character, social psychological needs and family development, but it has not been able to be good model for others in their environment.
- 5) The *Sakinah* family III Plus is a family that has been able to fulfill all needs of faith, devotion, and good character

perfectly, social-psychological needs and development and can be a good model to those in their environment.

The *sakinah* family criteria are the following:⁴⁴

<i>Sakinah</i> I	<i>Sakinah</i> II	<i>Sakinah</i> III	<i>Sakinah</i> III Plus
a).family that is formed through legal marriage based on valid regulations, love and basic affection	a).Fulfills the <i>Sakinah</i> I criteria	a).Fulfills the <i>Sakinah</i> II criteria	a).Fulfills <i>Sakinah</i> III criteria.
b) Prays.	b).Relationship of family	b)Accustomed to	b).The family is

⁴⁴ Ahmad Supardi Hasibuan, "*Membangun Keluarga Ideal di Era Globalisasi*", (Kantor Wilayah Kementerian Agama Provinsi Riau).

	members is harmonious.	praying together	able to perform the pilgrimage.
c). Fasts.	c). The family members end their study for nine years	c). Member of an organization.	c). One family member is the Chairman of an Islamic Organization
d). Pays <i>Zakat Fitr</i>	d). Capable to give <i>infaq</i> .	d). Has a decent place to live.	d). They are able to do <i>Waqf</i> .
e). Learns the basics of religion.	e). Has a simple place to live.	e) They understand the importance of a healthy family	e). Family is able to apply their religious knowledge in society.
f). Is able to read the <i>Quran</i> .	f) Family has a society responsibility.	f) The family is harmonious.	f). The family can be role models for the community.
g). Has a basic	g). Fulfills the	g) They are fond	g). The family

education.	nutritional needs of the family.	of giving <i>shodaqah</i> .	members' education, is at least a Bachelor's degree.
h).Has a place to live.		h) Implement <i>qurban</i> .	h).The family upholds the values of good character.
i).Has clothes		i).The family can fulfill the duties and obligations of each other.	i). A feeling of love and sweetness grows in the family.
If these criteria are not fulfilled, then it will be called Pre-		j) Minimal education is SLTA.	

<i>Sakinah.</i>			
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3. Jama'ah Tabligh

a) History of Jama'ah Tabligh

Jama'ah Tabligh comes from Arabic, the meaning of jama'ah is group, while tabligh means to convey. According to the terminology *Jamaah Tabligh*⁴⁵ is an Islamic missionary movement with the aim of returning to Islamic teaching which *iskaffah*. Their activities do not confine to one group of Muslims only. The main purpose of this movement is to evoke spirituality both internally and externally in life for every Muslim. Jama'ah tabligh is the biggest non-political movement in the world.

Jama'ah Tabligh is established by Muhammad Ilyas ibn al-Mawlawi Ismail al-Kandahlawi al-Deobandi al-Jisti (1303-1355 H)⁴⁶ in the late 1920s in the Mewat, of India. Kandahlawi was involved in a village in Saharanpur India. Deobandi was associated with one of the biggest schools for Hanafi scholars in India.

⁴⁵Khalimi, "*Ormas-ormas Islam sejarah, akar Teologi dan Politik*" (Cet.1; Jakarta : Gaung Persada Press, 2010), p.199.

⁴⁶Sayyid Ahmad Syihab al-Din Qadi Kalyakut, *Kasyf al-Syubhat 'an al-Jama'at al-Tablighyyah*, it is translated by Teungku H. Hasanoel Bashry HG, "*Menyingkap Tabir Jama'ah Tabligh*", (Cet.1; Banda Aceh : Bandar Publishing, 2008), p.5.

Muhammad Ilyas⁴⁷ was growing and developing matters of religion and traditional science. His father was a follower of Sufism and was very '*abid* and *zahid*. Ilyas had memorized the Qur'an at a very young age. He studied the *Quran* and *al-Sittah* books with his older brother, Syaikh Muhammad Yahya. Then in 1326 H, he went to the Deoband to study Hadith Jami ' Shohih Turmidzi and Sahih Bukhari from a pious man who was named Mahmud Hasan.

On 1328 H, he became a lecturer at the Madhahirul Ulum. After that, he returned home and went on Hajj. He used the opportunity of the Hajj to meet with a variety of scholars to discuss the best ways to propagate and develop Islam-especially in India. He drew on the opinions and views of scholars that he encountered as suggestions for Islamic development. Then, he returned to India and thought about what was missing from true Islam. At this time, India's Muslims believed in damaging things, were facing moral degradation and were not familiar with the Islam's greatness. Also, the followers of polytheist and apostate faiths were hindered by the Christian missionaries when the United Kingdom colonized India.

