

**THE SAKINAH FAMILY CONCEPT OF CAREER SPOUSES AT  
PESANTREN DARUL ULUM REJOSO PETERONGAN JOMBANG**

**THESIS**

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**NIM 18210051**



**ISLAMIC FAMILY LAW DEPTMEN**

**SHARIA FACULTY**

**STATE ISLAMIC UNIVERSITY MAULANA MALIK IBRAHIM MALANG**

**2022**

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**2022**

## STATEMENT OF THE AUTENTICITY

In the name of Allah,

With consciousness and responsibility toward the development of science, the writer declare that thesis entitled:

**THE *SAKINAH* FAMILY CONCEPT OF CAREER COUPLE IN THE  
*PESANTREN* (ISLAMIC BOARDING SCHOOL) (Study at *Pesantren* Darul Ulum  
Rejoso Peterongan Jombang)**

It is genuinely the writer's original work that can be legally justified. If this thesis is proven result of duplication or plagiarism from another scientific work, it as a precondition of degree will be stated legally invalid.

Malang, 7 February 2022

Writer,



Ilmiani Nurul Hikmah  
SIN 18210051



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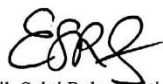
After reading and correcting the thesis of Ilmiani Nurul Hikmah, Student ID 18210051, Department of Islamic Family Law, Syari'ah Faculty of Maulana Malik Ibrahim Islamic State University of Malang entitled:

**THE *SAKINAH* FAMILY CONCEPT OF CAREER COUPLE IN THE  
*PESANTREN* (ISLAMIC BOARDING SCHOOL) (Study at *Pesantren Darul Ulum  
Rejoso Peterongan Jombang*)**

The supervisor stated that this thesis had met the scientific requirement to be proposed and examined on the Assembly Board of Examiner.

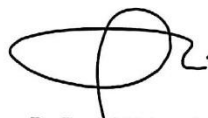
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## MOTTO

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

*"And among His Signs is this, that He created for you mates from among yourselves, that you may dwell in tranquillity with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect."*

*(Surah Ar-Rum: 21).*

## ACKNOWLEDGMENT

*Alhamdulillah* rabbil'alamin, Gratitude for His grace and guidance so that the writing of thesis entitled "The *Sakinah* Family Concept Of Career Spouses At *Pesantren* Darul Ulum Rejoso Peterongan Jombang". Peace be upon Rasulullah Prophet Muhammad SAW, who has taught us guidance (*uswatun Hasanah*) to do activity correctly in our life. By following Him, may we belong to those who believe and get their intercession on the last day of the end. *Amen*.

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

1. Prof. Dr.M. Zainuddin, MA., as the Rector of The State Islamic University Maulana Malik Ibrahim of Malang.
2. Dr. Sudirman, MA., as the Dean of Syariah Faculty of The State Islamic University Maulana Malik Ibrahim of Malang.
3. Erik Sabti Rahmawati, MA. M.Ag., as the Head of Islamic Family Law Department of Syariah Faculty of The State Islamic University Maulana Malik Ibrahim of Malang
4. Dr. Zaenul Mahmudi, MA. as my thesis supervisor. The writer thanks for spending time guiding, directing, and motivating me to finish writing this thesis. The writer hopes that Allah will bless him and his family.
5. Dr. H. Fadil, M. Ag., as supervisor lecturer of the writer during his study at Islamic Family Law Department of Shariah Faculty of The State Islamic University Maulana Malik Ibrahim of Malang.



6. All lecturers at Syariah Faculty of the State Islamic University of Maulana Malik Ibrahim Malang have provided learning to all of us. With sincere intentions, may all of their charity be part of worship to get the pleasure of Allah SWT.
7. The staff of Syariah Faculty of The State Islamic University Maulana Malik Ibrahim of Malang
8. The entire big family of the Pesantren Darul Ulum Islamic Boarding School or career married spouses as the caregiver of the Darul Ulum Islamic Boarding School Rejoso Peterongan Jombang, who have been willing to take the time to help complete this research smoothly.
9. Especially to my beloved parent, Father Nasrum and Mother Tutik Prihatin, thank you for the guidance, love, and prayers that father and mother prayed so that Allah SWT opened the way of ease for me.
10. All of my classmate of International Class Program (ICP) of 2018 and all Islamic Family Law Departement friends.
11. Last but not least, I would like to express my gratitude to myself, who have struggled to do my best.

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

Malang, 7 February 2022  
Author,

Ilmiani Nurul Hikmah  
SIN 18210051

## TRANSLITERATION GUIDENCE

### A. General

The transliteration guide which is used by the Shariah Faculty of Maulana Malik Ibrahim Islamic State University of Malang is the EYD plus. This is used based on the Consensus Directive from the Religion Ministry, Education and Culture Ministry of The State of Republic Indonesia, dated January 22<sup>nd</sup> 1998 No. 158/1987, which is also stated in The Arabic Transliteration Guide Book, INIS Fellow 1992.

### B. 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	DI		

The Hamzah which is usually represented by an alif, when it is at the beginning of the word, henceforth it is transliterated following its vocal pronouncing and not represented in writing. However, when it is in the middle or the end of a word, it is represented by a comma facing upwards (‘), as opposed to a comma (,) which is used to replace the ‘ain “ع”.

### C. Vocal, Long-Pronounce and Diphthong

Vocal *fathah* = a

Vocal *kasrah* = i

Vocal *dlomah* = u

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

Long-vocal (i) = Î e.g. î قيل become Qîla

Long-vocal (u) = Û e.g. û دون become Dûna

Especially in the pronouncing of *ya’ nisbat* (in association), it cannot be represented by “i”, unless it is written as “iy” to represent the *ya’ nisbat* at the end. The same goes for the sound of a diphthong, *wawu*, and

*ya'* after fathah it is written as “*aw*” and “*ay*”. Study the following examples:

Diphthong (aw) = *او* e.g. *قول* become *Qawlun*

Diphthong (ay) = *اي* e.g. *خير* become *Khayrun*

#### D. Ta' marbutah (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 *alrisalat li al-mudarrisah*, or in the standing among two word that in the form of *mudhaf* and *mudla ilaih*, it transliterated as *t* and connected to the next word, e.g. *الله يرحمة* become *fi rahmatillâh*.

#### E. Auxiliary Verb and Lafadh al-Jalâlah

Auxiliary verb “*al*” (ال) written with lowercase form, expect if it located it the position and “*al*” in lafadh al-Jalâlah which located in the middle of two or being or become *idhafah*, it remove frome writing.

- a. Al-Imâm al-Bukhâriy said.
- b. Al-Bukhâriy in muqaddimah of his book said
- c. Masyâ Allah kâna wa mâ lam yasya‘ lam yakun.

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## ABSTRAK

Ilmiani Nurul Hikmah, 18210051, 2022. **Konsep Keluarga Sakinah Oleh Pasangan Suami Istri Karir di Pesantren Darul Ulum Rejoso Peterongan Jombang.** Skripsi. Program Studi Hukum Keluarga Islam, Fakultas Syariah, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Dr. Zaenul Mahmudi, MA.

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### **Kata Kunci : Keluarga, Sakinah, Pasangan Karir, Implementasi**

Agama islam telah mengatur tentang konsep pernikahan dengan sangat detail dengan didasarkan pada nash al Quran dan Hadits agar kehidupan umat manusia teratur dan tercapai tujuan dari pernikahan itu sendiri. Pernikahan adalah sesuatu yang telah diwajibkan dalam ajaran agama islam, terutama bagi yang mampu secara lahiriyah maupun bathiniyah. Salah satu tujuan dari pernikahan yaitu membangun rumah tangga yang sakinah, yang bisa menjadi bahtera dan nahkoda menuju surga-Nya. Dalam Undang-Undang Dasar tahun 1945, disebutkan bahwa setiap masyarakat memiliki hak untuk melangsungkan perkawinan, membentuk sebuah keluarga yang bahagia, dan melangsungkan keturunan dengan perkawinan yang sah.

Penelitian ini termasuk jenis penelitian empiris yang menggunakan pendekatan kualitatif, sumber data yang digunakan adalah sumber data primer dan sekunder. Sumber data primer berupa hasil wawancara tentang bagaimana konsep keluarga sakinah dan implementasinya, yang dilakukan kepada pasangan suami istri yang bekerja karir sekaligus menjadi pengasuh dalam suatu yayasan Pondok Pesantren, tepatnya di Pesantren Darul Ulum Rejoso Peterongan Jombang. Sumber data sekunder berupa teks atau nash Al Qur'an dan Hadits serta beberapa literatur lain seperti undang-undang yang mengatur secara khusus perkara pernikahan, keluarga, dan permasalahan yang ada didalamnya, makalah, skripsi, maupun tesis dari para peneliti terdahulu yang dalam penelitiannya juga membahas tentang pernikahan, keluarga sakinah, keluarga karir, dan segala yang berkaitan dengannya.

Hasil dari penelitian ini menyimpulkan bahwa upaya-upaya yang dilakukan atau di implementasikan oleh beberapa pasangan suami istri pekerja karir sebagai pengasuh Pesantren yang ada di Pondok Pesantren Darul Ulum Jombang diantaranya ialah pembagian tugas rumah yang merata, pandai mengatur waktu, keluarga yang menerapkan rasa saling memahami, menghargai dan menghormati, sehingga tidak ada gesekan persoalan dalam keluarga, Suami istri yang memahami akan hak dan kewajiban masing-masing, dan menghadirkan suasana spiritual. Kemudian, kategori atau tingkatan keluarga sakinah dari semua subyek penelitian ini menempati Tingkatan Keluarga Sakinah III Plus, yaitu keluarga-keluarga yang telah dapat memenuhi seluruh kebutuhan keimanan, ketaqwaan dan akhlak yang baik secara sempurna, kebutuhan sosial psikologis, dan pengembangannya serta dapat menjadi suri tauladan bagi lingkungannya.

## ABSTRACT

Ilmiani Nurul Hikmah, 18210051, 2022. **The Sakinah Family Concept of Career Spouses At Pesantren Darul Ulum Rejoso Peterongan Jombang.** Thesis. Islamic Family Law Department, Shariah Faculty, Islamic State University of Maulana Malik Ibrahim Malang. Supervisor: Dr. Zaenul Mahmudi, MA.

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**Keywords : Family, Sakinah, Career Spouses, Implementation**

Islam has regulated the concept of marriage in great detail based on the texts of the Qur'an and Hadith so that human life is organized and the purpose of marriage itself is achieved. Marriage is something that has been required in the Islam teachings, especially for those who are physically and mentally capable. One of the goals of marriage is to build a sakinah household, which can be an ark and a captain for His heaven. In the 1945 Constitution, it is stated that every community has the right to marry, form a happy family, and carry on offspring with a legal marriage.

This research is an empirical research that use a qualitative approach, the data sources used are primary and secondary data source. The primary data source is the interview result conducted with married spouses who work career also as caregiver in the *Pesantren* or Islamic Boarding School foundation, especially at the Darul Ulum Islamic Boarding School Rejoso Peterongan Jombang. Secondary data source in the form of texts or nash of the Qur'an and Hadith and also some other literature such as laws that specifically regulate marriage, family and problems in it, papers, thesis, and thesis from previous researchers which in their research also discusses about marriage, sakinah family, career family, and everything related to it.

The result study indicate or conclude that some efforts carried out or implemented by several husband and wife career worker as Pesantren caregivers in Pesantren Darul Ulum Islamic Boarding School Jombang include an even distribution of household tasks, good time management, families who apply a sense of mutual understanding, appreciate and respect, so that there are no friction problems in the family, husband and wife who understand each other's rights and obligation, animate a religious atmosphere. Then, the category or level of the Sakinah family, all subjects in this study occupy the Sakinah Family Level III Plus, namely family that have been able to fulfill all the needs of faith, piety and good morals perfectly, psychological social needs, and development and can become role model for the social community environment.

## ملخص البحث

إمياني نور الحكمة، 18210051، 2022. مفهوم عائلة سكيينة من خلال وظائف الزوج والزوجة في مدرسة دار العلوم الإسلامية الداخلية (بحث في مدرسة دار العلوم الإسلامية الداخلية بيترونغان جومبانغ). مقال. برنامج دراسة قانون الأسرة الإسلامي، كلية الشريعة، مولانا مالك إبراهيم الدولة الإسلامية جامعة مالانج. المشرف: د. زينول المحمودي، الماجستير.

**الكلمات الرئيسية:** الأسرة ، سكيينة ، الشريك الوظيفي ، التنفيذ

نظم الإسلام مفهوم الزواج بقدر كبير من التفصيل بناءً على نصوص القرآن والأحاديث النبوية، بحيث تنظم حياة الإنسان ويتحقق الغرض من الزواج نفسه. الزواج أمر مطلوب في تعاليم الإسلام، وخاصة لمن هم قادرين جسديًا وعقليًا. من أهداف الزواج بناء منزل سكيينة يمكن أن يكون فلًا وقبطانًا لسمائه. نص دستور عام 1945 على أن لكل مجتمع الحق في الزواج وتكوين أسرة سعيدة ومواصلة النسل بزواج شرعي

هذا البحث هو بحث تجريبي يستخدم منهجًا نوعيًا ، ومصادر البيانات المستخدمة هي مصادر البيانات الأولية والثانوية. مصدر البيانات الأساسي هو نتائج المقابلات التي أجريت مع الأزواج الذين يعملون في وظائف وكذلك مقدمي الرعاية في مؤسسة ، على وجه الدقة في مدرسة دار العلوم الإسلامية الداخلية . مصادر البيانات الثانوية في شكل نصوص أو نصوص من القرآن والحديث وكذلك بعض المؤلفات الأخرى مثل القوانين التي تنظم الزواج والأسرة والمشكلات فيه على وجه التحديد ، والأوراق والأطروحات وأطروحات الباحثين السابقين الموجودين أيضًا. يناقش بحثهم الزواج وأسرة السكيينة والأسرة المهنية وكل ما يتعلق

تشير نتائج هذه الدراسة إلى أن الجهود التي بذلها أو نفذها العديد من العاملين المهنيين من الزوج والزوجة ومقدمي الرعاية في مدرسة دار العلوم الإسلامية الداخلية تتضمن توزيعًا متساويًا للمهام المنزلية، وإدارة جيدة للوقت، والأسر التي تطبق إحساسًا بالامتنان. التفاهم والتقدير والاحترام المتبادل، بحيث لا توجد مشاكل احتكاك في الزوج والزوجة الذين يفهمون حقوق والتزامات بعضهم البعض، ينشطون الجو الديني. ثم فئة أو مستوى عائلة سكيينة، فجميع المواد في هذه الدراسة تحتل المستوى الثالث لأسرة سكيينة، وهي الأسر التي استطاعت تلبية جميع حاجات الإيمان والتقوى والأخلاق الحميدة بشكل كامل والحاجات النفسية والاجتماعية والتنمية. ويمكن أن يصبحوا قدوة للبي

## CHAPTER I

### INTRODUCTION

#### A. Research Background

Islam is a perfect religion as *rahmatan lil alamin*, namely a mercy for the entire universe. Islam is also a complement to the *Shari'a* of the religion before Islam came. Where Islam has regulated all aspects of the problems in human life, including in terms of marriage. Islam has arranged or regulated the concept of marriage in great detail based on the *nash* of the Qur'an and hadith so that human life is organized and the marriage purpose itself is achieved. Marriage is something that has been required in the Islam teachings, especially for those who are physically and mentally capable. One of the goals of marriage is to build a *sakinah* household.<sup>1</sup> Also to have *halal* offspring, *shalih-shalihah* in order to maintain the chastity of the family lineage.

Apart from marriage in Islam, Indonesian state regulation also providing provisions for marriage rules. In the Constitution of 1945, it is mentioned that every community has the right to marry, create a happy family, and carry on descendant with a legal marriage.<sup>2</sup> The legal marriage here means a marriage that is in accordance with religious and state law.<sup>3</sup>

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<sup>1</sup> Mohammad Makmun, *Keluarga Sakinah, Keluarga Nirkekerasan*, (Yogyakarta: LKiS Pelangi Aksara, 2015), 35.

<sup>2</sup> Pasal 28B, ayat (1), Undang-Undang Dasar tahun 1945

<sup>3</sup> Pasal 2, ayat (1), Undang-Undang No. 1 tahun 1974 tentang Perkawinan

The firman Allah SWT command Muslim to build a sakinah family, in Surah Ar Rum verse 21:<sup>4</sup>

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً  
وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

*"And among His Signs is this, that He created for you mates from among yourselves, that you may dwell in tranquillity with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect." (Surah Ar-Rum: 21).*

In the verse there is the word *mawaddah wa rahmah*, which is a guide to realizing a sakinah family.<sup>5</sup> Every marriage that is built by a husband and wife is definitely expected and desired to be forever without any divorce that befalls. Every family that is developed and maintained is definitely desired to be keep strong, where good inner and outer bonds are established between all family members. The gathering of all family members in the world until the hereafter in sakinah should be the goal of every muslim believer who has a family. In Surah An Nisa' verse 11, Allah SWT said:<sup>6</sup>

ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِنَ اللَّهِ إِنَّ اللَّهَ  
كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾

*"You know, not wether your parents or your children are nearest to you in benefit. These are settled portions ordained by Allah; and Allah is All-knowing, Al-wise."*

<sup>4</sup> Departemen Agama, *Al Qur'an dan Terjemahannya* Surat Ar Rum(30): 21

<sup>5</sup> Tengku Muhammad Hasbi Ash Shiddiqy, *tafsir Al Qur'anul Majid An-Nur* (Semarang: Pustaka Rizki Putra, 2000), 3170.

<sup>6</sup> Departemen Agama, *Al Qur'an dan Terjemahannya* Surat Ar Rum(30): 21

Regarding this verse, Abdullah bin Abbas said as quoted by Sheikh Nawawi Banten in his Kitab *at-tafsir Al Munir*, that in the future Allah SWT will give a *syafa'ah* for the Muslim believer, where some of them will give a *syafa'ah* to others. The explanation of this verse is important for every muslim believer who build family and household to be able to create *sakinah*.<sup>7</sup>

*Sakinah* which means peace of mind is only possible if there is a good relationship between a husband and wife, and that relationship is based on *mawaddah wa rahmah*. According to Religion ministry of Republic of Indonesia Number: D/71/1999 concerning Instructions Implementation of *Sakinah* Family Development, Chapter III Article 3 states that The *Sakinah* Family is fostered by legal marriage, capable to fulfill spiritual and material needs in a proper and balanced manner, filled with affection atmosphere between family member and their environment in harmony, capable to practice, appreciate and deepen the *vaith* values, piety and *akhlaqul karimah*. In addition, Nur Rofiah said *sakinah* is a soul peace condition for all family member which has implication for the peace of mind of the community and nation. Thus, husband and wife must continue to make efforts for *sakinah* by considering the condition and interest of each and then discussing it (*musyawarah*) so that it can become a common interest. In marriage, it is not only the relationship between husband and wife, but there are lot of benefits called as Synergistic Relations (*tabaduliyyah*), namely;

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<sup>7</sup> Syaikh Nawawi Al Bantani, Hasyiyah As Showy dan Imam Ahmad As Showy, *Tafsir Maroh Labid*, (Jakarta: Al Munir, 2008), 79.

