



CHAPTER III

RESEARCH METHOD

A. Research locus

This research was conducted in Kediri, specifically in the Campurejo and Petok region as a gathering place for Jama'ah Tabligh members. Both Campurejo and Petok are *halaqoh* places for Jama'ah Tabligh members. Usually, the members of Jama'ah Tabligh gather in sessions of *majelisan* (special events). There are many followers of Jama'ah Tabligh in this area. In the Petok region, the Jama'ah Tabligh members's houses are neighboring. In Kampung Dalem - Kediri, there are many groups of Jama'ah Tabligh that live

close together. Sometimes, one family is a group of Jama'ah Tabligh followers. Campurejo was specifically chosen as locus of this research, because many of Tabligh beginners live there.

B. Type of Research

Referring to the background and problem formulation that has been described above, the researcher uses field research, with a descriptive characteristic. It describes the individual character, indication, or group character. The purpose of descriptive research is to reveal / describe the indications that are there and or that happened.¹

This research is qualitative or qualitative descriptive. Qualitative research is research that describes the objects in the form of reports.² Qualitative research is also used by reporting the data that is needed in the distribution of information.³ Qualitative research is actually a research procedure which produces descriptive data from what is stated by the respondent through writing and real behavior data.⁴ This research is conducted to describe a *sakinah* family concept based on Jama'ah Tabligh and their efforts in creating the *sakinah* family.

¹Koentjaraningrat, *Metode-Metode Penelitian Masyarakat* (Jakarta: PT.Gramedia Pustaka Utama, 1997), p.29

²Lexy J.Moleong, *Metodologi Penelitian Kualitatif* (Bandung : PT Remaja Rosdakarya, 2011), p.56

³Tim Dosen Fakultas Syari'ah, *Buku Pedoman Penulisan Karya Ilmiah* (Malang: Fakultas Syari'ah UIN, 2005), p.11.

⁴Soerjono Soekanto, *Pengantar Penelitian Hukum* (Jakarta: Rineka Cipta, 1986), p.32.

C. Approaches

The approaches used in this research are the socio-approach, the religious approach, the educational background approach and the ideology approach (religious understanding) of Jama'ah Tabligh. The researcher would interview the informants thoroughly about their socio condition, their understanding of Jama'ah Tabligh, their understanding of the *sakinah* family concept and their efforts to create a *sakinah* family based on *da'wah*.

D. Data Sources

Data sources in the research are from the collected data. It is classified into:

1. Primary Data

This data is obtained directly from the behavior of informants, through direct research⁵ in the field via interviews.

Primary data is obtained from interviews / direct interviews with the subject of the research. In this research, the research subjects are the wives of Jama'ah Tabligh in Kediri.

⁵Soerjono Soekato, *Pengantar Penelitian.*, p.12.

The Background of Informant

Each subject has a different understanding of the concept and efforts involved in creating a *sakinah* family based on their educational backgrounds, socio-economic condition, religious understanding, cultural perspective and geographic area. The following is a description of 10 subject backgrounds:

a. Mrs. Shofiyah

She is a housewife and tailor. Her husband delivers goods. They have four children—two sons, and two daughters. She only completed a junior high school education but has had many experiences in IPPNU and Wahidiyah organizations. Her husband graduated from senior high school. They live a simple but adequate life. She learned about Tabligh while she was working in Bogor on 1997. Her husband has been a member of Tabligh since 1996. Neither of them has ever studied in an Islamic boarding school. By observing their socio-economic condition, this family is considered lower-middle class. When Mrs. Shofiyah was left *khuruj* by her husband, she just submitted and hoped for help from Allah. She believes that God will provide a solution and the best way and she is very thankful for understanding *da'wah*.