Finally, the daydreamer of Ilyas, God gave guidance that the cause of the fall of Muslims was because they were careless

⁴⁷Khalimi, "*Ormas-ormas Islam sejarah, akar Teologi dan Politik*", p.200-204.

with the meaning of Faith to God and what was brought by our Prophet. Syaikh Ilyas sees that *da'wah* would not be a success unless it is held by people who are willing to sacrifice and be sincere to *da'wah* interests and hope to blessing of God. Therefore, this movement emphasizes the sacrifice of Muslims by practicing *khuruj* (going out to preach in the way of God) instead of asking for money and material.

After Syaikh of Muhammad Ilyas Kandahlawi died, the movement was continued by his son, Syaikh Muhammad Yusuf Kandahlawi (1917-1965). He was born in Delhi, often moving to seek knowledge and spread the *da'wah*. His famous book is *Amani Akhbar*. After he died, the spread of preaching is continued by the third *Amir*, In'am Hasan. This Jama'ah appeared in India and has spread all over the world. In less than two decades, this Jama'ah was spread successfully to South Asia. With Maulana Yusuf, son of Maulana Ilyas, as the leader, this movement began to develop activities in 1946, and within 20 years it spread to Southeast Asia, Southwest Asia, Africa, North America and Europe.

This dress is long sleeved and until below the knees. In Indonesia, Jama'ah has developed since 1952 that were brought by groups from India and it is led by Mianji Isa and starts to bloom in early of 1970s. The Jama'ah claims that they do

not receive a donation from any outside organization to run their activities. Tabligh operating costs are financed by the followers themselves. In 1978, the Muslim World League subsidized the construction of the Tabligh Mosque in Dewsbury, England which later would be the hub of Jama'ah Tabligh in Europe. Their leader is called by *Amirs* or *Zamidaar/Zumindaar*.

There are some unique aspects to the identity of followers of Jama'ah Tabligh, from appearance, how to dress, style of preaching, how to eat together, and the method of preaching to avoid politics and violence. On appearance, the men usually use white clothes such as those used by Afghans, Pakistanis, Indians and Bangladeshis.

b) Reference of Book

Jama'ah Tabligh has *Sufi* manhaj in theological matters. *Sufism* dominates the members of the Jama'ah, and they are very spirited in worship and *dzikr*. They are accustomed to eat, drink, sleep and talk little.⁴⁸ Jama'ah tabligh believe in *mukasyafah*, religious leader of *aqhtab*, turn on and teaches *tabarruk*, *tawasul* to creature/grave of the Prophet and other religious leader and turn on *mawalid* by *qasidah* and *burdah* reading.

Their theologians must realize six basic tenants (*Ushul al-sittah*), which are always constant during day and night:

⁴⁸Khalimi, "*Ormas-ormas Islam sejarah, akar Teologi dan Politik*", p. 204.

- 1) Relate syahadat *Laa ilaaha illa Allah and Muhammad Rasulullah.*

It is important that 'amalan is accepted, because if someone does the 'amalan without faith the 'amalan will be rejected.⁴⁹

"Surely you really will see jahannam hell, and really is going to look at his by view that it appears a belief".⁵⁰

- 2) Humble Prayer

Jama'ah Tabligh must pay attention to prayer even if they are busy.

- 3) Science

Jama'ah Tabligh equate science with soil quality level. There are three kinds of soil levels as well as humans. The first type of soil can benefit from the water, so it gets to live after death and can also grow crops so that humans and plants can use it. This first type of human is the man who benefits from knowledge. The second type of soil does not get benefits for itself but still provides benefits. This second type of human is someone who provides benefits to others with the knowledge they have.

The third type of human is one who does not have a good

⁴⁹Musa Emyus, "*Kekuatan enam sifat*" (Indonesia Zaman doeloe : Al-Enjoy, 2008), p. 45.

⁵⁰Khalimi, "*Ormas-ormas Islam sejarah, akar Teologi dan Politik*", p. 206-209.

heart. When they learn about science, they cannot benefit from it and therefore cannot provide benefits to others.

4) Fix the Intention

Every Muslim is obligated to give to charity by their faith to what God had promised along with missing faith and hope to reward and response from Allah.

5) Respecting Muslims and being gentle to them

Is doing God's commands that relate to his servants, by orientation to guide of the Prophet Mohammed and keeping the Muslim's honor.

6) *Khuruj* in God's way

This is a person's effort to improve the belief and charities in themselves and all humanity.