*First*, marital which include the relationship between career married spouses in realizing a *sakinah* family and giving birth the Muslim and Muslimah offspring. *Second*, parental relationship that trying to produce the quality offspring (*dzurriyyah thoyyibah*). *Third*, social family relationship with other people or the surrounding community. So, the philosophy of the *Sakinah* family, is to provides the widest benefit inside and outside the family. Also, parents and children must create an atmosphere respect and acceptance each other of the family member view. As a realization and democratic attitude, husband and wife must create a conducive (supportive) atmosphere among family member in any joys and sorrows.<sup>8</sup>

To create the welfare family is required the facilities that are sourced from *nafkah*. The obligation to earn *nafkah* generally depend on the husband, but *nafkah* is no longer absolute on the husband but also on the wife. In the hadith of Prophet Muhammad SAW explain the husband obligation to give *nafkah* for the family which read; "*You feed as you eat, you dress as you dress. Do not slander it, unless it is still in the same house*" (H.R Bukhari).<sup>9</sup> Also in *Maqosid as Syari'ah*, the protection of offspring (*hifdz an-nasl*) imply the right to choose a life spouses and marry.

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<sup>8</sup> Umi Sumbulah dan Nining Eka Wahyu Hidayati, *Keluarga Berencana Di Kalangan Keluarga Pesantren Dalam Membentuk Keluarga Sakinah*, (Malang: Pusat Studi Gender UIN Maulana Malik Ibrahim Malang, 2012), 25.

<sup>9</sup> Abi Abdullah Isma'il bin Ibrahim Al Ja'fi Al Bukhari, *Shahih Bukhari*, (Beirut: Darul Fikr, 1994), 24.

While the protection of property (*hifdz al-maal*) implies the right to have a job and work.<sup>10</sup>

The woman also has an important role, where women are the future wife, and mother household. The education of a child in the household is very dependent on wife, because husband has the obligation to earn *nafkah* so he can not give much attention to the child. However, now civilization is developing and many women who passed through the higher education choose to work or have career outside the home. It is often for a wife, whose their husband is actually able to provide *nafkah*, but keep choose to work or have a career. So, both have a career for *nafkah*. In fact, their children who have graduated from undergraduate education will choose to work or have a career as well, because every adult child is expected and desired to have a higher job than their parent. Prophet Muhammad SAW, said in a hadith which means; "*Each of you is a leader, and all of you are responsible for everything he leads*".<sup>11</sup>

A husband and wife who know their rights and obligations will be able to manage everything so that they can balance between career and their family. However, it can not be denied that the word right is less popular than the word obligation in Islamic literature.<sup>12</sup> This is because in obligations there are other people rights. The family is a central element in

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<sup>10</sup> Tutik Hamidah, *Hak-Hak Asasi Manusia Dalam Hukum Islam*, (Malang: UIN Maulana Malik Ibrahim Malang, 2008), 6.

<sup>11</sup> Abi Abdullah Isma'il bin Ibrahim Al Ja'fi Al Bukhari, *Shahih Bukhari*, (Beirut: Darul Fikr, 1994), 26.

<sup>12</sup> Tutik Hamidah, *Hak-Hak Asasi Manusia Dalam Hukum Islam*, (Malang: UIN Maulana Malik Ibrahim Malang, 2008), 6.



Islamic teaching, because the family is the society main joint. The life of community, nation and state will be strength if created and developed from a sakinah family.<sup>13</sup>

*Pesantren* is an Islamic educational environment founded and fostered by Kiai and Islamic scholar (*Ulama*). In society, the *Pesantren* include family as part of the sakinah family. Meanwhile, the *Pesantren* family is a family born from the *Ulama* offspring who belong to *Pesantren* and live in a *Pesantren* environment. In general, the *Pesantren* family is the caregiver and educator in *Pesantren*. The *Pesantren* family are community public figure who are highly respected and obeyed in society, and have a very large influence because the *Ulama* are role model or *uswah* that should be followed.<sup>14</sup> As we know that married spouses in Islamic boarding school has a very happy life cycle and there are no obstacles at all. This is because they live in a religious or Islamic environment and close to the *Ulama*'. However, some household events are still the cause of problem in the family that can be experienced by career married spouses in *Pesantren* family.

Coming from this background, researcher need to find out more about the concept of creating a sakinah family by a career married spouses of *Pesantren* whose beside have an obligation or position as religious public figure, namely *Pesantren* caregiver are also as religious knowledge teacher and have an obligation career job. In addition, something that make this

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<sup>13</sup> Umay M. Dja'far Shiddieq, *Indahnya Keluarga Sakinah*, (Jakarta: Zakia Press, 2004), 8.

<sup>14</sup> Umi Sumbulah dan Nining Eka Wahyu Hidayati, *Keluarga Berencana Di Kalangan Keluarga Pesantren Dalam Membentuk Keluarga Sakinah*, (Malang: Pusat Studi Gender UIN Maulana Malik Ibrahim Malang, 2012), 4.

Pesantren different with the other is because Pesantren Darul Ulum include one of modern pesantren, it is not Pesantren of Salaf which people know commonly. So, most of caregivers are trying to get a higher formal and non-formal education. For this reason, it is interesting and very important for this research to be carried out. By conducting research on career married spouses in modern *Pesantren* Darul Ulum Islamic boarding school Rejoso, Peterongan Jombang as boarding school caregiver it is hoped that they will be able to answer any doubt about the harmony or *sakinah* case of career married spouses in Pesantren or Islamic boarding school.

## **B. Problem Formulation**

Based on the background of the problem that has been expressed by the researcher, it needed to formulate a problem related to this research. This is intended to answer all existing problem. The problem formulation in this study is as follows:

1. How do career married spouses view in *Pesantren* Darul Ulum Peterongan Jombang regarding to the Sakinah family concept?
2. How do the career married spouses in *Pesantren* Darul Ulum Peterongan Jombang implement the Sakinah family concept?

## **C. Research Objective**

In connection with the problem expressed by the researcher in the background above, the purpose of this study are:

1. To find out the career married spouses view in Pesantren Darul Ulum Peterongan Jombang about the Sakinah family concept.

2. To describe the *sakinah* family concept implimentation of career married spouses in Pesantren Darul Ulum Peterongan Jombang.

#### **D. Research Benefits**

The results study are expected to provide benefits. In this case the researcher divide into two perspective, the first theoretically and the second practically. With the following description:<sup>15</sup>

##### 1. Theoretical Benefits

Theoretically, the research result are beside could to add academic insight especially for all the sharia faculty student college. Based on book tittled KUA and *Sakinah Family* Direktorat, *Sakinah Family Foundation*, there are four *sakinah* family category, namely *sakinah* family I, *sakinah* family II, *sakimah* family III, and *Sakinah Family III Plus*. Specifically, this research intended for *Sakinah Family III Plus* where husband and wife have a big role or *uswah* in the society and have carried out Hajj worship and can meet the criteria for a *mabrur* Hajj.

##### 2. Practical Benefits

- Can be used as reference material or Islamic reference for anyone who wants to create a *sakinah* family even if husband and wife both have busy work.
- Source of knowledge to be used as a reference for researcher in the next research related to the *sakinah* family. In addition, it is

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<sup>15</sup> Moh. Nazir, *Metode Penelitian*, (Yogyakarta: Gajah Mada University, 2003), 193-194

also as a mediator or reference material for the head of the Religious Affair Office (KUA) and for the judges in religious court (PA) and others.

## E. Operational Definition

To clarify the purpose and intent of this research, it is necessary to have an operational definition. What is meant by operational definition is a brief explanation of several keyword related to the title of research. Among others are:

1. Career: development and progress in life, position, work, and so on. A job that give straight hope.<sup>16</sup> What is meant by career family in this study is a household where husband and wife or even children work together or have a career with a scheduled time. Career family in this research are Pesantren family offspring of Darul Ulum Peterongan Jombang, such as caregiver who are married had a children, *santri* and both have busy work. So it can be called as a career family.
2. Sakinah: In language means peace, happiness, and serenity.<sup>17</sup> What is meant by "*sakinah*" in this study is a condition in a family that is harmonious, peaceful, calm, and there are not many conflict between family members. Attitudes and atmosphere of mutual understanding, respect, advising, and helping among family member.

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<sup>16</sup> Hoetomo, *Kamus Lengkap Bahasa Indonesia*, (Surabaya: Mitra Pelajar, 2005), 243.

<sup>17</sup> Istilah *sakinah* diambil dari al Qur'an surat 30:21, "*litaskunuu ilaihaa*", yang artinya bahwa Allah menciptakan perjodohan bagi manusia agar merasa tenteram satu dengan yang lain. Dalam al Qur'an kata *sakinah* disebutkan sebanyak enam kali, yakni di surat al Baqarah ayat 248, at Taubah ayat 26 dan 40, dan surat al Fath ayat 4, 18, dan 26. Dalam bahasa arab, kata *sakinah* mengandung arti tenang, aman, terhormat, dan penuh kasih sayang.

3. Pesantren: Islamic boarding school as part of community-based educational institutions are communities that have own value and typical educational that able to create a unique and different rules than other educational institutions. Beside having a social and religious role, Pesantren also have a role in involving family as part of the sakinah family. In this case, the Pesantren is a modern pesantren, while pesantren family means a spouses as Pesantren caretaker and their children, who live in the Pesantren environment and have busy career.

#### **F. Systematic of Research**

Researcher arranged a systematic thesis writing in several chapter to make the result of research directed, systematic and interconnected between one chapter and another, while the systematic of writing include:

CHAPTER I (first). The introduction contain the problem background that describe the existence of a problem or legal fact as an urgent reason for research. Based on the description of the background, identification and problems to be researched and discussed are carried out, the next is a literature review, research objective and benefits of research result. The description of this chapter is continued by explaining the systematic discussion.

CHAPTER II (second). This chapter describe a literature review that is expected to support effort to conduct analysis in order to answer the problem that have been formulated. The sub-discussion in this chapter include previous research as well as a discussion about sakinah family

concept for career married spouses in a Pesantren family. The sub-discussion of family include the notion of family, the function and purpose of the family. The sub-discussion of sakinah include the sakinah meaning, normative basis, indicators, and sakinah family level. Career family sub-discussion includes the definition of career family, and career family in the Islamic view.

CHAPTER III (third). Research Method Description. In this chapter, the researcher attempt to describe the research method of sakinah family concept for career married spouses in the Pesantren family. To discuss the research result firstly necessary to explain the type of research, research approach, data sources, research method and data processing method.

CHAPTER IV (fourth). The sakinah family concept of career married spouses in the Pesantren family. This chapter is an analysis of research result to answer the research problem formulation that carried out.

CHAPTER V (fifth). The closing chapter contains conclusion and suggestion. The conclusion is a brief answer to the problem formulation posed and has been analyzed in Chapter IV based on the conclusion of the study results, suggestions are put forward as recommendations for the result of this study regarding to the sakinah family concept of career married spouses in Pesantren Darul Ulum Jombang Islamic boarding school.

## CHAPTER II

### LITERATURE REVIEW

#### A. Previous Research

Previous research is needed to confirm, clarify, see the strength and weaknesses of the theories used by other researcher in research or in discussing the same problem. Previous research also need to be mentioned in a research to make it easier for the reader in compare the differences of subject matter or theory used by the researcher with other researcher.

*First*, research about the sakinah family view according to female conducted by Elmi Farikha, a sharia student at UIN Maulana Malik Ibrahim Malang, with the title "Politician Woman Views about the Sakinah Family (Study of Members of the People's Representative Council (DPRD) Malang City" where the object and the focus study is the woman politician view about the sakinah family, and how politician woman try to achieve the sakinah family in their busy time. In this study, the researcher in this research used a qualitative approach and included sociological or empirical research.

*Second*, research on the sakinah family written by M. Sofyan Mustofa 2007 with the title "The Views of Kiai Nahdhatul Ulama (NU) Malang City About Career Women (Study of Kiai Nahdhatul Ulama Malang City)". This research is about Nahdhatul Ulama Islamic scholar view of career woman and the impact on their sakinah family, society, and religion according to them. Researcher conducted this research based on the reason that many woman

work outside the home to earn *nafkah* to meet the family need. The result of the study, according to the Nahdhatul Ulama Islamic scholar of Malang city that career woman law is permissible or *mubah* if they got husband permission. In this study, the researcher in this research used a qualitative approach and empirical research.

*Third*, research about the Sakinah family as well that conducted by Muhammad Fahmi Junaidi 2009 with the title "The Efforts to Create a Sakinah Family in a Career Family (Study on the woman lecturers of Humanity and Culture Faculty of UIN Maulana Malik Ibrahim Malang)" was conducted using a qualitative descriptive method and is an empirical research or field type study. The research was conducted with the aim of knowing the efforts or ways of career family, especially a woman as a mother who work as a lecturer in creating a sakinah family by knowing the woman lecturers view of Humanity and Culture Faculty of UIN Maulana Malik Ibrahim Malang about the efforts to create a sakinah family. In this study, the researcher in this research used a qualitative approach and empirical research.

From the three research that have been briefly described above, it can be known the similarities and differences with the research intended in this thesis. The similarities are they both discuss about sakinah family especially the efforts to create sakinah family and some discuss the impact of career family member on the purpose of creating a sakinah family. While the difference is in the focus study, research method and in the research object.



In this research, the researcher intend to specifically discuss about career married spouses view in the *Pesantren* regarding the sakinah family concept, and its implementation by the career married spouses in Pesantren Darul Ulum Rejoso Peterongan Jombang. In this case, the Pesantren family intended here is a husband and wife career spouses as Pesantren caregiver who living in the *Pesantren* environment, married and have a children.

Table 2.1

## Previous Research Table

No.	Researcher	Research Title	Similarities	Differences
1.	Elmi Farikha, (Thesis Islamic State University of Maulana Malik Ibrahim Malang, 2008)	<i>Pandangan Perempuan Politisi Mengenai Keluarga Sakinah (Studi Terhadap Anggota Dewan Perwakilan Rakyat (DPRD) Kota Malang)</i>	Discuss about the sakinah family.	The researcher is more focus on discussing about the views and the efforts of woman career in creat the sakinah family in career family. The subjects are woman career work in DPRD Malang city.
2.	M. Sofyan Mustofa, (Thesis Islamic State University of Maulana Malik Ibrahim Malang, 2007)	<i>Pandangan Kiai Nahdhatul Ulama (NU) Kota Malang Tentang Wanita Karir (Studi Terhadap Kiai Nahdhatul Ulama Kota Malang).</i>	Discuss about the sakinah family.	The researcher is more focus on discussing about Nahdhatul Ulama Islamic scholar view of career woman and the impact on their sakinah family, society, and religion according to

				career woman.
3.	Muhammad Fahmi Junaidi, (Thesis Islamic State University of Maulana Malik Ibrahim Malang, 2009)	<i>Upaya Mewujudkan Keluarga Sakinah Dalam Keluarga Karir (Studi Pada Dosen Wanita Fakultas Humaniora dan Budaya Universitas Islam Negeri Maulana Malik Ibrahim Malang).</i>	Discuss about the sakinah family.	The researcher is more focus on discussing about the efforts or ways of career family, especially womans who work as a lecturer in Humanity and Culture Faculty of UIN Maulana Malik Ibrahim Malang, in terms creating a sakinah family.

## B. Theoretical Framework

### 1. The Family

#### a. Family Definition.

Family etymologically means a group, namely the closest people. The family comes from Sanskrit language "*kulawarga*" which means "group of relatives".<sup>18</sup> Meanwhile, what is meant by family in Islamic treasure is a community consisting of father, mother, grandfather, grandmother, daughter, son, and grandchildren. Therefore, Islam concentration is so great that family problems have a large portion which is discussed in the Qur'an and Hadith. The family

<sup>18</sup> Tim Penerjemah Ma'had Al-Jami'ah Al-Aly UIN Malang, *Syarah Fathal Qarib Diskursus Munakahah (Fiqih Munakahah)* Ulasan Lengkap Fathal Qarib, (Malang: Ma'had Al-Jami'ah Al-Aly UIN Malang, 2021), 19.

is the smallest institution in society that functions as an environment to create a peaceful, serene life with an atmosphere of kinship and intimacy in family member.<sup>19</sup> Family can also be interpreted as a bond of two or more people based on a legal marriage, able to meet the spiritual and material life needs, and have a balanced relationship between family member and society.<sup>20</sup>

In Arabic the family is *ahlun*, the word *ahlun* come from the word *ahila* which means pleasure, like sense, and friendly. According to another opinion, the word *ahalun* come from the word *ahala* which means marriage. Meanwhile, according to the Islamic concept, the family is a unified relationship between men and women through a marriage contract according to Islamic teaching.<sup>21</sup> In addition to the word *ahlun* in Arabic, there is also *usrah* which means family, brother, and shield or protective shield. All of these definition make a meaning that can be concluded as a very strong bond.<sup>22</sup>

Meanwhile, according to the Indonesian Language Big Dictionary (KBBI), the family is a mother and father with their children, the basic unit for society. The family is the smallest unit in

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<sup>19</sup> Mufidah CH, *Psikologi Keluarga Islam Berwawasan Gender*, (Malang: UIN Malang Press, 2008), 38.

<sup>20</sup> Anisia, A & Yulistian, *Keluarga Sakinah Dalam Pandangan Masyarakat*, Jurnal Ilmiah Penelitian Psikologi, Vol. 3, no. 1, 2007

<sup>21</sup> Ainur Rahim Faqih, *Bimbingan dan Konseling dalam Islam*, (Yogyakarta: UII press, 2001), 70.

<sup>22</sup> Nasaruddin Umar, *Menuju Keluarga Sakinah Mawaddah Warahmah*, ( Jakarta: Mitra Abadi Press, 2009 ), 3.

the society structure that is built on marriage consisting of father or husband, mother or wife and children.<sup>23</sup>

b. Family Function

When the family internal condition is harmonious and there are no frequent fight, then the function of creat a family is going well. The functions of creat a family are as follows:<sup>24</sup>

1. Biological function

Family as a good place to carry out offspring in a healthy and *halal* manner. One of the purpose of permissible marriage in religion is to increase the offspring quality. This is definitely need a lot of requirement. Among them are parental love, maintained health, adequate education, and so on.

2. Educational function

The family is also functioned as a place to carry out education for all family member. Parents are obliged to fulfill the education right that must be obtained by their children. Therefore, parent must think, provide facilities, and fulfill these rights properly to build physical (*jasmani*) and spiritual (*ruhani*)

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<sup>23</sup> Poewadarminto, Kamus Umum Bahasa Indonesia , ( Jakarta : Balai Pustaka 1976 ), 851.