b. Mrs. Dewi Hannah

She is a housewife who has four children—two sons and two daughters. She graduated from STITM (D-II) in Kediri and has a lot of experience in various organizations, one of them is IPPNU where she is a Chairman and Secretary at a branch in Kediri. Her husband is a cracker merchant. Mrs. Dewi has known about *Da'wah* since she got married in 2005. Her family life is very adequate, and from the socio-economic perspective, this family is very simple. Their house is made of small bricks which are not arranged neatly. Although Mrs. Dewi has a good educational background, she chooses to be a housewife. She always accepts her husband's gifts, is patient and prays to God by practicing the deeds that she has learned.

c. Mrs. Hj.Chusnul Khotimah

She is a housewife of a more advanced age. She was a graduate of SMKN 3 Kediri and has a lot of experiences in different organizations. One of them is in Muslimat-NU (branch of PETOK) as a Secretary and in the PII (Indonesian Islamic Students) Organization. Her husband works as a receiver of electricity payments in his home. She and her family are active in Tabligh activities since 2002. From a

socio-economic perspective, this family is economically comfortable based on the condition of the family home. She was so grateful because she knows *da'wah* and feels some regret that she did not join Tabligh from the first time she knew about *da'wah*. For her, by following *masturoh*, she can have the knowledge and experience of Tabligh wives.

d. Mrs.Yuliatin

She is a housewife who helps her husband sell household appliances in front of their house. She graduated from SMK N 3 Kediri and does not have any organizational experience. She has two sons and two daughters. They do not have any Islamic boarding school background. From a socio-economic perspective, this family would be considered a lower-middle class family. This family first learned about Tabligh in 2002. She and her family try to practice the obligatory and *sunnah* deeds that they have learned.

e. Mrs.Hj. Jazimah

She is a housewife who helps her husband in managing a building supply store beside their home. Mrs. Jazimah who came from Kalimantan on Borneo is a graduate of elementary school and did not attend junior high. She just started practicing Tabligh in the last year, while her husband knew

about Tabligh for six years. Neither of them have any Islamic boarding school background. Their socio-economic life is considered upper middle-class. Their home facilities are decent. She stated that with *masturoh*, wives will have more knowledge for her household.

f. Mrs.Yunita Kurniawati

She is a housewife who has a business with her husband as a gold seller. She is a graduate of the Catholic Senior High School of Kediri and does not have an Islamic boarding school backgrounds. Her family has been active in Da'wah activities from the beginning of 2004. She has three children. They first started following it because a member of Jama'ah Tabligh was visiting the musholla in front of their house. This family is upper middle-class, because they have been able to fulfill all their needs. She was happy to join the Tabligh, because she said she is able to learn more about home life in the *masturoh*.

g. Mrs. Suyatmi Nur Azizah

She is a housewife who has four children. She is working as a baby sitter for her Tabligh friend. She is a graduate of SMEA of Kediri and does not have organizational experience. This family's life is very simple and completely

adequate. Her husband opened a laundry business and sells honey and herbal medicines in their home. She has followed Tabligh since 2004, when they had only two children. For this family, with their propagation can be more practice the *sunnah* deeds.

h. Mrs. Emy Kurniana

She is a housewife who also has a bekam skill. She has two children and opened a bekam practice at her small home although it is not busy. It is just for helping her family. She graduated from Catholic Senior High School while her husband graduated from SMK Kediri and works as a broker of land and cars. This family's life is very simple but their is enough. This family is considered lower-middle class. She knew about Tabligh when she got married in 2005 to a Tabligh follower and she is often left by her husband to *khuruj*. By following the *da'wah*, she learns and diligently studies Islam in a *masturoh* program.

i. Mrs. Sri Untiyah

She is a PNS teacher (official civil servant) who has a lot of organizational experience. She graduated from D-II of IAIN Sunan Ampel Surabaya and S1 of Tribakti Kediri. Her husband works as a perfume trader. Previously they had

cracker businesses and had a lot of employees, and one day because of Tabligh they choose the *da'wah* and stopped their business. They have two sons and a daughter. Their socio-economic life is good and would be considered upper-middle class. They decided to join the *da'wah* in 2000 when members of Jama'ah Tabligh came to their home. By following the *da'wah*, their finances run more smoothly and they feel it is arranged by God. In addition, their *sunah* deeds have increased.

