ABSTRACT

Purpose – Creating a sakinah mawaddah warahmah family is a goal for every married couple. These efforts are certainly faced with various challenges and obstacles. This is experienced by some people in Lenggerong Village, Bantarbolang District, Pemalang Regency. This research aims to see how the portrait of a sakinah mawaddah warahmah family in the community of Lenggerong Village, Bantarbolang District, Pemalang Regency.

Methods – This research uses qualitative research with a descriptive approach technique. The subjects and data sources of this research came from Mrs Sitih, Mrs Istiana and Mrs Eka Jayanti. The data collection techniques were interviews and observations.

Findings – The results showed that the portrait of a Sakinah, Mawaddah, warahmah family is a calm family condition, mutual understanding, no turmoil, serene, happy and harmonious. The husband fulfils the obligation of physical and mental nafkah and provides love and affection to the wife. Meanwhile, the wife's obligations towards the husband or the husband's rights over the wife are, among others: Obeying the husband, taking care of yourself when the husband is not around, maintaining self-respect and protecting the husband's property.

Research implications/limitations – Based on the results of the study, the researcher recommends that the authorities conduct socialization on the formation of a sakinah family, especially for married couples who are in a long-distance relationship in Lenggerong Village.

Originality/value – The existence of this research is expected to be a praxis reference for the community in an effort to form a sakinah mawaddah warahmah family. The empirical experiences of the informants in this study are expected to inspire married couples in other communities to form a sakinah family.

Keywords: Sakinah Family, Husband-Wife, Harmony
obligations of each other, a family will not be able to achieve its goal of forming a sakinah mawaddah warahmah family.¹

Families play an important role in building prosperity in society. Family happiness is the beginning of community welfare. Seeing the importance of family existence, Islam then regulates the formation of a legal family through marriage. On the other hand, preserving family harmony is also important, which can be realized by understanding each other and fulfilling their respective obligations. The characteristics of a harmonious family include a strong faith, good deliberation in solving problems, distributing roles fairly, cooperating in children's education, taking part in realizing peace in the community.²

According to KH Yasin Asmuni, one of the indications of a healthy husband-wife relationship is an effort to respect each other's rights and obligations. Husband and wife are individuals who have their own space and life that must be respected and appreciated. Asmuni also provides an opportunity for each partner to continue carrying out daily activities on the condition that they maintain the obligations of each partner. Household harmony is happiness felt by both parties, so to achieve this, each individual must try to fulfil things that can provide happiness to their partner.³ In line with Quraish Shihab's explanation of the word “qawwam” which states that this leadership does not deprive the wife of her rights in various aspects. Male leadership in the family is not to show his superiority, but even though men are the head of the household, men and women complement each other, not dominate each other.⁴

In general, people want a peaceful family, or in religious terms, a sakinah family. The family that is idealised by the community is a family that has faith and fulfils its material needs.⁵ This effort is certainly faced with various challenges and obstacles. Imam Mustofa said that one of the negative impacts of globalisation includes the fading of local cultural values, moral decadence, lifestyle changes that affect the behaviour of individual family members and even eliminate the sacredness of relationships between family members. The


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extended family structure tends to change towards a nuclear family, even to a single parent family. The family relationship (father-mother-child emotional relationship), which was originally close and strict (family right), tends to become loose (family loose). In addition, such career and material ambitions can interfere with interpersonal relationships, both in the family and in society.\(^6\)

This is experienced by some people in Lenggerong Village, Bantarbolang Subdistrict, Pemalang Regency. The condition of the husband who is migrating requires the husband and wife to undergo a long-distance relationship, so that interaction and communication between the two becomes less intense. However, the community has its own efforts to overcome this. Researchers conducted an interview with Mrs. Sitih that Mr. Yamin worked overseas as a coolie laborer in Bandung. While migrating, Mr. Yamin did not forget to give and ask for news to his family, always reminding them to worship and stay away from His prohibitions. Based on these facts, this research aims to see how the portrait of a sakinah mawaddah warahmah family in the community of Lenggerong Village, Bantarbolang Subdistrict, Pemalang Regency.