<sup>24</sup> Direktur Bina KUA dan Keluarga Sakinah, *Fondasi Keluarga Sakinah, Bacaan Mandiri Calon Pengantin*, (Jakarta: Subdit Bina Keluarga Sakinah dan Direktorat Bina KUA & Keluarga Sakinah, 2017), 14.

maturity for all family members. Family education in Islam is based on the surah at Tahrim verse 6:<sup>25</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ  
عَلَيْهَا مَلَكَةٌ غَلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا  
يُؤْمَرُونَ

*"O you who believe!, save yourselves and your families from a fire whose fuel is Men and stones, over which are (appointed) angels stern (and) severe, who flinch not (from executing) the commands they receive from Allah, but do (precisely) what they are commanded."*

### 3. Religious function

The family is a place to instill religious values at the earliest.<sup>26</sup> Parent have a responsibility to provide understanding, awareness, and provide example or *uswah* in daily life about the Islamic religion teaching. This is an important part in forming a good personality and character for family member. This religious function is based on Luqman al Hakim's advice to his son in the Surah Luqman verse 13:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ ۖ وَهُوَ يَعِظُهُ ۖ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ ۚ إِنَّ  
الشِّرْكَ لَظُلْمٌ عَظِيمٌ

### 4. Protective function

<sup>25</sup> Tim Pembukuan Ma'had Al-Jami'ah Al-Aly UIN Malang, *Syarah Fathal Qarib Diskursus Munakahah Jilid 2 (Fiqh Munakahah)* Ulasan Lengkap Fathal Qarib, (Malang: Ma'had Al-Jami'ah Al-Aly UIN Malang, 2021), 30.

<sup>26</sup> Direktur Bina KUA dan Keluarga Sakinah, *Fondasi Keluarga Sakinah, Bacaan Mandiri Calon Pengantin*, (Jakarta: Subdit Bina Keluarga Sakinah dan Direktorat Bina KUA & Keluarga Sakinah, 2017), 10.

The family must be a place that can protect all its member from all disturbances, both from within and from outside. The family must also be a safe place from the negative influence of the outside world that threaten the personality of its member. For example, the negative influence of the media, pornography, and even misleading religious ideas.

#### 5. Social Function

The family also has a function as a place to socialize social value in the family. Through these value, children are taught to hold fast to universal norms of life so that they can become society member who have a strong character and spirit. Beside that, the family is an effective place to teach family member to do social relation with other, because humans are social creature. By socializing, family member can actualize themselves.<sup>27</sup>

#### 6. Economy Function

This function one is important to carry out in the family. The stability of life is built on a strong economic pillar. To meet the basic need of family member, economic stability is needed. The family must have an economic division of labor. Who is obligated to earn *nafkah*, and how is it distributed fairly so that each family member get their right equally.

#### 7. Recreative Function

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<sup>27</sup> Direktur Bina KUA dan Keluarga Sakinah, *Fondasi Keluarga Sakinah, Bacaan Mandiri Calon Pengantin*, (Jakarta: Subdit Bina Keluarga Sakinah dan Direktorat Bina KUA & Keluarga Sakinah, 2017), 14.

The family can be a place to provide coolness and comfort for all member, and be a pleasant resting place to unwind. In the family, a person can learn to respect, cherish, and love each other, so as to create a harmonious and peaceful relationship. Thus, the family become such heaven for its member, as the Hadith of the Prophet Muhammad SAW which reads “بَيْتِي جَنَّتِي” it means, my home is my heaven.<sup>28</sup>

### c. Family Purposes

Everything in the world must have a purpose, so do the family. Beside having function, the family also has four goal, they are including as following:<sup>29</sup>

1. The glory of offspring, children are bless given by Allah SWT to the human to fulfill His command, that children are gifts and goodness of Allah SWT to be grateful for.<sup>30</sup>
2. Protect ourself from immorality. It is human nature to have a tendency toward the opposite sex. The sexual ability that should be used to achieve the goal is offspring. However, this need to be channeled in an honorable and holy manner in the right way,

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<sup>28</sup> Direktur Bina KUA dan Keluarga Sakinah, *Fondasi Keluarga Sakinah, Bacaan Mandiri Calon Pengantin*, (Jakarta: Subdit Bina Keluarga Sakinah dan Direktorat Bina KUA & Keluarga Sakinah, 2017), 10.

<sup>29</sup> Ali Yusuf As-Subki, *Fiqih Keluarga*, ( Jakarta: Amzah, 2010 ), 25.

<sup>30</sup> M. Quraish Shihab, *Tafsir al-Misbah* Vol 8, (Jakarta: Lentera Hati, 2002), 500.

namely getting married and having a family. because marriage is could be the right way, and the family is a holy *syar'i* container.<sup>31</sup>

3. Cooperating in Facing Life's Difficulties. A happy life can be achieved with persistence. A husband who work earnestly cannot do this without a pious wife with him, who always supports him, she is a *sholihah* wife.
4. Inheritance. With a family, it is possible to transfer wealth or inheritance between generations. The Qur'an has explained the rules in dividing inheritance among relatives in the family, so there will never happen such a scramble in inheritance among relatives.

## 2. Sakinah Family

### a. Sakinah Meaning

The word *sakinah* come from a word that consisting of three Arabic words, namely *sin*, *ka*, and *nun* which means "silent", "calm" or the antonym of shaking and scattering. From here then everything that come from these three words, their meaning lead to tranquility. For example, the word *maskan* which means house, which is a place to find peace after the occupants have been moving, busy with activities and may experience shocks outside the house.<sup>32</sup> Meanwhile, etymologically, the word *sakinah* come from the Arabic word *sakana-yaskunu* which mean something that is calm or remain after moving

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<sup>31</sup> Ibid, 26.

<sup>32</sup> M. Quraish Shihab, *Menabur Pesan Ilahi*, ( Jakarta: Lentera Hati, 2006 ), 136.



(*tsubutu as-sya'I ba'da taharruk*). Meanwhile, in terms of terminology, *sakinah* mean calm or peace and serenity, one meaning with *sa'adah* (happy), a family full of love and obtain the grace of Allah SWT.<sup>33</sup>

b. Sakinah Family Definition

The Sakinah family is a family that is fostered by a legal marriage, capable to fulfill spiritual and material need in a proper and balanced manner, filled with affection between family member and their environment in a match, harmonious manner, appreciate and deepen the faith value, piety (*taqwa*) and *akhlaqul karimah*.<sup>34</sup> The term *sakinah*, *mawaddah wa rahmah* are also quite popular in Indonesia. These sentences are taken from surah Ar Rum verse 21. The *Sakinah* means peace. Based on Qur'an, *sakinah* is brought by Allah into the prophet and believer heart so they are steadfast and not afraid to face all obstacle. *Mawaddah*, Quraish Shihab in *Bride of the Qur'an* explain that *mawaddah* interpreted as "love". This term means that people who have love will open their chests. *Rahmah*, can be translated as "love". This term means the soul condition filled with

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<sup>33</sup> Eka Prasetiawan, *penafsiran Ayat-Ayat Keluarga Sakinah, Mawaddah, Warahmah dalam Tafsir Al-Misbah dan Ibn Katsir*, VOL. 5, No. 2, 2017), 80.

<sup>34</sup> Tim Pembukuan Ma'had Al-Jami'ah Al-Aly UIN Malang, *Syarah Fathal Qarib Diskursus Munakahah Jilid 2 (Fiqih Munakahah)* Ulasan Lengkap Fathal Qarib, (Malang: Ma'had Al-Jami'ah Al-Aly UIN Malang, 2021), 25.

compassion which make a person try to give kindness in gentle and patient way.<sup>35</sup>

The scholars has different definition or opinion about the sakinah family concept, including to the sakinah family concept in addition to M. Quraish Shihab, who is a well-known Mufassir in Indonesia who argue in one of his book, *Tafsir al-Misbah Messages, Impressions and Harmony to the Qur'an* He argue that the sakinah family is where the husband and wife should unite so that they become *nafsin wahidah* or one self, that is unite in feeling and thought, in love and hope, in movement and step, in complaining and even in inhaling and exhaling.<sup>36</sup> The sakinah family concept according to the Ulama of Jombang is an inner and outer bond between a man and a woman as husband and wife with the goal of creating a happy family or household and carrying out the *Sunnah* of the Prophet Muhammad SAW, whose goal is to create a household and preserve offspring.

In addition, Aisyah Dahlan said peace family is realized if fostered by three things; First, the affection relationship, respect, mutual forgiveness, fulfillment of right and obligation. Second, husband and wife educate their children and parent well. Third, good

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<sup>35</sup> Direktur Bina KUA dan Keluarga Sakinah, *Fondasi Keluarga Sakinah, Bacaan Mandiri Calon Pengantin*, (Jakarta: Subdit Bina Keluarga Sakinah dan Direktorat Bina KUA & Keluarga Sakinah, 2017), 12.

<sup>36</sup> M.Quraish Shihab, *Perempuan dari cinta sampai seks*, ( Jakarta: Lentera Hati, 2005), 144.

relationship between family and neighbors or social community.<sup>37</sup> According to the Decree of the Director General of Islamic Guidance (Bimas) and Hajj Organization Number D/71/1999 about Instruction or Concept for the Implementation of the Development of the Sakinah Family Movement, a family is fostered by a legal marriage, capable of fulfilling spiritual and material needs in a proper and balanced manner, filled with affection between family member and their environment in harmony, and able to practice, appreciate and deepen the faith value, piety and *akhlaqul karimah*.<sup>38</sup> There are many figures in Indonesia who have thought about the *sakinah* family. However, in this study, the author refers to the concept of the *sakinah* family in the ministry of religion (KEMENAG) which has a global definition.

### c. Sakinah Family Normative Foundation

There are three normative basic of Islam ordering to build a *sakinah* family, including:

#### 1. Surah Ar Ruum verse 21:<sup>39</sup>

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

*""And among His Signs is this, that He created for you mates from among yourselves, that you may dwell in tranquillity with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect."*

<sup>37</sup> Aisyah Dahlan, *Membina Rumah Tangga Bahagia dan Peranan Agama Dalam Rumah Tangga*, (Jakarta: Jamunu, 1969), 132.

<sup>38</sup> *Modul pelatihan Motivator Keluarga Sakinah*, (Jakarta: Dirjen Bimas Islam, 2007), 24.

<sup>39</sup> Mohammad Makmun, *Keluarga Sakinah, Keluarga Nirkekerasan*, (Yogyakarta: LKiS Pelangi Aksara, 2015), 36.

As Prophet Muhammad SAW said, that “بَيْتِي جَنَّتِي” which means my home is my heaven.

2. There is an obligation to protect ourself and family from immoral act in order to avoid the punishment of Allah SWT. As in surah At Tahrim verse 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ..

*"O you who believe!, save yourselves and your families from a fire whose fuel is Men and stones..."<sup>40</sup>*

3. The family is the main foundation in building an Islamic society. In the family there is a leader who has a great responsibility before Allah SWT on the Day of Judgment. Islamic society created if the family is good, then community environment will also be good and strong in holding Allah command, able to enforce and spread goodness.<sup>41</sup>

#### d. Sakinah Family Indicator

A family can be said a sakinah family if there are the following criteria:<sup>42</sup>

1. Implementing a spiritual life in the family.

Family member who always maintain faith in Allah SWT, keep themselves from immoral act, obey religious teaching, and

<sup>40</sup> Departemen Agama, Op., Cit., 951.

<sup>41</sup> Muhammad Shalih Al Munajjid, *Kiat Menuju Keluarga Sakinah*, (Yogyakarta: Pustaka Fahima, 2007), 4.

<sup>42</sup> Mustofa dan Aziz, *Untaian Mutiara Buat Keluarga; Bekal Keluarga Dalam Menapaki Kehidupan*, (Yogyakarta: Mitra Pustaka, 2001), 12.

believe in *Qiyamah* day. In term of worship capable to carry out with *istiqomah*, both worship in Allah SWT (*hablu minallah*) and with fellow human (*hablu minannas*).

2. A sholih and sholihah husband and wife.

To create a sakinah family, there must be a balance between husband and wife. Not only a sholih husband, but also a sholihah wife. Because, the wife is a مدرسة الأولى (first education) for children and if the wife is *shalihah* then sakinah will be created in the family household.<sup>43</sup> As mentioned in surah An Nisa 'verse 34:

فَالصَّالِحَاتُ قَنَاتٌ حَفِظَتْ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۗ

*"Therefor the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard.."*

3. A family based on faith and piety (*taqwa*), and enthusiasm in learn religious knowledge.

A family based on faith and *taqwa* to Allah SWT will provide a peace heart or soul condition, reflected in every step and action.<sup>44</sup>

4. Family health is maintained and free from violence and crime.

If all family member are healthy, it will certainly affect on the making sakinah family. All family member can maintain their

<sup>43</sup> Umi Sumbulah dan Nining Eka Wahyu Hidayati, *Keluarga Berencana Di Kalangan Keluarga Pesantren Dalam Membentuk Keluarga Sakinah*, (Malang: Pusat Studi Gender UIN Maulana Malik Ibrahim Malang, 2012), 28.

<sup>44</sup> Mustofa dan Aziz, *Untaian Mutiara Buat Keluarga; Bekal Keluarga Dalam Menapaki Kehidupan*, (Yogyakarta: Mitra Pustaka, 2001), 12.

respective health or by implementing a healthy lifestyle by exercising regularly, consuming healthy food. In order to avoid from any domestic violence.

#### 5. Sufficient family economy.

Most of the household divorce causes are economic problem.<sup>45</sup> Allah SWT say in the surah Al Anfal verse 28:

وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ

*"And know you that your possessions and your progeny are but a trial; and that it is Allah with Whom lies your highest reward."*

So, if the economic needs of the family are sufficient, then a *sakinah* family will be created.

#### 6. Harmonious family social relations.

A husband and wife relationship that loves, respect, help, trust, being open to each other in any case, and always *musyawarah* will affect the harmony atmosphere in household. Likewise, parent and children must create an atmosphere of mutual respect and acceptance the view each other.<sup>46</sup>

#### e. *Sakinah* Family Level

The Ministry of Religion of the Republic Indonesia (KEMENAG) as the ministry responsible for fostering marriage and

<sup>45</sup> Umay M. Dja'far Shiddieq, *Indahnya Keluarga Sakinah*, (Jakarta: Zakia Press, 2004), 110.

<sup>46</sup> Umi Sumbulah dan Nining Eka Wahyu Hidayati, *Keluarga Berencana Di Kalangan Keluarga Pesantren Dalam Membentuk Keluarga Sakinah*, (Malang: Pusat Studi Gender UIN Maulana Malik Ibrahim Malang, 2012), 25.

family also has criteria and benchmarks for the Sakinah Family.<sup>47</sup> Both are contained in the Decree of the Minister of Religion of the Republic of Indonesia Number 3 of 1999 concerning the Development of the Sakinah Family Movement. It contain five level of the sakinah family, with the following criteria:

1. Pra Sakinah Family: Family that are created not passed through a legal marriage provision, cannot meet basic spiritual and material needs (basic need) at a minimum, such as faith, prayer, zakat fitrah, fasting, clothing, food, shelter, and health .

Its Benchmark:

- A family formed through an illegitimate marriage
- Not in accordance with applicable laws and regulation
- Has no basis of faith
- Do not carrying out the obligatory prayers
- Do not fullfil or carrying out zakat fitrah.
- Do not carrying out obligatory fasting.
- Do not finish elementary school, and can not read and write.
- Included in the category of poor and or destitute.
- Do immoral act.
- Involved in criminal cases.

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<sup>47</sup> Direktur Bina KUA dan Keluarga Sakinah, *Fondasi Keluarga Sakinah, Bacaan Mandiri Calon Pengantin*, (Jakarta: Subdit Bina Keluarga Sakinah dan Direktorat Bina KUA & Keluarga Sakinah, 2017), 19.

2. Sakinah Family I: Family that is built on a legal marriage and have been able to meet minimum spiritual and material needs, but still cannot meet their social psychological needs, such as educational needs, religious guidance and their families, following socio-religious interactions with their surrounding environment.

Its Benchmark:<sup>48</sup>

- Marriage in accordance with sharia regulations and Law Constitutions Number 1 of 1974.
- The family has a marriage certificate or other evidence, as evidence of a valid marriage.
- Have a prayer device, as evidence of carrying out obligatory prayers and the basis of faith.
- Fulfillment of basic food needs, as a sign that they are not classified as poor and needy.
- Still often do not carry out the obligatory prayer.
- When being sick often to go to the shaman (dukun).
- Belief in superstitions (*takhayyul*).
- Do not come or attend to the *Kajian* or the *ta'lim* assembly.
- The average family graduated and had an elementary school certificate.

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<sup>48</sup> Direktur Bina KUA dan Keluarga Sakinah, *Fondasi Keluarga Sakinah, Bacaan Mandiri Calon Pengantin*, (Jakarta: Subdit Bina Keluarga Sakinah dan Direktorat Bina KUA & Keluarga Sakinah, 2017), 19.



3. Sakinah family II: Family built on a legal marriage, and beside able to fulfill their daily needs, they are also able to understand the importance of implementing religious teaching and religious guidance in the family.<sup>49</sup> This family is also able to hold socio-religious interaction with their environment, but has not been able to appreciate and develop the faith value, piety (*taqwa*), morality (*akhlaqul karimah*), infaq, zakat, charity, saving and so on.

Additional benchmarks:

- There is no divorce, except because of death or other similar matter that require the divorce.
- Family income exceed the basic needs, so they can make a save.
- The average family has a junior high school certificate.
- Have an own house even though it is simple.
- The family is active in social and religious activities.
- Able to meet healthy food standards, as well as meet four healthy five perfect.
- Not involved in criminal cases, gambling, drunkenness, prostitution, and other immoral acts.<sup>50</sup>

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<sup>49</sup> Direktur Bina KUA dan Keluarga Sakinah, *Fondasi Keluarga Sakinah, Bacaan Mandiri Calon Pengantin*, (Jakarta: Subdit Bina Keluarga Sakinah dan Direktorat Bina KUA & Keluarga Sakinah, 2017), 19.

<sup>50</sup> Direktur Bina KUA dan Keluarga Sakinah, *Fondasi Keluarga Sakinah, Bacaan Mandiri Calon Pengantin*, (Jakarta: Subdit Bina Keluarga Sakinah dan Direktorat Bina KUA & Keluarga Sakinah, 2017), 19.

4. Sakinah family III: Family that can meet all the needs of faith, piety (*taqwa*), morality, social psychology, and their family development. But not yet able to be a role model or *uswah* for the environment.

Additional benchmarks:

- Active in effort to increase religious activities and passion in mosque and in the family.
  - The family is active in the management or administrator of religious and social activities.
  - Actively provide encouragement and motivation to improve mother and child health, as well as public health in general.
  - The average family has a high school certificate and above.
  - Carrying out zakat, infaq, *shadaqah*, and waqf is always increasing.
  - Carry out the Hajj worship properly and correctly, according to religious guidance and the provision of the applicable legislation (UUD).
5. Sakinah Family III Plus: Family that have been able to fulfill all the needs of faith, piety (*taqwa*) and good moral perfectly,

psychological social needs, and development and can become role model or *uswah* for their environment.<sup>51</sup>

Additional benchmarks are as follows:

- Families who have carried out Hajj worship and can meet the criteria for a *mabrur* Hajj.
- Become a religious figure, community leader and organizational figure who is loved by the community and their family.
- Carrying out zakat, infaq, *shadaqah*, *jariyyah*, and waqf increased both qualitatively and quantitatively.
- Improving the ability of family and surrounding community in fulfilling religious teachings.
- Families are able to develop religious teachings.
- The average family member has a bachelor degree.
- The faith value, piety, and *akhlakul karimah* are embedded in personal and family life.
- Growing feeling of love and affection in harmony, harmony and balance in family member and their environment.
- Able to be an example or role model for the surrounding community.