j. Mrs. Siti Rofiqoh

She is a housewife and tailor. She has two sons and two daughters. She graduated from MAN 3 of Kediri. The family began to be active in *da'wah* of Jama'ah Tabligh since they had three children in 2005. Her husband has a water refill *depo* and he graduated from an Islamic boarding school in Lirboyo Kediri. She first learned of Jama'ah Tabligh when her husband's friend invited them to join MLM business. Because he didn't know the MLM business law then, he asked the scholar of Tabligh, and they said it is forbidden. Since that time, they practiced Jama'ah Tabligh and began following the Tabligh activities little by little. They began to follow the preaching (*da'wah*) and left their jobs as a photographer and

owner of a motorcycle rental company. They thought that livelihood is arranged by God hence this family giving their best effort to the *da'wah*.

This family is lower-middle class. They live in simplicity and their facilities are sufficient. They give all their effort to religious education. Sometimes they have to sell whatever they have, such as cars, their rental motorcycles etc. but they are still certain that each child brings livelihood set by God.

2. Secondary data

This includes official documents, books, research results in report form, diaries and others similar things. Secondary data is obtained from the study of literature from books to support this research, including books that discuss the *sakinah* family, the effort in creating a *sakinah* family, giving money for living costs to the wife. There are also published books about Jama'ah Tabligh and previous research about the *sakinah* family.

E. Data Collecting Technique

The method used in this research is as follows:

1. Interview

An interview is a conversation with a purpose. The conversation was conducted by two parties, the interviewer and

interviewee.⁶In this case the researchers will interview several members of Jama'ah Tabligh families in Kediri directly, and ask them about concepts and efforts in the establishment of a *sakinah* family.

In this case the researchers use an open interview method (overt interview). The subject of the interview knows that they are being interviewed and also knows about the meaning and purpose of the interview.⁷In this research, 10 women from different economic and academic backgrounds were the source of interview data. The informants are interviewed in order to understand their economic conditions where they live and to understand their backgrounds before they began practicing Jama'ah Tabligh. The subjects are women-the wives of Jama'ah Tabligh-because their husbands did not want be the subjects were forbidden to meet other woman who are not *muhrim*.

2. Observation

The observation method or direct observation is a method to collect data by direct observation without any tools of help. The researcher is observing a specific phenomenon that occurs in some family members of Jama'ah Tabligh.

⁶Lexy J.Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2006), p.186.

⁷Lexy J.Moleong, *Metodologi Penelitian*,p.189.

3. Documentation

Documentation is one of methods used in qualitative research, which is collecting data about things such as notes, transcripts, newspapers, magazines and so on. The documentation method was used to get written data related to the concept of the *sakinah* family based on the Jama'ah Tabligh perspective.

F. Data Analysis Technique

After obtaining the data from the field, interviews and documentation, the data is processed through the following measures

1. Edit

Before processing the data that has been gotten, so needs to be edited first. This step is done after all the data of *sakinah* family concept and the effort of Jama'ah Tabligh in establishment *sakinah* family especially. This step is done by checking out the results of interview with several family members of Jama'ah Tabligh.

2. Classification

It is the second step in the analysis of qualitative data, to know what we will analyze. The purpose of classification is to understand how the result of the interview is classified based on questions in the problem formulation. Therefore the obtained data

actually contains the information that is required by the researchers.

3. Verification

Verification is rechecking the data that has been collected and clarifying that the data collected will be accepted and recognized as valid.

4. Analysis

To analyze is to classify, sort, and manipulate data to make it easy to read. Analyzed data used in this research is descriptive qualitative. The analysis describes the condition or status of a phenomenon with words or sentences then separates it according to specific categories to obtain a final conclusion

5. Conclusion

In the final step, the researcher makes a conclusion or key points from results of the research through data collection methods then produces a brief, clear and easy description. The conclusions are from the results of the research on the *Sakinah* family concept based on the Jama'ah Tabligh perspective.