**Methods**

This research is qualitative research, using a descriptive approach, namely research that prioritizes data collection or the reality of the problem based on the expression of what has been explored and expressed by the respondents and the data collected in the form of words, pictures and not numbers. This research aims to see how the portrait of a sakinah mawaddah warahmah family in the community environment of Lenggerong Village, Bantarbolang District, Pemalang Regency.

The data source of this research consists of two types. First, primary data consisting of the family (including husband, wife, and children) of Mrs. Sitih, Mrs. Istiana, and Mrs. Eka Jayanti. Second, secondary data consisting of journal articles, thesis books, and other written sources related to the research theme. Data were collected through interviews and observations. This research was conducted at the residence of the informants and was conducted on July 10-July 16, 2023.

**Result**

Conceptual Review of Sakinah Mawaddah Warahmah Family

In the contemporary Arabic-Indonesian dictionary, family is termed “ahl and its plural aqriba’ which means relatives, family”. In the Qur’anic literature the family is termed “ahlu” plural “ahluna” which means family and relatives. According to Huzaemah, family is “an association of people that includes husband, wife, and children”. In Islam, the existence of the family is very valuable and gets attention by applying wise rules.

Furthermore, the definition of Sakinah. The word Sakinah itself means peace. That is, a place that is safe and peaceful. Sakinah comes from the Arabic sakana- yaskunu-sukunan, meaning calm. In another description, sakinah is a collection of families that are harmonious, prosperous, happy physically and mentally, living quietly, serenely, and peacefully full of love, as well as a balanced and equal relationship between husband and wife and no violence in it. This feeling can certainly occur when married couples feel that what they want can be obtained from their respective partners.

According to Ulfatmi, sakinah can literally mean calm or serene. Ulfatmi concludes that a sakinah family is a family that lives in peace and happiness, loves each other, respects each other, gives each other, helps each other, understands each other and seeks to improve relationships both with God and with fellow humans. Meanwhile, the definition of a sakinah family according to the Ministry of Religious Affairs of the Republic of Indonesia is a family that is built on a legal marriage, is able to fulfil the spiritual and material needs of life in a decent and balanced manner, is surrounded by an atmosphere of love between family members and their environment in harmony, harmony and is able to practice, live and deepen the values of faith and noble character.

There are several characteristics of a sakinah family that can be seen and categorized based on various factors. First, the physical aspect is being able to fulfill the needs of daily life (economy), being physically healthy, and being able to carry out their respective roles.

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Secondly, the spiritual aspect is the serenity of the household atmosphere, growing up with a healthy soul and mentality, and reciprocity in running household relationships. Third, the social aspect includes hospitality, being able to contribute to their community. Fourth, the spiritual aspect, which is having a strong understanding of religion and trying to maintain their obedience to Allah SWT. The formation of a sakinah family is influenced by the following factors:

a) The factor of mental well-being, which includes the low level of conflict between family members, working together in solving problems, the growth of mutual affection, and willingness to admit mistakes and learn to be better.

b) Physical well-being factors, where families remind each other and strive to maintain a healthy lifestyle. This can include adjusting diet and maintaining a balance of physical activity to reduce the risk of illness.

c) Family economic balance factor. Indicators of a harmonious family can be seen from the regularity between income and expenditure. Financial management in the family is very important so that all needs can be met properly without causing a financial deficit in the family.

In a sakinah family, love and affection are strongly established, whether between husband and wife or vice versa, between the two of them and their children, as well as between family members and families in the neighbourhood. According to Chadijah, there are other factors that characterise a sakinah family, namely 1) Straightness of intention (Islaah al-Niyyah) and Strong relationship with Allah (Quwwatul shilaah billah); 2) affection; 3) mutual openness (Mush’arohah), polite and wise (Mu‘asyarah bil Ma’ruf); 4) communication and deliberation; 5) Tasāmuh (Tolerance) and Forgiveness; 6) Fair and egalitarian; 7) Patience and gratitude.