### 3. Career Family.

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<sup>51</sup> Direktur Bina KUA dan Keluarga Sakinah, *Fondasi Keluarga Sakinah, Bacaan Mandiri Calon Pengantin*, (Jakarta: Subdit Bina Keluarga Sakinah dan Direktorat Bina KUA & Keluarga Sakinah, 2017), 19.

a. Definition of Career and Career Family.

Career is a condition that indicate an increase in a person employment status in an organization, government agency, or company. So career is development and progress in life and work, position. In a family, career is identical to the profession of a man or husband. A career husband is a husband who work to earn *nafkah* for family daily need. The term career is also identically used by women who work outside the home because they want to help the economic welfare of family and children for those who had married. Many phenomena prove that parents are willing to sacrifice for the success of their children, be busy or spend time working for the benefit of their children.<sup>52</sup> So, a career family is a spouses who have the same activity outside the home, that is to work or to have a career. So that time for family is increasingly limited or less, and there will be a lack of attention to the children.

b. Career Family In The Islamic View.

Basically, Islam provide equal opportunities for men and women. Islam also does not forbid and will not prevent women from being busy in work that suits their personality and abilities.<sup>53</sup> Islami religion give the opportunity for women to have a career and develop themselves is as Islam religion give a freedom for a men.

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<sup>52</sup> Umi Sumbulah dan Nining Eka Wahyu Hidayati, *Keluarga Berencana Di Kalangan Keluarga Pesantren Dalam Membentuk Keluarga Sakinah*, (Malang: Pusat Studi Gender UIN Maulana Malik Ibrahim Malang, 2012), 20.

<sup>53</sup> Abdul Hasan al-Ghaffar dan Abdur Rasul, *Wanita Islam dan Gaya Hidup Modern*, (Jakarta: Pustaka Hidayah, 1993), 195.

In Islam, women are allowed to work and to develop the skills they have.<sup>54</sup> Even given freedom, Islam also give warning that must be obeyed. Based on surah al Ahzab verse 33, which is an order for wife to stay at home. This verse does not mean that wives are totally prohibited from working outside the home, because basically Islam is not prohibit wife from having a career.

Interpreted Surah al-Ahzab: 33 indicate that wife may going out of the house is for a certain reasons, for example wife who need Islamic knowledge cannot be given by their husband. In addition Muhammad Qutub interpret this verse is not a prohibition for wife to work. Islam allow wife to have a career with a reason in an emergency. Islam does not recommend this either.<sup>55</sup> The Islamic scholars opinion above is allow the wife to work with a certain conditions or requirements. That is intended so that wives are not forget or negligent in carrying out their obligation in the household, especially to children. For a wife, there is a nature or provision ordained by Allah SWT, according to their respective dutie and role. For a wives, there are area or task can not be done by a husband.

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<sup>54</sup> Abu Yasid, *FIQH REALITAS; Respon Ma'had Aly Terhadap Wacana Hukum Islam Kontempore*, (Yogyakarta: Pustaka Pelajar, 2005), 303.

<sup>55</sup> As-Sya'rawi dan Mutawalli, *Fiqh Al Mar'ah Al Muslimah*, diterjemahkan oleh Yessi HM. Basyaruddin dengan judul *Fiqh Perempuan (Muslimah); Busana dan Perhiasan, Penghormatan atas Perempuan, Sampai Wanita Karir* (Jakarta: Amzah, 2005), 141.



## CHAPTER III

### RESEARCH METHOD

The research method is a system unit that must exist and be implemented during the research process. Because it is very important to determine the process of how the research reach its goals. In addition, the research method is a way to conduct an investigation using certain method that have been determined to obtain scientific truth.<sup>56</sup>

#### **A. Type of Research**

The type of research conducted in this research is empirical research or field research. This study will conduct direct interviews with married couple from *Pesantren* as a caretaker of boarding school and work a career, who live in Pesantren Darul Ulum Rejoso Peterongan Jombang, related to their understanding about Sakinah family concept and it is efforts.

#### **B. Research Approach**

The approach used in this research is descriptive qualitative research, where the descriptive qualitative method is a research procedure that produce descriptive data in the form of sentence from observable people and behavior.<sup>57</sup> In general, qualitative research is carried out with the aim of systematically describing the fact and characteristic of the object or subject being studied appropriately.

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<sup>56</sup> Marzuki, *Metodologi Riset*, (Yogyakarta: PT Prasetya Widya Pratama, 2000), 4.

<sup>57</sup> Nurul Zuriah, *Metodologi Penelitian Sosial dan Pendidikan*, (Jakarta: PT. Bumi Aksara, 2006), 92.

The instrument of this research is the researcher or the author themselves, so that the researcher can find out directly the data from interview that have been carried out and get the validity of the data in the research process. Descriptive research intended here is research that provide an explanation about the view of sakinah family concept and its implementation by the career married spouses in modern Pesantren Darul Ulum Rejoso Peterongan Jombang.

### **C. Research Location**

The research location is the location that will be used as the research subject. In this study, the researcher took the research location at the Pesantren Darul Ulum Islamic Boarding School in Rejoso Village, Peterongan District, Jombang City, East Java Province. Where the majority of Pesantren caretakers are married spouses who both work career.

### **D. Data Source**

The data source in the research is the subject from where the data can be obtained.<sup>58</sup> The source of data can also be called as a respondent, if the source of data is the person who respond or answer the research interview questions. The data source used by researchers in this research are as follows:

#### **a. Primary Data Source**

Primary data sources are data directly collected by researcher from the first source. The primary data in this study was obtained from direct

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<sup>58</sup> Lexy J. Moleong, *Metode Penelitian Kualitatif*, (Bandung: Remaja Rosdakarya, 2009), 6.



interview with pesantren caregivers or career spouses live in the Pesantren Darul Ulum Peterongan Jombang.

Table 3.1  
Table of Informants

No.	Name	Description
1.	H. Muhammad Busyro Karim, M. Psi	Caregiver Roudhotul Qur'an 3 Bustan Ruhuns Dormitory
2.	Hj. Dian Ruhun Zuhdiyati, M. Psi	Caregiver Roudhotul Qur'an 3 Bustan Ruhuns Dormitory
3.	H. Muhammad Al Amin, M.H.	Caregiver XVII Hunnain Dormitory
4.	Hj. Fairuzah Rohmi, S.Ag., M.PdI.	Caregiver XVII Hunnain Dormitory
5.	H. Muhammad bin Nuafi Zaini	Caregiver II Al Khodijah Dormitory and Pesantren Nazhatut Thullab Prajjan Sampang
6.	Dr. Hj. Ita Fajria Tamim, M. Kes	Caregiver II Al Khodijah Dormitory dan Pesantren Nazhatut Thullab Prajjan Sampang
7.	Dr. dr. H. Muhammad Zulfikar As'ad, M.MR	Caregiver As'adiyah Dormitory
8.	Hj. Afifa S. Zulfikar	Caregiver As'adiyah Dormitory

b. Secondary Data Source

The existing secondary data are taken from various literature which are used as a reference source for the primary data used. In this case the researcher uses secondary data sourced from the Qur'an and Hadith as well as several other literatures such as laws that specifically regulate cases of marriage and sakinah family, journals, articles, and thesis from previous researcher which in their research also discuss about sakinah family, career family, and everything related to it. Secondary data source in a books are *Fiqhu Sunnah* by Sayyid Sabiq, *Terjemahan Kitab Fiqih Islam Wa Adilatuhu Jilid 9* by Wahbah Az-Zuhaili, *Syarah Fathal Qarib* by Ma'had Al-Jami'ah Al Aly UIN Malang.

**E. Data Collection Method**

Data collection method or data collection technique is the most strategic steps in the research, because the purpose of research is to obtain the data. Without knowing the data collection method, so the researcher will never get the data that fulfill the standards from the data which has been set.<sup>59</sup> In the method of collecting data which is directly carried out, the researcher uses the methods of interview, documentation, and observation.

a) Interview Method

The method of data collection carried out by interview is an activity carried out by two parties between the interviewer and respondent or resource person to obtain information directly by

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<sup>59</sup> Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R&D*, (Bandung: CV Alfabeta, 2012), 105.

expressing question to the respondent.<sup>60</sup> In conducting interview, researcher used "semi-structured" interview guideline. As the beginning of interview, the interviewer ask some questions that have been prepared and structured, then one by one is deepened with further information. So a clear, complete, and in-depth answer is obtained.<sup>61</sup> This interview was conducted to career married couple in *Pesantren* family who live in the *Pesantren* Darul Ulum Peterongan Jombang, with the purpose that researcher got an answer related to the research title.

b) Documentation method

Documentation method is a method used to obtain the data or information from the written source or document, papers, and other references. Documentation is very needed in the data collection method, usually the required documents are in the form of document or note relating to career married spouses, sakinah family and *Pesantren*.

c) Observation Method

Observation or observation is a deliberate and systematic study of social phenomena and natural phenomena by mean of observation and recording. Observation can be done by sight, hearing, smell, and so on. Observations were made to find out the view of career married spouses in *Pesantren* family about the view of sakinah family concept and its

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<sup>60</sup> P. Joko Subagyo, *Metode Penelitian dalam Teori dan Praktik*, Cet. 4, (Jakarta: Rineka Cipta, 2004), 39.

<sup>61</sup> Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik*, (Jakarta: Rineka Cipta, 2006), 227.

implementation by the career married spouses in *Pesantren* Darul Ulum Rejoso Peterongan Jombang.

#### **F. Data Processing Method**

If all data has collected, the researcher will analyze the result of the data obtained, so that the data obtained and studied will get accurate data and the validity of the data can be accounted for. Data processing will be carried out in the following manner:

a) Edit

Editing is the process of re-examining records, files, and information collected by data seeker.<sup>62</sup> Which has a purpose as a form of correcting sentences that are not true, adding or reducing reapitition words so the sentence become relevant.

b) Classification

Classification is compiling the data obtained into a certain model, which aim to facilitate the reader and check the data in case of error in research writing.

c) Verification

Verification or correction is the process of re-checking the data that has been collected whose purpose is to find out the validity of the data used, whether the data is really valid and as expected by the researcher. In the correction process, the researcher can review the data regarding the validity of the data, starting from primary data is respondents, and

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<sup>62</sup> Amiruddin Zainal Asikin, *Pengantar Metode Penelitian Hukum*, (Jakarta: Rajawali Press, 2006), 45.

secondary data, that is journal or note, whether the data is in accordance with the qualification expected by the researcher.

d) Analysis

Data analysis is an effort made by working with data, finding pattern, sorting and selecting into manageable unit, looking for and finding pattern, finding what is important and can be learned, and finding something that can be told to other people.<sup>63</sup> Based on this, the data were analyzed using theoretical studies listed in the literature review and then linked and interpreted with the fact found related to the effort of career married spouses in the *Pesantren* Darul Ulum Peterongan Jombang to implement *sakinah* family concept and from this it would produce a new thought or opinion.

e) Conclusion

Conclusion is the final process in a research. Conclusion is the answer to a question stated in the problem formulation. The researcher conclusion process summarize the answer from the result of the analysis carried out, namely about how the view and implimintation of *sakinah* family concept by the career spouses in *Pesantren* Darul Ulum and the correlation between the career married spouses in *Pesantren* Darul Ulum and the *sakinah* family concept implimintation can be realized.

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<sup>63</sup> Kartono Kartini, *Pengantar Metodologi Research Sosial*, (Bandung: Penerbit Alumni, 1980), 157.

## CHAPTER IV

### DISCUSSION

#### A. Data Exposure

##### 1. Research Subject Profile

The research subjects in this research are married spouses as the caregiver of Islamic dormitory at Darul Ulum Islamic Boarding School Jombang, who are married and have children also as career worker or working outside the home. Subjects interviewed in this study, including those who work as a business women, doctor, politician, entrepreneur, teacher and lecturer. The following is a profile of the research subject:<sup>64</sup>

##### 1) Gus Busyro Karim

- a. Name : H. Muhammad Busyro Karim, M.  
Psi
- b. Place, Date of birth : Lamongan, 9<sup>th</sup> April 1577
- c. Religion : Islam
- d. Profession : Psychologist and Lecture
- e. Address : Bustan Ruhun (Roudhotul Qur'an 3  
Dormitory) Pesantren Darul Ulum  
Rejoso Peterongan Jombang.

##### 2) Ning Dian Ruhun

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<sup>64</sup>These data were obtained by the researcher during direct interviews at the Pesantren Darul Ulum Rejoso Peterongan Jombang and permitted by all subject to be stated in the thesis.

- a. Name : Hj. Dian Ruhun Zuhdiyati, M. Psi
- b. Place, Date of birth : Jombang, 2<sup>nd</sup> January 1985
- c. Religion : Islam
- d. Profession : Psychologist LAPSIDU  
(Darul Ulum Psychologist Institute)
- e. Address : Bustan Ruhuns (Roudhotul Qur'an  
3 Dormitory) Pesantren Darul Ulum  
Rejoso Peterongan Jombang.

### 3) Gus Amin

- a. Name : H. Muhammad Al Amin, M.H.
- b. Place, Date of birth : Jombang, 29 Agustus 1971
- c. Religion : Islam
- d. Profession : Teacher of MAN Darul Ulum 1  
Jombang.
- e. Address : Dormitory of XVIII Hunain  
Pesantren Darul Ulum Rejoso  
Peterongan Jombang.

### 4) Ning Fairuzah Rohmi

- a. Name : Hj. Fairuzah Rohmi, S.Ag., M.PdI.
- b. Place, Date of birth : Jombang, 1 Juni 1973
- c. Religion : Islam
- d. Profession : Teacher of SMA Darul Ulum 1  
BPPT Technology Jombang

e. Address : Dormitory of XVIII Al Hunnain  
Pesantren Darul Ulum Rejoso  
Peterongan Jombang.

5) Ning Ita Fajria Tamim

a. Name : Dr. Hj. Ita Fajria Tamim, M. Kes  
b. Place, Date of birth : Jombang, 9<sup>th</sup> August 1987  
c. Religion : Islam  
d. Profession : Doctor and Woman Entrepreneur  
e. Address : PP. Nazhatut Thullab Prajjan  
Sampang Madura

6) Kiai Muhammad

a. Name : H. Muhammad bin Nuafi Zaini  
b. Place, Date of birth : Sampang, 6<sup>th</sup> September 1985  
c. Religion : Islam  
d. Profession : Kiai, Politician and Businessman  
e. Address : Pesantren Nazhatut Thullab Prajjan  
Sampang Madura

7) Kiai Zulfikar As'ad

a. Name : Dr. H. Muhammad Zulfikar As'ad,  
M.MR  
b. Place, Date of birth : Jombang, 26<sup>th</sup> February 1964  
c. Religion : Islam  
d. Profession : Kiai, Lecture and Doctor



e. Address : As'adiyyah Dormitory of Pesantren  
Darul Ulum Rejoso Peterongan  
Jombang.

8) Ning Afifa Zulfikar

a. Name : Hj. Afifa S. Zulfikar  
b. Place, Date of birth : Jakarta, 18<sup>th</sup> April 1968  
c. Religion : Islam  
d. Profession : Lecture  
e. Address : As'adiyyah Dormitory Pesantren Darul  
Ulum Rejoso Peterongan Jombang.

2. Overview of Pesantren Darul Ulum Rejoso Peterongan Jombang.

Based on the geographical condition of the Rejoso village area, Peterongan Jombang district, Darul Ulum Islamic Boarding School has a very strategic location because it is close to a village where the majority has a large population. Darul Ulum Islamic Boarding School, located in Rejoso village, is 5 km east side Jombang city center. The location is about 200 m south of Jombang-Surabaya provincial highway. As the entrance to Jombang city from the east (Mojokerto, Surabaya, Madura).<sup>65</sup> Within Darul Ulum Islamic Boarding School environment, there are several formal school units and non-formal schools called Madrasah Diniyyah. Formal schools consist of Madrasah Ibtida'iyah (MIN), Junior High School (SMP), Madrasah Tsanawiyah

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<sup>65</sup> These data were obtained by the researcher during direct interview with each research subject and from classic books on the history of Pesantren at the Darul Ulum Rejoso Islamic Boarding School's Main Mosque, Peterongan Jombang.

State (MTsN), Madrasah Aliyah State (MAN), Senior High School (SMA), Vocational High School (SMK), Midwifery Academy (AKBID), Nursing Academy (AKPER), up to College or University.<sup>66</sup>

While for the non-formal school, the Darul Ulum Islamic Boarding School, it start after formal school time and it is carried out in each muslim and muslimah student dormitory. With a fairly large area and an increasing number of students every year, the assemblies (majelis) or caregivers of Pesantren Darul Ulum Islamic Boarding School have established more dormitories to reach 46 dormitory units where the student live in. As an illustration, since 1967 year Pesantren of Darul Ulum has clarified the existence of madrasah and formal schools which have long been established by the Darul Ulum Junior High School and Senior High School which are affiliated with the Ministry of Education and in the same year transforming Madrasah to the State level. This does not mean that Darul Ulum has abandoned the principle that applied the founders in the second period, even the first period. However, the old ways and principles are still applied at the Pesantren Darul Ulum Islamic Boarding School.

### 3. Objective Conditions of Research Subjects.

The objective condition of the research subject in this case is related to family circumstance. As for which is included in the family circumstance of career spouses are the data regarding work, work time,

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<sup>66</sup> These data were obtained by the researcher during direct interview with each research subject and from classic books on the history of Pesantren at the Darul Ulum Rejoso Islamic Boarding School's Main Mosque, Peterongan Jombang.

salary, number and age of children. Based on the research focus in this study, namely the sakinah family concept for career married spouses, so the subjects of this study are all husband and wife who have job outside the home or career. Meanwhile, if we looked from their working time, almost all of subject have a very busy work time such as work from morning to evening, so that the quality time to gather with family is little bit limited or so much little. From morning to evening they spent for working. In addition, the majority of research subjects are married spouses who already have children, from one to five children. More detailed data about their family conditions are as follows:<sup>67</sup>

Table 4.1

Table of Research Subject Data

No.	Husband and Wife	Profession	Work Time	Salary	Childern	Child Age
1.	Busyro Karim, M. Psi	Lecture and Psychologist	07.00-16.00	5 - 6 M	1 child	4 y 11 month
	Dian Ruhun Zuhdiyati, M. Psi	Psychologist of LAPSIDU	08.00-15.00	3 - 4 M	1 child	4 y 11 month
2.	H. M. Al Amin, M.HI	Kiai and Teacher of Senior High School	07.30-14.00	3 M	4 child	23, 21, 13, 7 year
	Hj. Fairuzah	Teacher of	07.30-	3 M	4 child	23, 21,

<sup>67</sup> These data were obtained by the researcher during direct interviews at the Pesantren Darul Ulum Rejoso Peterongan Jombang and permitted by all subject to be stated in the thesis.

