

# The Role of Islamic Education in Forming a Sakinah Family in Sambalagi Village, Bungku Pesisir District

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## ABSTRACT

Islamic education has a vital role in forming a sakinah family because through education, and family members can behave well as required in Islamic teachings. Education provides understanding to husband and wife in carrying out their rights and obligations, giving knowledge to parents in educating their children, interacting islamically and placing islamic teachings in the process of family interaction to create a sakinah family. This is the finding in this study.

**Keywords** – Role; Islamic education; Sakinah family

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## INTRODUCTION

The sakinah family is very influential in everyday life. Humans as social beings have the potential and personality to be accepted in association with other individuals. Because each individual will channel their potential for specific interests, other individuals can take and acknowledge it. On that basis, he will get social status.

The sakinah family is a family that always wants to fulfil their life needs, both morally and materially (1). Basic human needs can be explained as critical needs for human survival. Human needs consist of basic physiological conditions, the need for security, the need for love, the need for esteem and the need for self-actualization (2).

Islam has provided provisions regarding the limits of rights and responsibilities for husband and wife so that marriages run with sakinah, mawaddah, and mercy. If a husband and wife act outside their rights and obligations, Islam provides instructions on dealing with it and returning it to the rightful one.

The family is the first social institution known by the child, and in this family, attitudes can be instilled that can affect the child's further development (3). Families are responsible for providing funds for children's educational needs. Families with high socioeconomic conditions will not experience much difficulty meeting their children's schooling needs, in contrast to parents with low socioeconomic conditions.

Children in learning will need learning support facilities, which are sometimes expensive. If their needs are not met, this will be an obstacle for children to learn. In many cases, children are forced to drop out of school because their families can no longer afford

to pay for their education. In addition, families with low economic levels usually tend not to prioritize education due to financial difficulties. Sakinah families occur in almost all regions in Indonesia. In areas with low economic groups, the teaching of the people also tends to be below. The dropout rate is standard and tends to increase in areas with low economic levels.

The sakinah family that the author means is calm and serene. A happy family, physically and mentally prosperous, living in love and loving each other, husbands can make their wives happy. On the other hand, wives can make their husbands happy, and both can educate their children to be pious and pious children. This has already happened in Sambalagi Village, Bungku Pesisir District. Thus, this motivation prompted the author to study further the role of Islamic education in forming a sakinah family in Sambalagi Village, Bungku Pesisir District.

## **METHOD**

This research belongs to the type of case study research. Case study research is a form of descriptive research that examines a particular phenomenon in a bounded context, although the boundaries between phenomenon and context are not completely clear (4).

In the case of study research, the concrete conditions of the research object are described to produce a comprehensive description of the research object to be studied. Case study research aims to define, record, analyze and interpret the conditions that currently occur by the research object being studied (5).

In recent developments, many descriptive research methods have been used. There are two reasons: first, most research reports are descriptive. Second, the illustrative process provides a variety of problems related to education.

Qualitative research emphasizes processes and meanings that are not strictly quantified; intensity; nor frequency (6). In this study, the source of information was determined through purposive sampling and snowballing. This research is descriptive explanatory, which intends to explain the position of the variables studied and the relationship between one variable and another. According to the level of explanation, the nature of this research is a descriptive quantitative research object.

## **RESULTS AND DISCUSSION**

### **Description of the Role of Islamic Education in Forming a Sakinah Family in Sambalagi Village, Bungku Pesisir District**

According to Amirudin: we husband and wife must know each other's character before marriage. There will be a good judgment by understanding the nature of done before the wedding. But if it is done after marriage, it will be better. It is not immediately harmonious in family life because each has a different background, character, nature, and habit.

If a salim is created to understand the characteristics between husband and wife, there will be peace in family life. On the other hand, a husband who does not know his

husband's habits or a wife who does not know and does not want to know what her husband likes or dislikes will result in unrest in family life. As an example can be expressed for example. A wife from the Javanese tribe likes to eat, so the side dishes are sweet, while the husband from the Bugis tribe, for example, wants the food sour and salty. The result is that every meal together is preceded by a small discussion that results in the mutual offence. Therefore, mutual understanding of the psyche between husband and wife is necessary for creating happiness in the household.

### **Religious leaders ordered that each of them understand and carry out the rights of their husbands/wives**

According to Syahrir Syair, the husband's rights are everything that must be done by the wife, while the wife's rights are everything that the husband must do. The wife must carry out the husband's rights are that the wife must consider her husband as a leader in maintaining and maintaining her husband's property and dignity. It is not permissible to tell the husband's horror even to his brother or husband's parents. It is mandatory to be grateful for the husband's gift because many women curse because they are not thankful.

### **The clergyman ordered that the wife must be solemn or devoted to her husband**

With peace, tranquillity, security, peace, there will be no turmoil in the family. Each family member can think clearly about solving problems.