In general, it can be said that a sakinah family is built on love that puts forward aspects of communication and deliberation as a form of democratic relationship patterns that become a means for the realisation of dialogical communication. So that with this communication, calmness, peace, and tranquility in the household are achieved. Meanwhile,

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the deliberation used is deliberation that is adorned with an attitude of gentleness, forgiveness, and prioritises aspects of justice and equality.\textsuperscript{17}

\textbf{Sakinah Family in According to the Qur'an}

A sakinah family is the hope of everyone who has carried out a marriage contract, this is in line with the chanting of prayers that are pinned when finished ijab and qabul. The Qur'an as a guide for Muslims has presented many concepts regarding a sakinah family spread across several Surahs. In the view of the Qur'an, one of the purposes of marriage is to create a family of sakinah, mawaddah, and rahmah between husband, wife and their children.\textsuperscript{18} This is affirmed in QS. Ar-Rum: 21.

\begin{equation}
\text{وَمَنِ اِبْتَبَأْ أَنْ حَلَقَ لَكُمْ مِنَ اِنْسَكَامْ أَزْوَاجًا لِّيَسْكُنُوا إِلَيْهَا وَجَعَلَ بِنَبَتَكُمْ مُوَدَّةً}
\end{equation}

Translation: And among His wonders is this: He creates for you mates out of your own kind, so that you might incline towards them, and He engenders love and tenderness between you: in this, behold, there are messages indeed for people who think!

The above translation is from the “al-Qur'an dan Tafsirnya” published by the Ministry of Religious Affairs. In the explanation of the tafsir, it is explained that the signs of God's power are the life together between men and women in a marriage. Humans know that they have certain feelings towards other species. These feelings and thoughts are generated by the attraction that exists in each of them, which makes one attracted to the other, so that between the two types, male and female, a natural relationship is established. They move forward and endeavour to fulfil their feelings and inclinations.\textsuperscript{19} The culmination of all this is marriage between a man and a woman. With marriage, each feels at peace with the presence of the other.

The word sakinah, in QS. Ar-Rum verse 21 above is interpreted as a term that means inclined and serene. This interpretation is not much different from the interpretations put forward by other mufassirs. Indonesian mufassir Quraish Shihab, explains that the word sakinah which is composed of the letters “sin, kaf and nun” means

\begin{itemize}
  \item \textsuperscript{17} Siti Chadijah, “Karakteristik Keluarga Sakinah dalam Islam,” \textit{Rasayan Fiker} 14, no. 1 (2018): 117.
  \item \textsuperscript{19} Departemen Agama RI, \textit{Al-Qur'an dan Tafsirnya} (Jakarta: Sinergi Pustaka Indonesia, 2005), 481.
\end{itemize}
tranquility or the antonym of turbulence and movement. According to him, language experts confirm that the word is not used except to describe calmness and tranquillity after previous turmoil.  

According to Chadijah by referring to QS ar-Rum verse 21, the term sakinah has the same root as the word “sakanu” which means place. So sakinah is used by the Qur’an as a term to refer to the place where family members are anchored in a situation that makes the heart comfortable and peaceful. Apart from this verse, the use of the word sakinah and its derivations are scattered in various verses of the Qur’an.

Furthermore, scholars related to the family have revealed several criteria for a sakinah family, including Nurcholish Madjid, explaining the meanings of QS. (30): 21, which relates to the criteria of a sakinah family as follows:

a. A sakinah family must be preceded by marriage in accordance with the demands of Islamic teachings, so that friendship between two people of different sexes preceded by marriage is very commendable in the sight of Allah. Two people who enter into a marriage bond (man and woman) that is not tainted beforehand, has a noble meaning before Allah swt.

b. A sakinah family can be formed if there is mahabbah in it, naturally a person is attracted to the opposite sex, at first because of physical considerations. The atmosphere of mutual attraction due to outward considerations, makes both fall in love, either unilaterally (unrequited) or both parties (gayung bersambut). This level of love is the initial level commonly called primitive.