	Rohmi, S.Ag., M.PdI.	Senior High School	14.00			13, 7 year
3.	H. Muhammad bin Nuafi Zaini	Kiai, Politician and Businessman	09.00- 16.00	250 M	3 child	8, 6, 2 year
	Dr. Hj. Ita Fajria Tamim, M. Kes	Doctor and Business Woman	09.00- 15.00	16 M	3 child	8, 6, 2 year
4.	Dr. dr. H. M. Zulfikar As'ad, M.MR	Kiai, Doctor and Lecture	07.00- 16.00	8 - 10 M	5 child	26, 25, 17, 16, 12 year
	Hj. Afifa S. Zulfikar	Lecture	07.00- 16.00	4 - 5 M	5 child	26, 25, 17, 16, 12 year

#### 4. Educational Conditions of Research Subject.

The meaning of educational conditions here is the educational level of several research subjects, they are married spouses who work career and as caregivers for Pesantren or Islamic boarding school and live in the Pesantren Darul Ulum environment in Jombang. The description of educational condition of the subjects in this study is about the education history or level that has been passed, both formal and non-formal, start from the elementary school level to the university level. Data about educational history is deemed need to be presented, because educational history also affect to the work and religious knowledge quality including

the sakinah fiqh of each subject in implementing the sakinah family. Data about their educational history are as follows:<sup>68</sup>

Table 4.2

Table of Educational Condition of Research Subjects

No.	Husband- Wife	Educational Level							
		MI	SD	MTs	SMP	MA	SMA	PonPes	PT
1.	M. Busyro Karim	x		x		x		x	x
	Dian Ruhun	x		x			x	x	x
2.	M. Al Amin		x		x	x		x	x
	Fairuzah Rohmi	x		x			x	x	x
3.	H.M. Zulfikar As'ad	x	x		x		x	x	x
	Afifa S. As'ad		x		x		x	x	x
4.	Muhammad bin Nuafi Zaini		x		x	x		x	x
	Ita Fajria Tamim	x		x			x	x	x

## 5. Social Conditions of Research Subjects.

<sup>68</sup> These data were obtained by the researcher during direct interviews at the Pesantren Darul Ulum Rejoso Peterongan Jombang and permitted by all subject to be stated in the thesis.

From the data obtained by the researcher in the field observation when doing interview direct with several career married spouses as the subjects in this study, mostly said that they also belonged to a career family appropriate to the focus of research study. Because if we look at the conditions of each these career spouses, most of them have permanent job that are very time-consuming and even have almost no time or rarely get together with their family, especially with their children and wives. Because, beside to having work outside the home, they also have a responsibility as a Pesantren caregiver to teach *santriwan* and *santriwati* in non-formal education or called *Madrasah Diniyyah*. There are even those who live long distance, their husband work requires them to be away from their children and wife outside the city. Also with the busyness wife as a career worker who also take a lot of time for office matters. So, in terms of socialization with family, especially with children who are still toddlers on average, the wife as the research subjects are limited, but they are able to manage time together with their family as explained by Ning Dian in dividing her time as follows:<sup>69</sup>

*“Hm, apabila suami istri sedang tidak dirumah, berarti ada waktu keluarga adalah ketika suami atau istri nya sudah pulang kerja dan semua anggota keluarga ada didalam rumah. Dan bagi suami atau istri yang baru pulang kerja baiknya diberi waktu untuk istirahat terlebih dahulu karena pasti merasa lelah fisik dan pikiran. Ketika suami sedang istirahat setelah pulang kerja maka istri yang mengurus rumah dan begitu pula*

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<sup>69</sup> Dian Ruhun Zuhdiyati, Wawancara, (Pesantren Darul Ulum Rejoso Peterongan Jombang, 18 Desember 2021)

*sebaliknya. Setelah istirahat, masing-masing meluangkan waktunya satu atau setengah jam untuk berkumpul bersama keluarga. Kemudian bagi suami istri disarankan juga untuk memiliki waktu berdua selama satu atau setengah jam tanpa ada anak dan anak sudah dikondisikan untuk tidur dahulu. Kemudian, suami istri melakukan aktivitasnya masing-masing (sendiri-sendiri) yang intinya pandai mengatur manajemen waktu saja, mbak.”*

"If husband and wife or both are not at home or being work, it means that there is family time when the husband or wife has come home from work and all family members are in the house. And it is better for husbands or wives who have just returned from work to be given time to rest first because they must feel physically and mentally tired. When the husband is resting after coming home from work, the wife is the one who takes care of the children and housework, and vice versa when the wife is resting after coming home from work, the husband is the one who takes care of the children and the house. After the break, each one spends an hour or a half to spend time with his family. Then husband and wife are also advised to have time together for an hour or half without any children and the child has been conditioned to sleep first. Then, husband and wife carry out their respective activities (separately) which are basically good at managing time management.”

#### 6. Religious Conditions of Research Subjects.

Based on the result of interview conducted by the researcher with several married spouses who as caregiver of the Darul Ulum Islamic Boarding School who are the subjects in this study shows that knowledge, religious teaching in terms of carrying out the household right and obligation can be mastered or understood well. So that in their implimentation they faced no difficulty, unless they are hindered by constraints of limited family time together and the office work denseness which require them to be good at managing time. Such a situation is supported by their non-formal and formal educational background which

reach the undergraduate education level, master degree and even doctoral.

In addition, based on the educational history data, both formal and non-formal as contained in the table above that most of them, the career married couple who were the subjects in this study had studied religion-based education such as Madrasah Ibtida'iyah, Madrasah Tsanawiyah, Madrasah Aliyah, and Islamic College. Besides that, most of husband and wife career spouses are Islamic boarding school caregiver, so they also take non-formal education and have undergone a physical (*jasmani*) and spiritual (*ruhani*) quarantine process in the Islamic boarding school environment for quite a long time, starting from six year to a years. Thus, in terms of religious knowledge, especially regarding right and obligation, management, family fiqh, and sakinah fiqh, there are no problems between them.

#### 7. Economic Condition of Research Subjects.

From the interview result from several career married spouses as caregiver of Pesantren Darul Ulum Peterongan Jombnag who are the subject study, it can be said that their economic level is sufficient or has a steady income. Most of them have become civil servant with a different group or level. To complete their daily needs, they have no any difficulties. With such that condition, there are almost no difficulties for household economic problem.



Ning Fairuzah Rohmi<sup>70</sup> explanation regarding the family economy is that it is the husband job to seek *nafkah* and if the wife also work to help support the family income, then this is allowed and there is no problem because the time have changed and fiqh law is flexible, it can change according to the time. If the wife salary is much and busier than husband it does not matter, because husband and wife make their salary money as belonged together, and they should not be selfish because it depend on initial concept of *sakinah* family, they must complement each other. Even Ning Fairuzah as a *Pesantren* caretaker also advised her *Santriwati* to be a wife who earn money, helping her husbands in seek *nafkah*. It is the mother who manage the finances in the household because her financial management is better than men. However, its also does not matter if the couple share their respective financial for different need, because each household has a different financial concept, for example, the husband salary for all household need while the mother salary for something urgent.<sup>71</sup>

It is different with Ning Dian household concept, and her husband, Gus Busyro Karim. In managing finances if the wife is busier and her income is more than the husband who is responsible for earning a *nafkah*. According to her, the wife could help her husband to earn *nafkah*, there is no problem as long as all family needs are enough, with a requirement they get husband permission to work, because Islam allow it, mean that

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<sup>70</sup> All the name in this research are permitted by all subject to be stated in the thesis only for an academic purposes.

<sup>71</sup> Hj. Fairuzah Rohmi, Wawancara, (Pesantren Darul Ulum Jombang, 18 Desember 2021)

there is no prohibition to work outside the home. The problem if the wife salary is more is usually the wife respect to her husband is reduced, but basically in a family, husband and wife are equal, means that money or income managed together. Ning Dian said:<sup>72</sup>

*“Bahwa mencari nafkah bukan tugas suami saja, dan istri boleh membantu cari nafkah dengan syarat ada izin dari suami. Dalam islam, istri mencari nafkah itu di perbolehkan yang penting apapun yg dilakukan istri atas izin suami. Jika gaji istri lebih banyak maka itu tidak masalah. Tapi biasanya apabila gaji istri lebih banyak maka penghormatan istri pada suami berkurang, kecuali pendidikan istrinya sejak kecil sampai dewasa diajarkan menghormati suami bagaimanapun kondisi suami. Yang penting sandang pangan, papan terpenuhi.”*

"That seeking *nafkah* is not only the husband duty, the wife may help earn *nafkah* on condition there is permission from her husband. In Islam, it is permissible for the wife to earn *nafkah*. If the wife salary is more then that is not a problem. But usually when the wife salary is more, the wife respect for husband decrease, unless her education from childhood to adulthood is taught that the wife must respect her husband (however the husband condition). The important thing is that food and clothing (sandang, pangan, papan) are complete."

The same principle was conveyed by Gus Busyro Karim as a lecturer. Regarding the economic arrangement, he said.<sup>73</sup>

*“Meskipun pendapatan istri lebih banyak bukan berarti istri kemudian istri melebihi pendapatan suami. Karena pada dasarnya dalam keluarga itu sejajar, jadi tidak ada masalah jika gaji istri lebih banyak selama istri tetap merasa suami adalah sebagai kepala keluarga. Jadi, meskipun dilihat dari jumlah penghasilannya gaji istri lebih tinggi maka tidak akan mengurangi rasa hormat pada suami.”*

“That even though the wife income is more, it does not mean then the wife exceeds the husband income. Because basically the family is equal, so there is no problem if the wife salary is more

<sup>72</sup> Dian Ruhun Zuhdiyati, S. Psi., Wawancara, (Pesantren Darul Ulum Jombang, 18 Desember 2021)

<sup>73</sup> Busyro Karim, M. Psi., Wawancara, (Pesantren Darul Ulum Jombang, 18 Desember 2021)

as long as the wife still feels that her husband is the head of the family. So, even if it is seen from the amount of income that the wife's salary is higher, it will not reduce respect for her husband."

Then Gus Zulfikar and Ning Afifa.<sup>74</sup> Gus Zulfikar is the caretaker of Pesantren Darul Ulum Jombang who works as a Lecture and Doctor, he was originally born in Jombang on February 26<sup>th</sup> 1964.<sup>75</sup> While his wife, Ning Afifa apart from being a boarding school caregiver, also works as a Lecturer and Teacher, born in Jakarta on 18<sup>th</sup> April 1968. Gus Zulfikar and Ning Afifa have been blessed with five children. Regarding their financial principles, its went well and there is no problem because money was arranged together, but if there is kinda family where the wife income is more than the husband, Ning Afifa said that this has indeed become a challenge in the household, if the situation like this happen in a family where the wife salary is more, the husband and wife must have provision in the form of religious knowledge, referring to the verse in the Qur'an text which reads "*arrijalu qowwamuuna 'ala an-nisa*" which means that men are stronger than women.

The husband is indeed obligated to earn a living, but if the husband can not provide more *nafkah lahiriyah*, there must be tolerance between the two, and the knowledge about tolerance and mutual respect must be based on the Qur'an. However, the wife must understand the husband condition, not obey their respective ego, household problems are

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<sup>74</sup> All the name in this research are permitted by all subject to be stated in the thesis only for an academic purposes.

<sup>75</sup> Dr. Zulfikar As'ad, MMR, Wawancara, (Pesantren Darul Ulum Jombang, 12 Januari 2022)

discussed properly so that a *sakinah* family is achieved.<sup>76</sup> Based on the explanation given by Ning Afifa Zulfikar, it can be concluded that in terms of the family economy that must be held among others are the provision of religious knowledge, tolerance or mutual respect, and a compromise between husband and wife that finances are jointly arranged and not regulated by either party. Thus, the *sakinah* family will be awakened.

Furthermore, a better condition in terms of economy was experienced by a harmonious married spouses, Ning Ita Fajria Tamim and Gus Muhammad Nuafi. Ning Ita is one of the caregiver at the *Pesantren Darul Ulum Jombang* and *Pesantren Nazhatut Thullab Sampang Madura*, as career wife as a doctor and a young entrepreneur. Ning Ita was born in Jombang on July 9<sup>th</sup> 1987, while her husband was born in Madura on September 5<sup>th</sup> 1985. She and her husband have three children. In an interview with the researcher she said that the phenomenon of wife salary being more is not something that is too principled and can be discussed well with each other. Because, in relation to the wife salary more to build a *sakinah* family in the end it is not the rupiah problem, but its about the wife attitude to respect her husband is the priority. For further detail:<sup>77</sup>

*“Kalau menurut saya, hal-hal seperti ini tidak terlalu prinsip asalkan bisa dibicarakan dengan baik-baik. Karena memang saya menyadari bahwa ada beberapa suami yang mungkin merasa*

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<sup>76</sup> Hj. Afifa S. Zulfikar, Wawancara, (Pesantren Darul Ulum Jombang, 12 Januari 2022)

<sup>77</sup> Dr. Hj. Ita Fajria Tamim, M. Kes., Wawancara, (Pesantren Darul Ulum Jombang, 12 Januari 2022)

*tidak nyaman ketika gaji istri lebih tinggi, tetapi ada teman saya yang gaji istri lebih tinggi namun mereka tidak ada masalah, berarti kuncinya adalah dengan membicarakannya. Menurut saya, pada akhirnya kan bukan pada masalah rupiahnya tapi sikap kita dengan tidak melecehkan, menghargai dan menghormati suami.”*

"In my opinion, things like this are not very principled as long as can be discussed properly. Because I realize that there are some husbands who may feel uncomfortable when their wife salary is higher, but there are my friends whose wife salary is higher but they have no problem, so the key is to talk about it. In my opinion, in the end, it is not about the rupiah, but our attitude by not harassing, appreciate and respect to husband."

If viewed in terms of the family economy of each career married spouses as the subject in this study, from the interview result with the researcher, it can be said that on average they have a sufficient level of income even though the amount is different, but the financial concept or economic arrangement is still based on Islamic law, namely *fiqh munakahat*, *fiqh sakinah*, al-Qur'an and Hadith of the Prophet Muhammad SAW. Most of the husband and wife from their respective career families, there are those who work as Psychologist, Doctor, Lecturer, Politician, Entrepreneur and Teacher. In addition to having taken a high level of formal education, namely up to Magister and Doctoral, the husband and wife in this study also took non-formal education at *Pesantren* for a long period of time, so that they had mastered religious knowledge, money management and the concept of building a sakinah family. With the amount of fixed income earned by the wife career worker and the husband income who also have career, it will greatly affect to the household condition. This is because an

established economic condition, meeting all need (sandang, pangan, papan) is one of the concept to create a *sakinah* family. More details about the work or profession and the amount of salary of the subjects in this study are as follows:<sup>78</sup>

Table 4.3

Table of Subjects Economic Condition

No.	Husband-Wife	Profession	Work Time	Salary
1.	M. Busyro Karim, M. Psi	Lecture and Psychologist	07.00-16.00	5-6 M
	Dian Ruhun Zuhdiyati, M.Psi	Psychologist	08.00-15.00	3-4 M
2.	H. M. Al Amin, M.H	Teacher	07.30-14.00	3 M
	Hj. Fairuzah Rohmi, S.Ag., M.PdI	Teacher	07.30-14.00	3 M
3.	Dr. dr. H.M. Zulfikar As'ad, M.MR	Doctor, Lecture	07.00-16.00	8-10 M
	Hj. Afifa S. Zulfikar	Lecture and Teacher	07.30-13.30	4-5 M
4.	H. Muhammad bin Nuafi Zaini	Politician and Entrepreneur	09.00-16.00	250 M

<sup>78</sup> These data were obtained by the researcher during direct interviews at the Pesantren Darul Ulum Rejoso Peterongan Jombang and permitted by all subject to be stated in the thesis.

	Dr. Hj. Ita Fajria Tamim, M.Kes	Doctor and Entrepreneur woman	09.00-15.00	15 M
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**B. The View and Implementation of *Sakinah* Family Concept by Career Married Spouses at *Pesantren* Darul Ulum Jombang.**

From the interview result that carried out by the researcher, that the insight and understanding of several career married spouses at the *Pesantren* Darul Ulum Islamic Boarding School Jombang who are also *Pesantren* caregiver are very satisfying. This means that there are no difficulties for each career husband and wife in answering questions regarding to the *sakinah* family concept and its implementation in daily household life. This is inseparable from their background, remember that the subjects in this study are *Pesantren* caregiver where the education level taken is an educational environment that is very nuanced with Islamic knowledges. Husband and wife career spouses in this study are offspring or *dzurriyyah* *Pesantren* and live in a *Pesantren* environment, which every day study religious knowldges including marriage fiqh, the yellow kitab, or even a *hafidz al-Quran* who always memorizing the Qur'an. Thus, the knowledge about the *sakinah* family concept how the family build a *sakinah* based on what the Prophet Muhammad SAW has taught is a discipline that has been mastered, even for spouses who are working career. Beside having a religious knowledge, most

of them have passed a higher education up to a Magister (S-2) or even a Doctorate, thus some are work as doctor.

One of the research subject is the caretaker of XVIII *Al Hunain* Dormitory of Pesantren Darul Ulum. Al Hunnain dormitory is a dormitory founded by one of the Bani Cholil offspring, the second son of KH. A. Hannan Ma'some whose name is Hj. Fairuzzah Rahmi, S.Ag., M.Pd.I. who married with KH. Al Amin, S.H. after married she started to establish a dormitory in 1999. Ning Fairuzah Rohmi was born in Jombang on June 1<sup>st</sup> 1973 and married at the age 21 year with her husband.<sup>79</sup> In an interview at her house Al Hunain dormitory, she said that a *sakinah mawaddah wa rahmah* family is a family that is full of love, where husband and wife understand that each one is not perfect and has flaws. One way is by look at the strength of your partner and understand their weaknesses, in order to create a *sakinah* family. In an interview she said:<sup>80</sup>

*“Sakinah itu artinya ya bahagia, tenang, dan di tambahi mawaddah wa rahmah, jadi didalam rumah itu penuh dengan adanya kasih sayang. Yang dimaksud dengan keluarga sakinah ya para suami istri itu memahami bahwa masing-masing pihak itu tidak sempurna. Jadi kalau ingin rumah tangganya sakinah, itu kita harus sadar bahwa kita setiap manusia diciptakan oleh Allah punya kelebihan dan kekurangan. Agar rumah tangganya bahagia, kita kalau melihat pasangan kita jangan lihat kekurangannya karena kita juga punya kekurangan. Kalau kita melihat kekurangannya, maka tidak bisa bahagia atau sakinah, padahal sakinah itu artinya tenang.”*

"Sakinah means happy, calm, and added mawaddah wa rahmah, so the house is full of love. What is meant by a *sakinah* family is that husband and wife understand that both of them are not perfect. So if

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<sup>79</sup> These data were obtained by the author during direct interviews with each research subject and the history book of the Islamic Boarding School at Darul Ulum Islamic Boarding School Rejoso Peterongan Jombang.

<sup>80</sup> Hj. Fairuzah Rohmi, Wawancara, (Rejoso Peterongan Jombang, 18 Desember 2021)



we want our household be *sakinah*, we have to be realize that every human being created by Allah has advantages and weaknesses. So that the household is happy, when we look at our married spouses, do not look at the weaknesses because we also have weaknesses. If we look at the weaknesses, then we can not be happy or *sakinah*, whereas *sakinah* means calm."