According to Ahmar: this includes cooking and washing the husband's clothes. In terms of educating children, the main thing to carry out the obligation is the husband, but if the wife can educate ideally, the act is also said to be respectful or solemn to the husband.

### **Islamic education teaches you to treat your wife well and gentle**

The existence of a feeling of mawaddah can undoubtedly make a household full of love and affection. Without love, the family becomes tasteless. The presence of love makes husband and wife harmonious. Islam teaches to treat the wife with kindness and gentleness because the best morals of a believer are good in character and gentle to their wives. No one is noble except for those who glorify women.

### **Islamic education teaches family members to advise each other**

In the sakinah family, no term is more dominant or who drives the household, but the driving force is the teachings of Islam. The right not to tell each other between the two deliberation, proportional love, loving each other correctly in religion. For example, when the husband is sleeping or tired, prayer must still be woken up before the time of worship.

### **Islamic education teaches to uphold children's rights**

According to Kasim, upholding children's rights requires patience in educating children, also demanded from parents because each child has a different attitude. Therefore, defending children's rights, namely the right to care and the right to education. The right of care is that parents are obliged to take their children to develop well in growth with love. One of the most important rights to education is education in terms of religion from birth to puberty. Parents must prepare their children to understand their obligations and responsibilities after puberty. For example, children have been told to pray since the age of 7 years, and girls have been trained to dress Muslim since childhood and so on.

### **Islamic education teaches to build friendly relations with others**

According to Mbaege: Good relations, in this case, are to neighbours and relatives of the wife or husband. The relationship is created based on Islamic teachings. It can be expressed. For example, the neighbour next to the house gets sustenance to buy a vehicle, so we say alhamdulillah, or when we meet, we say congratulations on using a new car. Not the other way around, because the neighbour has a new vehicle, our wife has a stomachache with no cure (aka jealousy).

### **Implications of the Role of Islamic Education in Forming a Sakinah Family in Sambalagi Village, Bungku Pesisir District** **Build a family with sharia foundations**

With a sakinah, mawaddah and rahmah family, there is cooperation from the family. The sakinah mawaddah and rahmah families direct each other to carry out the mission of worship to Allah. According to Yusman: the family in Islam is a household built from a marriage between a man and a woman carried out according to the Shari'a in marriage. We must make an Islamic household and a sakinah, mawaddah and warahmah family. Families must understand each other and help each other between husband and wife.

### **There is harmony in the household, because each one understands and carries out his duties and obligations**

Fields of worship and righteous deeds can only be carried out in a conducive manner by families who are maintained with love, affection, and full of sincerity in carrying them out. For that, we need a family in sakinah, mawaddah, was rahmah who can carry out worship and good deeds to the fullest. A family plays a vital role in life because every human being must depart from a family. So it can be concluded that the family is the place where the foundation of religious values is taught by both parents and other family members to a child. From a family, a child will see how his parents pray, fast, read the Koran, etc. A family that is sakinah, mawaddah and warahmah will always instil faith and shape their children to become individuals with good morals and character, especially when hanging out in society.

### **Awaken a sense of calm, serenity and peace in the family**

Family is a place to pour out all your heart and problems (7). Family is also a place to complain for each member because only family is there and always gives attention to everyone even though everyone's family situation is different (8). In the Qur'an itself, it is stated that a *sakinah* family is a family filled with peace and serenity.

Their level of education greatly influences the financial ability of families in Sambalagi Village. Families with higher education have the will and ability to do business better than those with lower levels of education. This then has an impact on income and family. Education costs a lot of money and must take a long time. Communities with good economic conditions certainly do not experience obstacles in carrying out their obligations related to the sustainability of their children's education.

### **By applying Islamic education husband / wife become pillars**

According to Amirudin: if the family is in harmony, there will be a harmonious relationship that is not made up. But if you don't get along, the family will fall apart. It is not immediately balanced in family life because each has a different background, character, nature, and habit. But families must accept each other's shortcomings. If there is a mutual understanding of the characteristics between husband and wife, there will be peace in family life.

On the other hand, a husband who does not know his husband's habits or a wife who does not know and does not want to know what her husband likes or dislikes will result in unrest in family life. As an example can be expressed for example. A wife from the Javanese tribe likes to eat, so the side dishes are sweet, while the husband from the Bugis tribe, for example, wants the food sour and salty. The result is that every meal together is preceded by a small discussion that results in the mutual offence. Therefore, mutual understanding of the psyche between husband and wife is necessary for creating happiness in the household.

### **CONCLUSION**

This study concludes that counselling to the public to understand the character of husband/wife, religious leaders order that each understand and implement the rights of husband/wife, religious people call that wives must be devoted or devoted to their husbands, Islamic education teaches to treat wives well and gentle, Islamic education teaches family members to advise each other, Islamic education teaches to uphold children's rights, Islamic education teaches to build friendly relations with other people.

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