c. In this sakinah family there is mawaddah, which is two people of the opposite sex who fall in love, not only because of considerations of biological needs but also because of considerations of personality, etc. or the like.

d. The sakinah family has in it rahmah, which is a divine attribute because it comes from the Most Rahman and Rahim, which is given to each of His blessed servants. This love relationship between two humans of different sexes can reach the highest level of quality and infinite all-encompassing; pure and true, this is in

22 Nurcholish Madjid, Masyarakat Religius (Jakarta: Paramadina, 2000), 72.
In general, the Qur'anic view of the purpose of marriage is to create a sakinah family. So this effort begins with choosing the right criteria for husbands and wives, namely being Muslim, pious, of good descent, noble character, polite and well-spoken, qawam. As Allah says in An-Nisa' verse 34 which reads “ar-Rijalu qawwamuna ‘ala an-nisa” which means that the husband is responsible for providing for his wife and children physically and mentally. As for “fassolihatu qanitatun hafidzatul lil ghoib”, it means a woman who always obeys Allah and takes care of herself when her husband is not at home. If the first step has been taken correctly, one's household can run harmoniously, harmoniously, and full of intimacy because each of them bases their steps and intentions only for the sake of Allah.

The concept of a sakinah family described by the Qur'an is a family that can build an equal relationship between husband and wife. The creation of the wife according to the Qur'an was not created from Adam's rib but from the same element as Adam's element, namely soil. The status of the wife is the same as the status of the husband (male) in the family. However, the division of tasks in the family is clearly different. The Qur'an does not mention the superiority of husbands (men) over wives, but rather the responsibility of grace for the tasks given to men (husbands) and women (wives). While the equality of men and women consists of status, responsibility, obtaining education, getting a job and expressing opinions. The distinction between one individual and another is not determined by gender but the level of piety.

Discussion

Portrait of a Sakinah Mawaddah Warahmah Family in the Community of Lenggerong Village

The phenomenon of marriage and domestic life in Lenggerong Village is that there are still many families who are in long-distance relationships or (Long Distance Marriage).
Families in this category are in a condition where the husband and wife do not live together, can be different cities, or even different countries. Sarwono gives the understanding that long distance marriage is a situation when a married couple is separated by distance for a reason that makes it difficult and rare for the couple to meet. Meanwhile, Hampton adds that long distance marriage is where couples are separated by physical distances that do not allow physical closeness for a certain period of time. For couples who choose to undergo long distance marriage, there are many challenges and sacrifices that must be made due to the lack of time together like married couples who live in one house in general.26

Some of the factors that cause married couples to have long-distance marriages are work or career, education/study, security, adaptation, special needs, family financial efficiency. The problems experienced by families who run long distance marriage are; financial needs, spiritual needs, the emergence of negative issues from the surrounding environment. The solutions that can be done by married couples in minimising the negative impact of long distance marriage are; husband and wife must be able to maintain mutual communication, fulfil rights and obligations, maintain commitment, build mutual trust, establish a close physical and mental bond, tolerate each other and be vigilant and open to each other.27

Despite establishing a long-distance household relationship, this is not an obstacle for the people of Lenggerong Village in forming a sakinah family. This can be seen from the maintenance of household harmony by fulfilling the rights and obligations between members. This is the case in the families of Mrs Sitih, Mrs Istiana, and Mrs Eka Jayanti, who have rights and obligations that must be fulfilled. This is because maintaining the balance between rights and obligations makes the family harmonious so that a sakinah, mawaddah and warohmah family can be realised.

The rights and obligations of the families of Mrs. Sitih, Mrs. Istiana, and Mrs. Eka Jayanti are as follows:

1. Obligation of Dowry

26 Fashi Hatul Lisaniyah, Mira Shodiqoh, dan Yogi Sucipto, “Manajemen Membangun Keluarga Sakinah Bagi Pasangan LDM (Long Distance Marriage),” The Indonesian Journal of Islamic Law and Civil Law 2, no. 2 (2021): 123.