Normatively, the married spouses as caregiver of the Pesantren Darul Ulum Islamic boarding school do not find any difficult to answer questions about the *sakinah* family concept because their religious knowledge is very deep and surely as caregivers teach family jurisprudence to their *santri*. Beside that, there are career married spouses in this study who work by long distance between husband and wife because their work location is far from home. As experienced by Ning Dian Ruhun<sup>81</sup> a psychologist and caretaker at the Roudhotul Qur'an 3 Pesantren Darul Ulum, said that *Sakinah* means calm and tranquility which is related to *sandang pangan papan*. While *Mawaddah* is related to ego before married, then after married husband and wife must be able to restrain their respective egos. *Warahmah* means love, so the *sakinah* family concept according to her is when *sandang pangan* and *papan* are fulfilled. Both fulfilled from the husband or wife, so that *sakinah* will be realized.<sup>82</sup> The subject understanding the *sakinah* family concept cannot be separated from personal relationship between individual in the household and religious factors, namely based on concept in the Qur'an and the hadith commanded by the Prophet Muhammad.

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<sup>81</sup> All the name in this research are permitted by all subject to be stated in the thesis only for an academic purposes.

<sup>82</sup> Dian Ruhun Zuhdiyati, M. Psi., Wawancara, (Rejoso Peterongan Jombang, 18 Desember 2021)

The *sakinah* family is a concept that we must achieve because it is a pillar in religion, society and country. If we say that marriage is a *muamalah* worship that can complete half a religion, then *sakinah* is the key. If the family is good then society will also grow well.<sup>83</sup>

Another subject of this study, Ning Ita Fajria Tamim<sup>84</sup> gave a more detailed and conceptual explanation of the *sakinah* family concept, that according to her, the *sakinah* family started before marriage, at firstly looking for a prospective husband or wife, who is willing to be a life partner, has a same vision, life goals, and the same mindset. If from the start you have chosen the wrong partner, the *sakinah* family will not created. If the vision and mission have been agreed, then all the conflicts faced in the household will not be too hard. More technically, her *sakinah* family concept in an interview is:<sup>85</sup>

*“Menurut saya keluarga sakinah dimulai dari sebelum menikah, yaitu dari pertama kita mencari calon suami atau istri. Jadi ketika kita mencari calon suami atau istri, kita harus memastikan bahwa orang yang akan di ajak untuk menikah akan menjadi teman perjalanan yang punya visi sama dengan kita. Dari sana menurut saya sakinah itu dimulai. Jika dari awal sudah salah memilih pasangan maka jangan berharap keluarga sakinah terbangun, karena perjuangannya akan lebih berat. Dari awal sebelum menikah, semuanya harus sudah di clearkan, sehingga insyaallah akan menjadi keluarga yang sakinah nantinya.”*

"According to me, the *sakinah* family begin before we are get married, from the first time we look for a future husband or wife. So, when we are looking for a future husband or wife, we must to make sure that the person we are going to marry will be a travel companioner who has the same vision as us. From there, I think

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<sup>83</sup> Hj. Afifa S. Zulfikar, Wawancara, (Rejoso Peterongan Jombang, 12 Januari 2022)

<sup>84</sup> All the name in this research are permitted by all subject to be stated in the thesis only for an academic purposes.

<sup>85</sup> Dr. Hj. Ita Fajria Tamim, M. Kes, Wawancara, (Rejoso Peterongan Jombang, 12 Januari 2022)

sakinah began. If you have chosen the wrong spouse from the first, do not expect the sakinah family be created because the struggle will be even harder. From the beginning before married, everything must have been cleared, so InsyaAllah, they will become a sakinah family later."

In providing an explanation of the sakinah family concept, the husband and wife career are not only based on the Al Qur'an and hadith but also in terms of the function and dutie of each family member. All family member, have obligations that must be carried out and rights that must be maintained so that a sakinah family can be realized.<sup>86</sup> Regarding to the sakinah family, Allah SWT has said in the Qur'an surah Ar Ruum verse 21 which reads:<sup>87</sup>

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً  
وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

*"And of His signs is that He created for you from yourselves mates that you may find tranquility in them, and He placed between you affection and mercy. Indeed in them are signs for a people who give thought."*

From several understanding about the sakinah family concept that have been explained by career married spouses as caregiver of the Pesantren Darul Ulum Jombang above, it can be concluded that the sakinah family is a harmonious, calm, serene, peaceful, happy family, always alive a religious values and all activity in the household are based on the Islamic Law teachings or rules. Furthermore, the researcher classified some of the

<sup>86</sup> H.M.A, Tihami, dkk, *Fiqih Munakahah Kajian Fiqh Lengkap*, (Jakarta: PT. Raja Grafindo Persada, 2009), 6

<sup>87</sup> Direktur Bina KUA dan Keluarga Sakinah, *Fondasi Keluarga Sakinah, Bacaan Mandiri Calon Pengantin*, (Jakarta: Subdit Bina Keluarga Sakinah dan Direktorat Bina KUA & Keluarga Sakinah, 2017), 11.

concept they are implemented to create a *sakinah* family in the midst of their busy live as Pesantren caregiver, husband and wife who already have children, and as career married spouses, namely:

1. Equitable Division of Homework

From the interview result conducted directly by the researcher in the field observation with the respondent in this study, the *sakinah* family concept that they implemented in order to realize a *sakinah mawaddah warahmah* family was by the deviding a task between husband and wife or among family member, both the task of taking care the children or family, and task for work. As mentioned by Ning Emi, that even though husband and wife both work career, the supervision of children and the house remain with a mother.

Mother or wife is able to do more than one job, work outside and inside the house such as taking care of children and *Santri*, in this case. Meanwhile, fathers are generally only able to focus on one job, their career work.<sup>88</sup> Gus Zulfikar As'ad and Ning Afifa said that husband and wife carry out house functions and tasks that are delegated to an assistant, because husband and wife both have activities outside the home. Although actually, the wife must to stay at home and take care of the family, but working a career is a legal *sunnah* for the wife if she is able and got her husband permission, but the wife responsibility is double because she has responsibilities inside and outside the home. The

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<sup>88</sup> Hj. Fairuzah Rohmi, Wawancara, (Rejoso Peterongan Jombang, 18 Desember 2021)

division of tasks between work and taking care of the house is indeed very important, which if not be respected so it will feel heavy and attention to children education is neglected.<sup>89</sup>

According to other subjects, the task division between work task, taking care of children and family in the household is flexible, means that not all housework is done by the wife only as Ning Emi said earlier. Thus, husband and wife in the family share work with each other. Then if in the family there is a son, then he must also be taught about the general work of a wife, that are taking care of the house and children.<sup>90</sup> Domestic or social matters in the household can also be agreed since the first time by *Musyawah* between husband and wife. While the task of taking care of children is actually not wife domination but is a shared responsibility of husband and wife.<sup>91</sup>

*“Untuk masalah kegiatan domestik atau sosial ini sebenarnya bisa disepakati dari awal. Nah, kesepakatan ini kadang ada yang di musyawarahkan bersama-sama. Intinya disepakati mana tugas istri dan mana tugas suami. Kemudian berhubungan dengan tugas merawat anak itu sebenarnya bukan suatu dominasi dari perempuan atau ibu, namun menjadi tanggung jawab bersama, tergantung bagaimana mereka mebaginya. Karena biasanya setiap keluarga mempunyai karakter yang berbeda dalam merawat anak.”*

“For domestic or social activities, this can actually be agreed from the first time. Well, sometimes this agreement is discussed together. The point is must be agreed which husband task and wife task. Then related to the task of caring for children, it is actually not a domination of women or mother, but the responsibility both of them, depend on how they divide it. Because

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<sup>89</sup> Dr. KH. M. Zulfikar As'ad, Wawancara, (Rejoso Peterongan Jombang, 18 Desember 2021)

<sup>90</sup> Dian Ruhun Zuhdiyati, M. Psi., Wawancara, (Rejoso Peterongan Jombang, 18 Desember 2021)

<sup>91</sup> Busyro Karim, M. Psi., Wawancara, (Rejoso Peterongan Jombang, 18 Desember 2021)

usually every family has a different character in caring for children.”

The statement above is also suitable with the concept of Gus Muhammad nuafi and Ning Ita Fajria Tamim. They provide the following view:<sup>92</sup>

*“Kalau saya dengan suami, semuanya kita bagi. Jadi tidak ada pembagian-pembagian tugas seperti; suami yang kerja cari uang dan saya yang merawat anak saja, tetapi tetapi saling membantu misalnya ketika suami sedang bekerja maka saya yang merawat anak dan begitu juga sebaliknya. Selain tugas rumah, kami juga diberi tanggung jawab mengurus pesantren yang kami anggap sebagai amanah, Jadi tidak ada masalah untuk case ini, karena kita saling berbagi tugas.”*

"According to my husband and I, we share everything. So there is no division of tasks such as My husband work to earn money only and I just take care of children, but help each other, for example, when my husband at work, then I will take care of children and as the same. Beside of housework, we were also given the responsibility of taking care the oldest Pesantren, which we consider as a mandate. So there is no problem in this case, because we share tasks with each other."

Regarding the task division between work and family as an implementation of the sakinah family concept, the researcher give a conclusion. First, that although husband and wife both work career, the responsibility of children and home remain to a mother. Although actually, the wife must stay at home and take care of the family, but working a career is a legal *Sunnah* for the wife if she able and got her husband permission.<sup>93</sup> The task division between work and taking care of the house is very important, and if we do not pay attention it will feel

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<sup>92</sup> KH. Muhammad Nuafi Zaini, Wawancara, (Rejoso Peterongan Jombang, 12 Januari 2022)

<sup>93</sup> Dr. KH. M. Zulfikar As'ad, Wawancara, (Rejoso Peterongan Jombang, 18 Desember 2021)

heavy. As explained by Ning Emi, Gus Zulfikar As'ad and his wife, Ning Afifa Zulfikar.

## 2. Good at Managing (Management) Time.

After marriage, husband and wife will have rights and obligations in the household that must be carried out. This won't be easy for a career spouses to deal with, if they can not manage the time between work and taking care of the house properly. Therefore, husband and wife must be good at managing time. The subjects in this study were Pesantren caregiver who beside being busy work and take care of their families, also taking care of the *Santriwan-santriwati*. The subjects explained their concept in managing time. Gus Zulfikar As'ad, according to him that we must be professional at work but also have total time with children. Generally, in Indonesia the working time is eight hours, so if the wife work is longer than the husband, the tasks that are usually done by the wife are changed to the husband.<sup>94</sup> As an explanation Ning Dian Ruhun argued that:<sup>95</sup>

*“Apabila suami istri sedang bekerja, berarti waktu keluarga adalah ketika pulang kerja dan semua anggota keluarga ada didalam rumah. Suami atau istri yang baru pulang kerja bisa istirahat terlebih dahulu karena pasti merasa lelah fisik dan pikiran. Ketika suami sedang istirahat, istri yang mengurus rumah dan begitu pula sebaliknya.”*

“If a husband and wife are working, it means that family time is when they come home from work and all family members are in the house. Husband or wife who just got home from work can rest first because they must feel physically and mentally tired.

<sup>94</sup> Dr. KH. M. Zulfikar As'ad, Wawancara, (Rejoso Peterongan Jombang, 12 Januari 2022)

<sup>95</sup> Dian Ruhun Zuhdiyati, M. Psi., Wawancara, (Rejoso Peterongan Jombang, 18 Desember 2021)

When the husband is resting, the wife takes care of the house and vice versa."

From some the management time by the subjects above, the researcher conclude that husband and wife must be professional in their work and competent towards homework by paying attention to their rights and obligations. Including the obligation to take care of children, *Santri*, and worship time. Muslim believer must be able to make the best in using time.<sup>96</sup> Prophet Muhammad SAW has said that free time is a blessing that many neglect, in his hadith which means:

قال رسول الله صلى الله عليه وسلم لرجل وهو يعظه : " اغتنم خمسا قبل خمس شبابك قبل هرمك وصحتك قبل سقمك وغنائك قبل فقرك وفراغك قبل شغلك وحياتك قبل موتك " أخرجه الحاكم

*From Ibn Abbas ra, "Use five things before five things come, namely; your youth before your old age, your health before your illness, your riches before your poverty, your free time before your busy time, and your life before your death."* (HR. Hakim).

### 3. Mutual Understanding, Appreciate and Respect

With an attitude of mutual understanding and respect for the rights and obligations by each husband and wife, the family resilience to realize *sakinah* created and all conflict in the household will never be too big. Mutual respect will also give a mutual respect between husband and wife, especially if the wife role in the family is higher than her husband, then the wife will always respect her husband as the head of the family and not look down on her husband. This method is widely

<sup>96</sup> *Modul pelatihan Motivator Keluarga Sakinah*, (Jakarta: Dirjen Bimas Islam, 2007), 27.



applied or implemented by the subjects in this study. Among them are Ning Dian Ruhun, M.Psi, Gus Busyro Karim, M.Psi, and Ning Hj. Afifa Zulfikar. Where the wife childhood education taught about the importance of understanding and respecting her husband regardless of the husband condition.

The way to do this is always speak in good word, remain respectful, go anywhere and do anything with the husband permission, regardless of whether the husband position is high or not.<sup>97</sup> To minimize problems in the household, we must understand each other strengths and weaknesses. Like a pair of sandals walking side by side, giving, understanding, supporting, complementing or adding to each other disadvantages. If the wife try to achieve sakinah, then the husband must also walk together. A detailed explanation was delivered by the subject as a Lecturer and Psychologist said:<sup>98</sup>

*“Jadi, dikembalikan kepada konsep saling menghargai satu sama lain, karena pada dasarnya dalam keluarga itu sejajar, dimana istri tetap merasa suami adalah sebagai kepala keluarga. Jadi, bagaimanapun posisi kedua pihak tidak akan mengurangi rasa hormat satu sama lain, melainkan tetap saling memahami. Kedua, saling menghargai semua yang dilakukan oleh suami maupun istri. Ketiga, saling memahami kekurangan masing-masing karena pada dasarnya tidak ada suami atau istri yang sempurna, dan ketika sudah bisa saling memahami kekurangannya masing-masing maka itulah yang disebut konsep keluarga sakinah.”*

“So, it is returned to the mutual respect concept for each other, because basically in the family is equal, where the wife make her husband is the head of the family and the husband does not look

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<sup>97</sup> Dian Ruhun Zuhdiyati, M. Psi., Wawancara, (Rejoso Peterongan Jombang, 18 Desember 2021)

<sup>98</sup> Busyro Karim, M. Psi., Wawancara, (Rejoso Peterongan Jombang, 18 Desember 2021)

down on the wife position. So, however the position both of them will not reduce respect for each other, but still understand each other. Second, mutual respect for all husband and wife has done. Third, understanding each other disadvantages because basically there is no one hundred percent perfect husband or wife, and when we can understand each other disadvantages that is called the *sakinah* family concept."

The statement above is also in accordance with the field research submitted by Dr. KH. M Zulfikar As'ad, M.MR.<sup>99</sup>

*"Harus ada sikap saling menghargai dan menghormati. semua harus dibicarakan dan dimusyawarahkan baik-baik dengan suami. Saya pribadi tetap menghormati suami sebagai kepala keluarga, namun saya juga ingin menyampaikan pendapat yang mungkin bisa diterima."*

"There must be mutual respect and honor. everything must be discussed and Musyawarah carefully with the husband. I personally still respect my husband as the head of the family, but I also want to express or show an opinion that might be acceptable."

#### 4. Maintaining Household Harmony

Domestic harmony is the goal of every marriage that can be achieved by the effort of husband and wife to love each other and develop spiritual behavior in family life. A harmonious family is a happy physically and mentally family in an Islamic perspective and according to *syar'i*. Family that is full of love, peace, mutual respect, understanding, and protection.<sup>100</sup> The family also has a recreational function that make the atmosphere in the family harmonious. Harmony between husband and wife will greatly affect the family atmosphere.

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<sup>99</sup> Dr. KH. M. Zulfikar As'ad, Wawancara, (Rejoso Peterongan Jombang, 12 Januari 2022)

<sup>100</sup> Chariri Shofa, *Kiat-Kiat Membangun Keluarga Sakinah*, (Seminar Konseling Pranikah Untuk Mahasiswa Purwokerto, oleh Komunitas Mitra Remaja Laboratorium Dakwah, 2 Desember 2014), 1.

The atmosphere is harmonious and depend on the extent to which both are able to create romance, as has done by the husband and wife who are caregiver of the Pesantren Darul Ulum Rejoso Islamic Boarding School in Peterongan Jombang, which the Prophet Muhammad SAW did with his wife.

This statement can be justified if we look at the reality, as said by Ning Dian Ruhun.<sup>101</sup> that to maintain harmony can be done by some way. First, the family economy must be sufficient. Second, the task division is equal and aint based on the gender. Then, having a certain time to gather with family without any work, which the point is good at managing time. Beside that, harmony can be realized by maintaining communication with family member, keep home savety, always got permission when the wife want to go out, not doing thing that are'nt approved by husband, and being open to each other. She explained:<sup>102</sup>

*“Ini tidak harus dirumah saja namun juga diluar rumah. Harus selalu ada komunikasi untuk menjaga keharmonisan. Istri juga harus menjaga keamanan rumah karena itu juga termasuk keharmonisan rumah tangga selain tidak melakukan hal-hal yang tidak disetujui oleh suami. Kemudian masing-masing bersikap terbuka satu sama lain, misalnya istri selalu izin kepada suami kemanapun ia pergi.”*

"This not only be at home but also outside the home. There must always be communication to maintain harmony. The wife must also keep savety the house because it also include household harmony beside did not doing things that are not approved by husband. Then each of them is open to other, for example, the wife always permit her husband wherever she goes."

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<sup>101</sup> Dian Ruhun Zuhdiyati, M. Psi., Wawancara, (Rejoso Peterongan Jombang, 18 Desember 2021)

<sup>102</sup> Afifa S. Zulfikar., Wawancara, (Rejoso Peterongan Jombang, 12 Januari 2022)

Kiai Muhammad is a politician and Ning Ita Fajria a business woman and doctor, has the concept, in maintain harmony has been discussed since before get married. So, there wont be more obstacles.

With the redaction:<sup>103</sup>

*“Prinsip kami, ini juga kami bicarakan sebelum menikah. Yang kedua, semua bisa dibicarakan baik-baik. Jadi, tidak ada kesempatan untuk bertengkar karena sudah ngobrol duluan. Istilahnya, masalah masih berupa kerikil segera kita sapu sebelum menjadi besar. Kemudian, kami saling berbagi tugas, jika suami bekerja maka istri menegaskan kepada anak-anak bahwa ayahnya bekerja untuk kita dan pondok pesantren, begitujuga sebaliknya. Dengan demikian keharmonisan akan muncul.”*

"Our principle, we also talk about this before we get married. Second, everything can be discussed in a good way, so there is finally no chance for a fight because we have talked first. In other words, the problem still in the pebble we will directly clear it up before it become big. Then, we shared our duties. If the husband works, the wife told to the children that her father work for us and Pesantren, and as the same. Thus, harmony will created."