The book references

Shaykh Tuwajiri said: "the best book in Jama'ah Tabligh is *Taglighin Nishshab* (Charity Superiority) that is authored by one of their figures, Muhammad Zakaria al-Kandahlawi" (the nephew and son-in-law of Muhammad Ilyas). They are glorifying it as Ahlus Sunnah wal Jamaah glorified by Sahih Bukhari and Sahih Muslim and other's

Hadith books.⁵¹ There are other books and references by the Ajam group, India, such as the Hayatush Shahabah book by Muhammad Yusuf Al-Kandahlawi.

In the *da'wah* faith there are a few recommended books. The material in those books will be presented in the *da'wah* Tabligh. The technical work is delivered in *mudzakah-mudzakah*. The books include:⁵²

- 1) *Fadhail a'mal* by Shaykh Hadeeth Maulana Zechariah Kandahlawi. One chapter is in Urdu and has been translated in a variety of languages, including Indonesian;
- 2) *Fadlail Shadaqoh* by Shaykh al-Hadith Maulana Muhammad Zechariah Kandahlawi. This Urdu language book has been translated in various languages. It is suggested for those in these circles to study the book read it to the public because it is easy to understand and the contents are needed in the daily life by all Muslims;
- 3) *Fadlail haji and Fadlail Shalawat* by Shaykh al-Hadith Maulana Zechariah Kandahlawi;

⁵¹Muhammad Ali Ismah Al-Medani, "*Sesatkah Jama'ah Tabligh?*", Maktabah As sunnah (Upaya Meniti Jejak Generasi Terbaik Islam, 1998), p.7.

⁵²Mulwi Ahmad Harun Al-Rosyid, "*Meluruskan Kesalahpahaman terhadap Jaulah (Jama'ah Tabligh)*" (Magetan : Pustaka Haromain, 2004), p. 22-24.

- 4) *Riyadhush Sholihin* by Imam Nawawi Ad Dimasyqi.

It is Recommended for all people to study it as much and as often as possible;

- 5) *Hayatush Shahabah* by Maulana Muhammad Yusuf Kandahlawi;

- 6) *Misykatul Mashabih* by Imam Khathib at-Tibrizi;

- 7) *At Targhib WatTarhib* by Hafizh Al- Mundziri;

- 8) *Al Abwabul Muntakhabah min Misykatil Mashabih* by Maulana Muhammad Ilyas;

- 9) *Al Ahaditsul Muntakhabah* by Maulana Muhammad Yusuf;

- 10) *Al Adabul Mufrad* by Imam Al-Bukhari.

There are three powerful aspects of Jama'ah tabligh:⁵³

- 1) Sincerity/*ikhlash*.

It is a Part of the six characteristics that they preach.

- 2) *Ijtima'iat*

⁵³Musa Al-Enjoy Ihsan Al-Mahira, "*Raport Merah Jama'ah Tabligh menjadi Hitam*" (Jakarta : Al-Enjoy, 2009), p. 53-59.

The preach strength of them in strong ijtimai'at around the world, they hold the power of the water in the rainy sweep any dirt is on the bottom of river.

3) Discussion

Jama'ah Tabligh says that the principal discussion should be applied in charity. They lost three things in every discussion. Their discussion has the strength to change the community:

- a) They lost the greatness of *ghooirullah* from heart.
- b) Personal interest
- c) Lost the *su'udhon*.

c) Organization

Organizational systems within Jama'ah Tabligh organize propaganda - propaganda first arrives in a country, then is arranged by those responsible for that country. Then every country has a national headquarters or regional headquarters that oversees the area. Then the regional headquarters have a smaller headquarters. The funding comes voluntarily from the congregation during sermons. Every member of the congregation should *khuruj* or proselytize in a lifetime. It may be

Khuruj 4 months or 40 days or 3 days in 1 month or 1 year, depending on the capabilities of each member.⁵⁴ The new member recruitment system of Jama'ah Tabligh is performed by members of the congregation who are *Khuruj* in a destination with supplies that have been prepared in advance and are based in mosques visited. One team consists of a maximum of 14 people but, ideally 12 people. If a team is made up of husbands and wives, then the team should be a maximum of seven pairs, and at least four pairs. Each member has his own role on the team. Maybe one becomes the team leader ('*amir*') and so on. They offer the public the chance to join the group through a series of activities without any element of propaganda. If someone wants to join, they show up in the district headquarters or in the district, without receiving a membership card and a number of other requirements.

⁵⁴Muti'atul khasanah dkk, <http://rimbobujang.wordpress.com/2011/02/06/jamaah-tabligh/>, Paper, it is presented to fulfill the final exam of Aqidah Islam (Purwokerto : Sekolah Tinggi Agama Islam Negeri, 2010), p. 6-9.