The mahr is a symbol of the husband's willingness to provide for his wife properly, whether the amount is small or large. The definition of dowry itself varies by fiqh scholars but has the same purpose. Mahar means “dowry”, which is the linguistic definition. The full explanation is that the dowry is “a gift from the husband in the form of services or objects that can be utilized by his future wife and becomes the full right of the wife and cannot be asked back by the husband”. The full right means that the wife has the full power to use, sell, or rent it. Thus the dowry is “an amount of property that must be given because of marriage or wathi' (intercourse), or in exchange for the man being able to have intercourse with her, so the husband gives objects”.

Mrs. Sitih revealed that the nominal dowry she received during the marriage contract was not too large, but it was considered to have shown good intentions from her husband. Mrs. Sitih did not want to burden her husband with a large amount of dowry. This is because life after marriage is more important by jointly building a more prosperous family economy.

2. Nafkah

The right of the wife and children is to receive dowry from their husband. It is not necessary that the children and wife demand it first, but it is automatically an obligation for the husband in the family. Of course, according to the husband's ability, it should not be forced by the wife and children. Derived from the word “anfaqa - yunfiqu – infaqan”, that is the definition of nafkah in language. Mahr is defined as “a sum of money or goods given by someone for the needs of others, such as wives, children, families and so on, so that is the definition of nafkah in terms”. Terminologically, “nafkah means providing food, clothing, and shelter for those who are dependent”.

Nafkah is a right that must be fulfilled by a husband against his wife, this nafkah varies, it can be in the form of food, shelter, clothing and so on. The fiqh experts require maintenance for the wife over her husband. Even though she is in a long-

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30 Interview with Mrs. Sitih, July 10, 2023
32 Muhammad Bagir, Fiqih Praktis II (Bandung: Karisma, 2008).
33 Wahbah Az-Zuhaili, Al Fiqhul Islami wa Adillatuhu, Juz II (Damaskus: Darul Fikr, 1996).
distance marriage, Mrs. Istiana still receives proper physical support from her husband. The money sent every month is also considered sufficient to meet daily needs such as food, school fees, and medical expenses if Mrs. Istiana or her child is sick.  

3. Giving Love and Affection to the Wife

Affection is one of the greatest favors given by Allah SWT to humans. The husband must convey his affection to his wife so that she feels protected and nurtured. One of the reasons household relationships collapse is the lack of affection from husbands to wives. Therefore, affection in the family really needs to be considered and fostered. If the wife receives great affection from her spouse, the family will be harmonious, which of course greatly impacts the development of the child.

The household is the basis of education, personality formation, social naturalization, and habituation of good things in children. If children are well educated in the family, it will affect the longevity of the household. The family is also the starting place for personality development and maturity. In addition, children will imitate the habits of their parents which they then apply in the surrounding environment. To achieve this, affection is very important in fostering the family. Therefore, affection is not only given to the spouse, but also to parents and children. Furthermore, the rights and responsibilities of the husband towards the wife include:

a. Obedience to Husband

Obedience is defined as a trait that reflects obedience and pleasure. Here, the wife's obedience to her husband is meant when the orders or prohibitions given by the husband do not conflict with Islamic values. If the order violates the teachings of Islam itself, a wife can violate it. For example, if a husband orders his wife to steal, she can refuse with polite words and actions that do not hurt her husband's feelings. However, if the husband's order is in accordance with Islamic law, the wife must obey. For example, a husband asks his wife to pray, prepare food and clothes for the child, and other tasks.

When the wife obeys the good things in her husband's orders, the family will become a field of eternal reward. That is, the wife gets the reward from her husband, and the husband gets the reward for helping his wife learn about

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34 Interview with Mrs. Istiana, July 11, 2023
35 Gunawan, “Sistem Peradilan Islam.”
Islam. This is the role of the husband as the head of the family. Therefore, it can be concluded that obedience to good things as done by the wife to her husband's orders, is an action that reflects the practice of the values of Islamic law.

b. Guarding Oneself When the Husband is Not Around

Taking care of oneself in the absence of one's husband means trying to avoid things that can hurt. Wives who take care of themselves in the absence of their husbands are trying to maintain their marital relationship by resisting the advances of other men. If a wife is only responsible as a housewife and takes care of herself in the absence of her husband, it means that she does not accept other partners. Because if that were true, there would be fitnah as no one would know what they were doing in the house. Looking after oneself when the husband is not different from looking after oneself as a career woman; looking after oneself as a career woman means maintaining the wife's relationship with coworkers, especially men. There are four ways to let your wife take care of herself.