If married couple is able to maintain the romantism in family, insyaAllah the integrity of the household will remain lasting and a sakinah atmosphere is realized. As in Q.S Al Baqarah; 187 next:<sup>104</sup>

هُنَّ لِبَاسٌ لَّكُمْ وَأَنْتُمْ لِبَاسٌ لَّهُنَّ ۗ

*"...They (your wives) are your garments and you are their garments..." (Q.S Al Baqarah: 187).*

Muhammad Sayyid Thantawi in the interpretation of *Al Wasith* stated that this verse is the most perfect description in explaining the

<sup>103</sup> Dr. Hj. Ita Fajria Tamim, M. Kes., Wawancara, (Rejoso Peterongan Jombang, 12 Januari 2022)

<sup>104</sup> Direktur Bina KUA dan Keluarga Sakinah, *Fondasi Keluarga Sakinah, Bacaan Mandiri Calon Pengantin*, (Jakarta: Subdit Bina Keluarga Sakinah dan Direktorat Bina KUA & Keluarga Sakinah, 2017), 43.

relationship between husband and wife who can not be separated, as if each is a cloth for the other.

#### 5. Alive The Religious (Spiritual) Atmosphere in Home.

As Allah SWT has said in the Qur'an Surah Luqman verse 13, which reads:<sup>105</sup>

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

*"Behold, Luqman said to his son by way of instruction; O my son! Join not in worship (others) with Allah; for false worship is indeed the highest wrong-doing." (Q.S Luqman: 13)*

Based on this verse, Allah SWT shows that the family is a place for planting and educating moral values, morals, and beliefs through understanding and practice in everyday life. This is because the family environment is a very effective way to alive the religious atmosphere. In this study, all married spouses are Pesantren family who live in Pesantren, where all daily activities (*al amaliyyah al yaumiyyah*) are carried out based on religious guidance with *salaf* books. Thus, all activities in the family and Pesantren cannot be separated from religious norms. Cause they are live in Pesantren environment, as religious public figure, so they should to give a better role model or *uswah* by firm to the children and *Santri* in reciting and memorizing the Qur'an, and other worship. This is the most important point in the *sakinah* family concept,

<sup>105</sup> Mohammad Makmun, *Keluarga Sakinah, Keluarga Nirkekerasan*, (Yogyakarta: LKiS Pelangi Aksara, 2015), 55.

as mentioned by Kiai Zulfikar As'ad with his wife in a direct interview with the researcher.

The *sakinah* family concept by alive a religious atmosphere was also implemented by KH. Muhammad, a politician and entrepreneur and Ning Ita Fajria, a doctor and entrepreneur:<sup>106</sup>

*“karena kami adalah keluarga pesantren, maka aktivitas spiritual dalam keluarga pasti ada. Saya sebagai pengasuh pesantren Alhamdulillah bisa istiqomah puasa sunnah dan mengajak anak-anak dan santri saya. Lalu setiap setelah selesai shalat wajib semua anggota keluarga termasuk santri harus membaca al qur'an dan mengkaji kitab kuning, seperti itu setiap hari agar mereka terbiasa dengan hal-hal yang baik.”*

“Because we are a Pesantren family, there must be spiritual activities in the family. I as Pesantren caregiver Alhamdulillah can be istiqomah fasting sunnah and take up my children and Santri. Then after every obligatory prayer, all family member including santri must read the Qur'an and learn the al-kitab as-salaf, doing that every day so that they get used to good acts.”

Efforts to alive the spiritual atmosphere above are aimed at providing religious suplie for family member so they are far from doing disobedience, have responsibility for their right and obligation, and to minimize the problem in the family such as quarrels.

#### 6. Not Carrying Office Problems into the Home

If husband and wife work in the same company, when they have arrived home they must to change clothes, means that if they have not changed their work clothes, their status is still as work partner, not as husband and wife. So, all the problems in the office must be left to minimize the emotion carried away from the workplace. In this case,

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<sup>106</sup> KH. Muhammad Nuafi Zaini, Wawancara, (Rejoso Peterongan Jombang, 12 Januari 2022)

according to one of the female subject who beside being a mother and caregiver of Pesantren, she also work as a doctor and entrepreneur, Ning Dr. Hj. Ita Fajria Tamim, M.Kes.<sup>107</sup> There are also subjects whose families rarely have problems brought home, because the work location is far so office problems are must solved in the office or outside the home.<sup>108</sup>

*“Biasanya masalah kami selesaikan dulu diluar. Apabila suami istri bekerja maka ketika sampai rumah harus ganti baju, artinya jika belum ganti baju kerja maka status mereka masih sebagai partner kerja bukan sebagai suami istri. Jadi, tinggalkan semua masalah kantor untuk meminimalisir emosi yang terbawa dari tempat kerja.”*

"Usually we solve our problems outside first. If a husband and wife work, when they have arrived home they must to change clothe, means that if they have not changed their work clothe, their status is still as a work partner, not as husband and wife. So, leave all the office problem to minimize the emotions carried away from the workplace."

One opinion with his wife, Gus Busyro Karim, M.Psi advised that office problems should be solved at the office as well, in order to live an ideal life:<sup>109</sup>

*“Kalau ingin ideal, berarti alangkah baiknya masalah di kantor di selesaikan di kantor dengan waktu yang sesuai dengan jam kerja. Ketika pulang kerumah maka masalah dikantor tidak terbawa kerumah, karena mungkin masalah tersebut tidak akan selesai, justru akan bertambah besar karena mungkin dirumah ternyata juga ada masalah yang akan berpengaruh pada suasana dirumah.”*

“If we want to be ideal, so that it would be better if the office problems has solved in the office suitable at the work time. When went home, the office problem wont be carried over to the

<sup>107</sup> Dr. Hj. Ita Fajria Tamim, M. Kes., Wawancara, (Rejoso Peterongan Jombang, 12 Januari 2022)

<sup>108</sup> Dian Ruhun Zuhdiyati, M. Psi., Wawancara, (Rejoso Peterongan Jombang, 18 Desember 2021)

<sup>109</sup> Busyro Karim, M. Psi., Wawancara, (Rejoso Peterongan Jombang, 18 Desember 2021)

home, because maybe the problem cannot be solved, instead of will get bigger because maybe at home there are also problems that will affect to home condition."

There are other subjects that they will be discussed complicated office problem together at home by *musyawarah* with their spouse. By giving each other solution, but the negative impact does not give an effect on the family which can lead to fights. Because, if the problem is hidden, it will raise suspicion.

### **C. Analysis of the Sakinah Family Concept by Career Married Spouses as Caregiver at the *Pesantren* Darul Ulum Rejoso Peterongan Jombang.**

#### 1. Analysis The View of Career Married Spouses of Sakinah Family Concept.

Marriage is a *sunnatullah* that is common and applies to all human, and the way chosen by Allah SWT so that human can reproduce and preserve their live, as told by the career married family in this research. The purpose of marriage is to creat a harmonious household towards the realization of a *sakinah mawaddah warahmah* family.<sup>110</sup> Meanwhile, according to the Marriage Law No. 1 of 1974, marriage is an inner and outer bond between the goal of a man and a woman as husband and wife with the aim of creating a happy family (household).<sup>111</sup>

One of the five *Maqasid* in relation to marriage is maintaining offspring (*Hifdz al Nasab*).<sup>112</sup> Marriage as a lawful way or method

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<sup>110</sup> Pasal 3, kompilasi Hukum Islam.

<sup>111</sup> Pasal 2, ayat (1), Undang-Undang No. 1 tahun 1974 tentang Perkawinan

<sup>112</sup> Abdul Rahman Al-Ghazali, *Fikih Munakahat* (Jakarta: Kencana, 2006), 45



taught by Islam to maintain human offspring has a rules that must be obeyed. As Allah said in Surah An-Nahl 72:<sup>113</sup>

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَوْجَادِكُمْ بَنِينَ وَحَفَدَةً  
وَرَزَقَكُمْ مِنْ

الطَّيِّبَاتِ أَفَالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ

*"And Allah has made or you mates (and companions) of your own nature, and made for you, out of them, sons and daughters and grandchildren, and provided for you sustenance of the best; will they ten believe in vain tings, and be ungrateful for Allah's favours?."*

Allah SWT also said in the Qur'an surah Ar Ruum verse 21 which reads:<sup>114</sup>

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً  
وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

*" And among His Signs is this, that He created for you mates from among yourselves, that you may dwell in tranquillity with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect."*

In the verse it is mentioned that Allah SWT made human on this earth in pairs. Allah made a men be a pair with women as legal and *halal* husband and wife so that they love *لِتَسْكُنُوا إِلَيْهَا* each other and give such offspring so the existence of human on earth is maintained. The command

<sup>113</sup> Mohammad Makmun, *Keluarga Sakinah, Keluarga Nirkekerasan*, (Yogyakarta: LKiS Pelangi Aksara, 2015), 35.

<sup>114</sup> Direktur Bina KUA dan Keluarga Sakinah, *Fondasi Keluarga Sakinah, Bacaan Mandiri Calon Pengantin*, (Jakarta: Subdit Bina Keluarga Sakinah dan Direktorat Bina KUA & Keluarga Sakinah, 2017), 10.

to marry was also commanded by Prophet Muhammad SAW in the hadith *masyhur* which reads:<sup>115</sup>

يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصَرِ،  
وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ

*"From Abdulloh bin Mas'ud, he said: "(once) Rasulullah SAW once called us: "O young people! Whoever among you is able to marry, then let him marry, because marriage is closer to the sight (eyes), and more able to maintain the genitals; and whoever is not (not) able, then let him fast, because fasting is medicine. (restraint) for him." (H.R. Muttafaqun 'alaih)*

In this hadith, Rasulullah SAW command to his people, especially young people, to get married to maintain human honor and keep the passions that can lead to immoral acts such as adultery. Marriage is something sacred and has strict rules, in the Qur'an mention that marriage is "*Mitsaqon ghlidzon*" which is a strong or solid agreement.<sup>116</sup> Therefore, Ning Hj. Ita Fajria Tamim and KH. Muhammad Nuafi bin Zaini, caretaker of *Pesantren Nazhatut thullab*, said that the *sakinah* family concept should have been discussed before married.<sup>117</sup> Responsibilities in marriage are reflected in the Qur'an and hadith that behavior after married must be based on faith and piety (*at taqwa*).<sup>118</sup>

<sup>115</sup> Mohammad Makmun, *Keluarga Sakinah, Keluarga Nirkekerasan*, (Yogyakarta: LKiS Pelangi Aksara, 2015), 67.

<sup>116</sup> Direktur Bina KUA dan Keluarga Sakinah, *Fondasi Keluarga Sakinah, Bacaan Mandiri Calon Pengantin*, (Jakarta: Subdit Bina Keluarga Sakinah dan Direktorat Bina KUA & Keluarga Sakinah, 2017), hal. 6

<sup>117</sup> KH. Muhammad Nuafi Zaini, Wawancara, (Rejoso Peterongan Jombang, 12 Januari 2022)

<sup>118</sup> Eka Prasetiawan, *penafsiran Ayat-Ayat Keluarga Sakinah, Mawaddah, Warahmah dalam Tafsir Al-Misbah dan Ibn Katsir*, VOL. 5, No. 2, 2017), 81.

فَاتَّقُوا اللَّهَ فِي النِّسَاءِ كَمَا فَاتَّقُوا اللَّهَ إِذْ أَخَذْتُمُوهُنَّ بِإِيمَانِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

بِكَلِمَةِ اللَّهِ

"... fear Allah in your dealings with your wives. Indeed you have proposed to them with the trust of Allah and justified their farji with the word of Allah..." (H.R Muslim).

وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْنَهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبِينَةٍ ۚ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ۚ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُنَّ هُوَ شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا

كَثِيرًا

"O you who believe! You are foebidden to inherit women against their will. Nor should yet treat them with harshness, that you may take away part of the dower you have given them, -except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity. If you take a dislike to them it may be that you dislike a thing, and Allah brings about through it a great deal of good." (Q.S An Nisa' : 19).

Meanwhile, in *Maqosid al-Shari'ah* the marriage purpose is not only to maintain offspring but also to maintain honor, lineage, religion, and lust.<sup>119</sup> Every Muslim act, including marriage, always contain a worship aspect it is carried out on the basis of the belief that Allah permit and the *muamalah* aspect because it intersects with the other people right.<sup>120</sup> Muhammad Abu Zahrah in his book *al-Ahwal al-Syakhsiyyah*,

<sup>119</sup> M. Quraish Shiab, *Pengantin Al Qur'an : Kalung Permata Buat Anak-Anakku* (Jakarta: Lentera Hati, 2010), 81.

<sup>120</sup> Direktur Bina KUA dan Keluarga Sakinah, *Fondasi Keluarga Sakinah, Bacaan Mandiri Calon Pengantin*, (Jakarta: Subdit Bina Keluarga Sakinah dan Direktorat Bina KUA & Keluarga Sakinah, 2017), 4.

define marriage as a contract causes legal consequences in the form of *halal* intercourse and create right and obligation between the two. According to Muhammad Abu Israh, marriage is a contract that provide legal benefit of the ability to have relation between men and women and provide mutual assistance, give the owner line rights and the fulfillment of obligations.<sup>121</sup>

The *sakinah* definitions above are as Ning Hj. Fairuzah Rohmi and Gus Amin, M.H concept as the caretaker of XVII Hunnain Dormitory, that a *sakinah mawaddah wa rahmah* family is a family that is full of love, where husband and wife understand that each one is not perfect and has flaws. One way is by look at the strengths of your spouse and understand their weaknesses, in order to create a *sakinah* family.

This *sakinah* concept of *Hanafi* Islamic scholar, that marriage is a contract that give ownership right or *halal* purposeful fun.<sup>122</sup> In the kitab *Mughni al Muhtaj* it is stated that marriage is not worship (*'ubudiyyah*), but is an permissible matter (*mubah*). Meanwhile, the fatwa *mushannif* said that if muslim marry with the aim of being

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<sup>121</sup> Abdul Rahman Al-Ghazaly, *Fikih Munakahat*, (Jakarta: Kencana, 2006), 9.

<sup>122</sup> Wahbah Az-Zuhaili, *Terjemah Fiqih Islam Wa adillatuhu*, (Jakarta: Gema Insani, 2007). 48

obedient as a sholih and taking care of themselves, then this is an *akhiroh* act, and the law of marriage is permissible.<sup>123</sup>

## 2. Analysis The Implementation of Sakinah Family Concept by Career Spouses.

As explained by Ning Dian Ruhun and Gus Busyro Karim, that married spouses who both work career must be good at managing between careers and homework, especially taking care of children. This can be agreed and discussed together since before marriage, so that there are no obstacles to be faced after marriage.<sup>124</sup> Those subject are Ning Dian Ruhun Zuhdiyati, M.Psi and Gus Muhammad Busyro Karim, M.Psi, the caretaker of Bustan Ruhuns Dormitory (Roudhotul Qur'an 3) Darul Ulum, that basically not all household chore including caring for children are carried out or is dominated by the wife alone, but is a shared responsibility. The family is a place to forge or instill basic education for children, so if a child is only educated by the mother or father, the result wont be optimal, as Ning Ita Fajria Tamim said, the caregiver of Al Khodijah Dormitory 2 Pesantren Darul Ulum and PP. Nazhatut Thullab Madura. Husband and wife must share work in order to walk side by side and complement each other. From

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<sup>123</sup> Tim Pembukuan Ma'had Al-Jami'ah Al-Aly UIN Malang, *Syarah Fathal Qarib Diskursus Munakahah (Fiqih Munakahah)* Ulasan Lengkap Fathal Qarib, (Malang: Ma'had Al-Jami'ah Al-Aly UIN Malang, 2021), 19.

<sup>124</sup> Direktur Bina KUA dan Keluarga Sakinah, *Fondasi Keluarga Sakinah, Bacaan Mandiri Calon Pengantin*, (Jakarta: Subdit Bina Keluarga Sakinah dan Direktorat Bina KUA & Keluarga Sakinah, 2017), 12.

these small things, *sakinah mawaddah warahmah* family will be easily achieved.<sup>125</sup>

Based on this research, the husband and wife are the caregiver of the Islamic boarding school who become role model or *uswah* for children, students, and the community. Because, Allah SWT has said in surah At Tahrir verse 6 that we save our family, which reads:<sup>126</sup>

اَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ  
عَلَيْهَا مَلَكَةٌ غِلَظُ شِدَادٍ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

*“O you who believe!, save yourselves and your families from a fire whose fuel is Men and stones, over which are (appointed) angels stern (and) severe, who flinch not (from executing) the commands they receive from Allah, but do (precisely) what they are commanded.” (Q.S At Tahrir: 66)*

Information obtained by researcher about the *sakinah* family concept and its implementation in realizing a *sakinah* family, the household task division problem, time management, and living are not problem related to their effort to create a *sakinah* family. Based from each informant work and their income amount, especially experienced by Kiai HM. Zulfikar As'ad, MMR, Ning Ita Fajria Tamim and Gus Muhammad Nuafi bin Zaini whose salaries are quite big more than enough to fulfill

<sup>125</sup> Wahbah Az-Zuhaili, *Terjemah Fiqih Islam Wa adillatuhu*, (Jakarta: Gema Insani, 2007), 48.

<sup>126</sup> Mohammad Makmun, *Keluarga Sakinah, Keluarga Nirkekerasan*, (Yogyakarta: LKiS Pelangi Aksara, 2015), 128.

their daily need. Because they work as politician, entrepreneur, businessmen, professor.<sup>127</sup>

Based on the data that the researcher obtained from the research interview result, the researcher concluded that the Sakinah family category or level in this study occupy the Sakinah Family Level III Plus, referring to the Directorate of KUA Development & Sakinah Family Guidelines, and the Directorate General Islamic Guidance of Religious Affairs Ministry of 2017.<sup>128</sup> Sakinah Family III Plus Level are families that able to fulfill all the need of faith, piety and good moral perfectly, psychological social need, and development and can become role model for their surrounding environment. While the additional benchmarks are that Family who have carried out the *mabrur* Hajj worship, be a religious figure, community leader and organizational figure who loved by the community and their family, Family which able to develop religious teaching, The average family member has a bachelor degree, and Able to be a role model for the surrounding community.

We can conclude from benchmarks above that *Sakinah* will be realized, full of love, understanding, and mutual *amar ma'ruf nahi*

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<sup>127</sup> KH. Muhammad Nuafi Zaini, *Wawancara*, (Rejoso Peterongan Jombang, 12 Januari 2022)

<sup>128</sup> Direktur Bina KUA dan Keluarga Sakinah, *Fondasi Keluarga Sakinah, Bacaan Mandiri Calon Pengantin*, (Jakarta: Subdit Bina Keluarga Sakinah dan Direktorat Bina KUA & Keluarga Sakinah, 2017), 19.

*munkar* to achieved Allah SWT ridho. Allah SWT has said in Qur'an Surah An Nisa' verse 59:<sup>129</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ ۗ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

*"O you who believe! obey Allah and obey the Messenger, and those charged with authority among you. If you differ in anything among yourselves, refer it to Allah and His Messenger, if you do believe in Allah and the Last Day; that is best, and most suitable for final determination." (Q.S. An Nisa': 59)*

Based on Ning Hj. Fairuzah Rohmi concept as the caretaker of XVII Hunnain Dormitory in the Pesantren Darul Ulum, that a sense of understanding, respect, and respect for each other between husband and wife will be create a harmonious and peaceful internal family atmosphere. Because, they did not showing each ego. Imam Al Ghazali in his book *Al Adab Fii Ad Diin in Majmu'ah Rasail al Imam al Ghazali* (Cairo, Al Maktabah At Taufiqiyyah, page 442) explains the manner of a husband toward his wife, and also explain the etiquette of a wife toward her husband.<sup>130</sup>

آداب الرجل مع زوجته: حسن العشرة، ولطافة الكلمة، وإظهار المودة، والبسط في الخوة، والتغافل عن الزلة وإقالة العثرة، وصيانة عرضها،

<sup>129</sup> Mohammad Makmun, *Keluarga Sakinah, Keluarga Nirkekerasan*, (Yogyakarta: LKiS Pelangi Aksara, 2015), 33.