1) When she is going to travel from home, she should ask her husband for permission. If she is going out for a routine reason, and her husband has given her permission, then she does not need to ask her husband's permission every time.

2) Male guests are not welcome. If it is his own mahram, and the husband understands and approves and gets permission, it is permissible for the wife. Islam explains that if the husband is with her, it is not permissible for the wife to fast unless she has permission. Because it is feared that the husband needs biological intercourse, while it is not permissible for someone who is fasting to have conjugal relations. So it can be concluded that the reward of conjugal relations is greater than the reward of sunnah fasting. This is appropriate because it is feared that if the husband's biological needs are not met, it will cause him to cheat.

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37 Interview with Mrs. Eka Jayanti, July 13, 2023
38 Interview with Mrs. Sitih, July 10, 2023
3) Maintaining self-esteem. If the wife is a career woman, then she should avoid wearing excessive jewelry as much as possible. Because this is prone to triggering the attention of other men which of course can hurt the husband's heart. Avoiding a too flashy appearance is one of the actions to avoid adultery while maintaining the honor of the wife as a woman. As is known, adultery is the beginning of the fall into destruction. This can sacrifice harmony and integrity in the household. Because, the negative impact will envelop the husband, children, and extended family.

4) Guarding the husband's property. Although adrift at a distance, the wife's efforts to maintain the trust in the form of her husband's property are still an obligation that must be carried out. Some ways include not being wasteful in shopping, not being too demanding, accepting gifts from husbands, and making mutual efforts to manage family finances.39

The portrait of household relations shown by the people of Lenggerong Village shows the existence of a sakinah family building that refers to the concept put forward by Sheikh Nawai al-Bantani. The main role of a husband is as a leader in the household who is responsible for finances or finances related to nafkah, so the husband acts as a breadwinner. The husband as a leader in realising the family's vision and mission, he also acts as a director, advisor and teacher for his wife, especially related to teaching worship which is an obligation.

Meanwhile, the wife who has a position as a companion, then her role is to accompany her husband in all matters other than disobedience. Wives have an obligation to obey their husbands, support what their husbands decide, and maintain their rights and honour as their life companion. The wife acts as a household manager who helps manage the affairs of managing the husband's property in order to protect the husband's property. The wife is the husband's partner in achieving life and household goals, because between the two of them must support each other in achieving the goals and vision of the household mission.40

Building a happy household sakinah mawaddah wa rahmah really requires mutual understanding from both parties, namely husband and wife. Both must understand and

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39 Interview with Mrs. Istiana, July 11, 2023
understand their respective rights and obligations, so that each takes a role in creating a harmonious household.

**Conclusion**

Based on the brief explanation above, it can be concluded that the portrait of a sakinah, mawaddah, warahmah family is a family condition that is calm, understands each other, there is no turmoil, serene, happy and harmonious and is a description of the families of Mrs. Sitih, Mrs. Istiana and Mrs. Eka Jayanti. Husband and wife must help each other to realize such family conditions. In terms of household responsibilities according to fiqh, it does not matter whether it is material or immaterial responsibility. That is, things that can be seen and felt, such as maintenance and dowry, while things that cannot be felt, such as educating the wife and children and taking good care of them, cannot be felt. One of the rights and obligations that married couples have is as follows: There are various fiqh obligations, including the obligation to pay the bride price or mahr, and the obligation to take good care of the wife. giving affection and love to the wife. However, as a right of the husband, the wife must obey her husband, take care of herself in his absence, maintain her dignity, and safeguard her husband's property.

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