<sup>130</sup> Muhammad Ishom, "Dua Belas Adab Suami Terhadap Istri dan Adab Istri Terhadap Suami", <https://islam.nu.or.id/tasawuf-akhlak/dua-belas-adab-suami-terhadap-istri-vwWGr> (di akses tanggal 7 Januari 2022)



وقلة مجادلتها، آداب المرأة مع زوجها: دوام الحياء منه، وقلة المماراة له، ولزوم الطاعة لأمره، والسكون عند كلامه، والحفظ له في غيبته، وترك الخيانة في ماله ، وإظهار القناعة، وإظهار الحب له والسرور.

The manners of a husband towards his wife include; interact well, speak soft words, show love إظهار الحب be airy when alone, do not question mistakes too often, forgive each other if they make mistake.<sup>131</sup>

This advice at the same time dismisses the notion that a husband or wife can do whatever they want with their partner, because Islam emphasizes mutual respect دوام الحياء منه Then for a wife, when she is at home she becomes a professional housewife and become a proportional career woman at the office as Kiai Zulfikar As'ad concept, the caregiver of *As'adiyyah* Dormitory of the Pesantren Darul Ulum Islamic Boarding School.

To form a *sakinah* family, it must be based on a strong faith foundation, because every life activity including domestic life is intended as worship to Allah SWT.<sup>132</sup> Syekh Nawawi al Jawi al Bantani in the book *Nihayatuz Zain* defines marriage as two servant who allowed to

<sup>131</sup> Direktur Bina KUA dan Keluarga Sakinah, *Fondasi Keluarga Sakinah, Bacaan Mandiri Calon Pengantin*, (Jakarta: Subdit Bina Keluarga Sakinah dan Direktorat Bina KUA & Keluarga Sakinah, 2017), 20.

<sup>132</sup> Mohammad Makmun, *Keluarga Sakinah, Keluarga Nirkekerasan*, (Yogyakarta: LKiS Pelangi Aksara, 2015), 66.

have marital relation after declaring *ijab* and *qabul*. The pledge is a “*mitsaqon ghalidzan*” or a great agreement.<sup>133</sup>

From the above explanation and analyze accompanied by accurate data and literature review, the researcher classify some effort implemented by several career married spouses as caregiver of the *Pesantren* Foundation in Darul Ulum Islamic Boarding School Rejoso Peterongan Jombang to realize *sakinah* family in career family, including:

1. Equitable division of homework.
2. Good at managing (management) time.
3. Family who apply a mutual understanding, respect and respect sense, so there is no problem friction in the family.
4. Husband and wife who understand each right and obligation.
5. Alive the religious (*Spiritual*) atmosphere in the home. Where the parent able to be an example or *uswah* for their children.
6. Not carrying office problems into the home.
7. Solve office problems outside the home, so that the negative impact wont affect to the harmony in the family.
8. Maintain communication between husband, wife, and children.
9. Keep each other household harmony.

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<sup>133</sup> Tim Pembukuan Ma’had Al-Jami’ah Al-Aly UIN Malang, *Syarah Fathal Qarib Diskursus Munakahah (Fiqih Munakahah)* Ulasan Lengkap Fathal Qarib, (Malang: Ma’had Al-Jami’ah Al-Aly UIN Malang, 2021), 25.

## CHAPTER V

### CLOSING

#### A. Conclusion

Based on the research result on the the sakinah family concept which has been described thoroughly and in detail above, then researcher will provide the following conclusions:

1. Regarding the understanding of career married worker who are also *Pesantren* caregiver at Pesantren Darul Ulum Islamic Boarding School Rejoso Peterongan Jombang regarding the sakinah family concept, each couple give different view or understanding but has the same intent or concept. Based on the result study, the researcher conclude that the sakinah family concept is a family that is fostered by a legal marriage, able to fulfill *spiritual* and material need in a proper and balanced manner, filled of love between family member and surround environment in harmony, and able to carry out, appreciate and deepen the faith, *taqwa* and noble character.
2. Referring to the Sakinah Family Guidelines of the Ministry of Religion of the Republic of Indonesia (KEMENAG RI), that marriage must be legal by religious law and carried out according to Allah guidance. So it is imperative that husband and wife have right and obligation when married and must be responsible for every behavior in marriage. It will clash if husband and wife both work career, and this will affect the effort to create a sakinah family. The

subjects in this study occupy the Sakinah Family III Plus Level, namely families that able to fulfill all the needs of faith, piety and good morals perfectly, psychological social needs and development, and can be a role model for their environment.

On one side, the subjects in this study, beside having busy work as career worker and taking care of the family as husband and wife, they also have responsibility towards the Pesantren and *Santri* as Pesantren caretaker. Here are points that make the subjects different with the subjects in outside of Pesantren. In this regard, there are an efforts made by a career married spouses as caregiver of Pesantren Darul Ulum Peterongan Jombang in implementing the sakinah family, including Equitable division of homework, Good at managing (Management) time, mutual understanding and respect, spouses who know each rights and obligations, alive a religious (*Spiritual*) atmosphere in the home, Not carrying office problems into the home, Maintain communication.

## **B. Suggestion**

After the presentation of the result study, the researcher has a notes that are expected to be applied in the future:

1. To husbands and wives who are both working career, it should be discussed beforehand regarding the obligation outside the home. Working to earn a living is legally for the husband, but for the wife it is sunnah. So, the husband can consider his decision regarding

whether or not his wife is allowed to work a career, because it will have a significant impact on the family, including Islamic boarding schools, if they are not professional.

2. The researcher hope, when a married spouses care for Pesantren decide to work career in order to always alive religious knowledge, the spiritual atmosphere in the house, harmony, and the fulfillment of right and obligations. So that marriage is always shaded by blessings and happiness in this world and the hereafter.

The researcher hope that on the next opportunity further research can be carried out on the concept of the sakinah family by career spouses of Pesantren which may be viewed from another perspective, or research has not discussed in this thesis.

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## APPENDIXES



KEMENTERIAN AGAMA  
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG  
**FAKULTAS SYARIAH**

Terakreditasi "A" SK BAN-PT Depdiknas Nomor : 157/BAN-PT/Ak-XV/S/II/2013 (Al Ahwal Al Syekhahiyah)  
Terakreditasi "B" SK BAN-PT Nomor : 021/BAN-PT/Ak-XIV/S1/III/2011 (Hukum Bisnis Syariah)  
Jl. Gajayana 50 Malang 65144 Telepon (0341) 559399, Faksimile (0341) 559399  
Website: <http://syariah.uin-malang.ac.id/>

### BUKTI KONSULTASI

Nama : Ilmiani Nurul Hikmah  
NIM/Jurusan : 18210051 / Hukum Keluarga Islam  
Dosen Pembimbing : Dr. Zaenul Mahmudi, MA.  
Judul Skripsi : The *Sakinah* Family Concept Of Career Couple In The *Pesantren* (Islamic Boarding School) (Study at Pesantren Darul Ulum Rejoso Peterongan Jombang).

No	Hari/Tanggal	Materi Konsultasi	Paraf
1.	Selasa, 28 Okt 2021	Proposal Skripsi	/
2.	Senin, 3 Nov 2021	Revisi Judul	/
3.	Senin, 8 Nov 2021	Bab I, II (Hasil Revisi)	/
4.	Jum'at, 17 Nov 2021	Bab I-III	/
5.	Jum'at, 1 Des 2021	Revisi Hasil Sempro	/
6.	Jum'at, 4 Feb 2022	Bab IV, V	/
7.	Senin, 7 Feb 2022	Revisi Bab IV dan ACC	/
8.	Senin, 21 Feb 2022	Ttd Persetujuan skripsi	/
9.	Selasa, 1 Mar 2022	Revisi dan Ttd Bukti konsul	/
10.	Rabu, 2 Mar 2022	Ttd Bukti konsul Dospem	/

Malang, 7 Februari 2022  
Mengetahui  
a.n Dekan  
Ketua Jurusan Hukum Keluarga Islam

Erik Sabti Rahmawati, MA. M.Ag  
NIP. 197511082009012003



KEMENTERIAN AGAMA REPUBLIK INDONESIA  
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG  
FAKULTAS SYARIAH

Jl. Gajayana 50 Malang 65144 Telepon (0341) 559399 Faksimile (0341)559399  
Website: <http://syariah.uin-malang.ac.id> E-mail: [syariah@uin-malang.ac.id](mailto:syariah@uin-malang.ac.id)

Nomor : B- 2138 /F.Sy.1/TL.01/08/2021  
Hal : Permohonan Izin Penelitian

Malang, 29 Desember 2021

Kepada Yth.  
Pengasuh Asrama XX Al Hambra Pondok Pesantren Darul Ulum Rejoso  
Peterongan Jombang Desa Rejoso kec. Peterongan kab. Jombang

*Assalamualaikum wa Rahmatullah wa Barakatuh*

Dalam rangka menyelesaikan tugas akhir/skripsi mahasiswa kami:

Nama : Ilmiani Nurul Hikmah  
NIM : 18210051  
Program Studi : Hukum Keluarga Islam

mohon diperkenankan untuk mengadakan penelitian dengan judul :  
**The Sakinah Family Concept Of Career Couple In The Pesantren (Islamic Boarding School)** , pada instansi yang Bapak/Ibu Pimpin.

Demikian, atas perhatian dan perkenan Bapak/Ibu disampaikan terima kasih.

*Wassalamualaikum wa Rahmatullah wa Barakatuh*

Scan Untuk Verifikasi



Tembusan :

- 1.Dekan
- 2.Ketua Prodi Hukum Keluarga Islam
- 3.Kabag. Tata Usaha

Lembar Persetujuan Responden

Saya yang bertanda tangan dibawah ini :

Nama : Ita Fajria Tamim

Umur : 35

Alamat : PP. Darul Ulum Rejoso Jombang

Menyatakan bersedia menjadi responden pada penelitian yang di lakukan oleh :

Nama : Ilmiani Nurul Hikmah

NIM : 18210051

Alamat : Jl. Dakon Ngrawan Ds. Ngraseh, Kec. Dander, Kab. Bojonegoro

Judul Penelitian : The Sakinah Family Concept Of Career Couple In The Pesantren  
(Islamic Boarding School), (Study at Pesantren Darul Ulum  
Rejoso Peterongan Jombang)

Saya akan bersedia untuk dilakukan wawancara seputar konsep keluarga sakinah dan implementasinya oleh pasangan karir di Pesantren demi kepentingan penelitian. Dengan ketentuan, hasil wawancara akan dirahasiakan dan hanya semata-mata untuk kepentingan penelitian research atau ilmu pengetahuan.

Demikian surat pernyataan ini saya sampaikan, agar dapat dipergunakan sebagaimana mestinya.

Jombang, 12 Jan 2022

Responden



(Ita Fajria T.....)

Lembar Persetujuan Responden

Saya yang bertanda tangan dibawah ini :

Nama : H. Afifa S. Zulfikar

Umur : 53 tahun

Alamat : Arwana As'adiyah. P.P. Darul Ulum Peterongan. Jombang

Menyatakan bersedia menjadi responden pada penelitian yang di lakukan oleh :

Nama : Ilmiani Nurul Hikmah

NIM : 18210051

Alamat : Jl. Dakon Ngrawan Ds. Ngraseh, Kec. Dander, Kab. Bojonegoro

Judul Penelitian : The Sakinah Family Concept Of Career Couple In The Pesantren (Islamic Boarding School), (Study at Pesantren Darul Ulum Rejoso Peterongan Jombang)

Saya akan bersedia untuk dilakukan wawancara seputar konsep keluarga sakinah dan implementasinya oleh pasangan karir di Pesantren demi kepentingan penelitian. Dengan ketentuan, hasil wawancara akan dirahasiakan dan hanya semata-mata untuk kepentingan penelitian research atau ilmu pengetahuan.

Demikian surat pernyataan ini saya sampaikan. agar dapat dipergunakan sebagaimana mestinya.

Jombang, 12 Feb 2022

Responden  
  
METERAI TEMPEL  
7BEFAJX610294684  
(H. Afifa S. Zulfikar)

## DRAFT WAWANCARA NARASUMBER

### Thesis Proposal

THE *SAKINAH* FAMILY CONCEPT OF CAREER COUPLE IN THE *PESANTREN*  
(ISLAMIC BOARDING SCHOOL) (Study at *Pesantren Darul Ulum Rejoso*  
Peterongan Jombang)

1. Bagaimana pandangan subyek (suami dan istri) tentang konsep keluarga sakinah?
2. Bagaimana dalam menyikapi ekonomi rumah tangga?  
Tugas mencari nafkah adalah suami, lalu bagaimana jika gaji istri lebih banyak?
3. Bagaimana pembagian tugas rumah, yaitu antara tugas untuk kerja, dan tugas mengurus anak dan keluarga?
4. Bagaimana manage waktu antara waktu untuk kerja dan waktu untuk anak dan keluarga? Apabila istri lebih sibuk (bagi subjek Suami)
5. Bagaimana mengimplementasikan konsep keluarga sakinah dalam keluarga / kehidupan sehari-hari?
6. Ketika ayah dan ibu atau salah satunya tidak berada dirumah (kerja). Bagaimana cara menjaga keharmonisan dalam rumah?
7. Ketika ada masalah di kantor, apakah masalah tsb sampai terbawa ke rumah?
8. Apa saja kendala atau hambatan yang biasa dihadapi dalam upaya membangun atau mengimplementasikan konsep keluarga sakinah?
9. Bagaimana peran subyek di masyarakat?

A. PAPARAN DATA

1. Identitas Subyek Penelitian (Suami)

- a. Nama lengkap: dr. Ita Fajri'a Tamim, M.Kes
- b. Tempat, tanggal lahir: Jombang, 9-7-87
- c. Agama: Islam
- d. Alamat lengkap: PP. Nazhatut Thullab Prajjan Sampang -

Identitas Subyek Penelitian (Istri)

- a. Nama lengkap: Muhammad Bin Muafi Zaini
- b. Tempat, tanggal lahir: sampang, 5-9-85
- c. Agama: Islam
- d. Alamat lengkap:

2. Kondisi Obyektif Subjek Penelitian

No.	Nama Suami dan Istri	Pekerjaan	Jam Kerja	Gaji	Jumlah Anak	Umur Anak
1.	Ita	Dokter, Pengusaha	09.00 - 15.00	≥ 15jt	3	8, 6, 2 + 2
2.	Muhammad	Kiai, politisi, pengusaha	09.00 - 16.00	250 jt	~	~
3.						

3. Kondisi Pendidikan Obyek Penelitian (tanda dengan Centang)

No.	Suami dan Istri	Pendidikan							
		SD	MI	SMP	MTs	SMA	MA	PonPes	PT
1.	Ita		✓		✓	✓		✓	✓
	Muhammad	✓		✓			✓	✓	✓

## A. PAPARAN DATA

### 1. Identitas Subyek Penelitian (Suami)

- Nama lengkap: H.M. Zulfikar As'ad
- Tempat, tanggal lahir: Dombang. 26 Februari 1964
- Agama: Islam
- Alamat lengkap: Asrama As'adiyah P.P. Darul 'Uluh Peterongan Dombang

### Identitas Subyek Penelitian (Istri)

- Nama lengkap: Afifa S. Zulfikar (08121794070)
- Tempat, tanggal lahir: Jakarta. 18 April 1968
- Agama: Islam
- Alamat lengkap: Asrama As'adiyah P.P. Darul 'Uluh Peterongan Dombang.

### 2. Kondisi Obyektif Subjek Penelitian

No.	Nama Suami dan Istri	Pekerjaan	Jam Kerja	Gaji	Jumlah Anak	Umur Anak
1.	H.M. Zulfikar	Dosen	8 jam/hari	8jt	5	26 25 17
2.	Afifa S. Zulfikar	Dosen & Guru	6 jam/hari	4jt	5	
3.						

### 3. Kondisi Pendidikan Obyek Penelitian (tanda dengan Centang)

No.	Suami dan Istri	Pendidikan							
		SD	MI	SMP	MTs	SMA	MA	PonPes	PT
1.	H.M. Zulfikar As'ad	✓	✓	✓		✓		✓	✓

## A. PAPARAN DATA

### 1. Profil / Identitas Subyek Penelitian (4)

- ✓ a. Nama lengkap: *Fatruzzet Rizki*
- ✓ b. Tempat, tanggal lahir: *Jombang / 1 Januari 1973*
- c. Agama: *Islam*
- d. Alamat lengkap: *PP - Dure Ulu*
- ✓ e. Profesi/ Pekerjaan: *BURU*
- ✓ f. Profesi suami/istri: *BURU*
- ✓ g. Jumlah anak: *4*

### 2. Kondisi Obyektif Subjek Penelitian

No.	Suami/Istri	Pekerjaan	Jam Kerja	Gaji	Anak	Umur
1.	<i>M. Al. Anis</i>	<i>BURU</i>	<i>7.30-19.00</i>	<i>3jt</i>	<i>4</i>	<i>50</i>
2.	<i>F. Rizki</i>	<i>BURU</i>	<i>7.30-19.00</i>	<i>3jt</i>	<i>4</i>	<i>48</i>
3.						
4.						
5.						

### 3. Kondisi Pendidikan Obyek Penelitian

No.	Nama Suami/Istri	Pendidikan							
		SD	MI	SMP	MTs	SMA	MA	PonPes	PT
1.	<i>M. Al. Anis Rizki</i>			<i>DVI</i>			<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
2.	<i>F. Rizki</i>		<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>			<input checked="" type="checkbox"/>
3.									



**Interview With The Research Subject.**



Interview with the caregiver of Al Khodijah II dormitory in Pesantren Darul  
Ulum Jombang.



Interview with the caregiver of Bustan Ruhun (Roudhotul Qur'an 3)  
dormitory in Pesantren Darul Ulum Jombang.



Interview with the caregiver of Hunnain XVIII dormitory in Pesantren  
Darul Ulum Jombang.

## CURRICULUM VITAE



Name : Ilmiani Nurul Hikmah  
SIN : 18210051  
Address : Ngrawan Desa Ngraseh  
Kecamatan Dander Kabupaten  
Bojonegoro  
Place, Date of Birth : Bojonegoro, 1 April 2000  
Mobile Phone : 0813 3212 9031  
E-mail : nuhikilmi@gmail.com

### Formal Education

2006-2012	MI Mambaul Huda Ngraseh Bojonegoro
2012-2015	MTsN Rejoso Peterongan 1 Darul Ulum Jombang
2015-2018	MA Unggulan Darul Ulum Jombang
2018-2021	Islamic State University of Maulana Malik Ibrahim Malang

### Non Formal Education

2012-2018	Darul Ulum Islamic Boarding School Jombang
2018-2020	Ma'had Sunan Ampel Al 'Aly UIN Malang
2020-2022	PPTQ Nurul Huda Malang, Al Hikmah Al Fathimiyyah Islamic Boarding School Malang