



Strategies For Maintaining Family Harmony From The Perspective Of The Ustaz Of The Darul Hijrah Islamic Boarding School, Cindai Alus Martapura

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ABSTRACT

A harmonious or sakinah family is a family that is formed due to certain factors and elements, such as time together, mutual understanding and attention. In Cindai Alus Village, Martapura Subdistrict, there are several families whose households are considered disharmonious, due to early marriage, where the emotions between the two are not yet stable, besides that, the witchcraft factor is also the cause. This research is an empirical legal research, namely a legal research method that uses empirical facts taken from human behavior, both verbal behavior obtained from interviews and real behavior carried out through direct observation. Based on the research conducted, the results obtained that the ustaz of Darul Hijrah Cindai Alus Islamic Boarding School has a strategy in maintaining family harmony, namely understanding each other, establishing good communication, trusting each other, understanding and caring for each other, understanding religious knowledge, not being selfish, being loyal. supporting factors in maintaining family harmony are sufficient economy, biological needs and affection While the inhibiting factors are the words of people outside against the husband, the gossip of outsiders brought into the family, comparing with other people's home lives, witchcraft or witchcraft from people who are not happy with the family. The strategy carried out by the ustaz of Darul Hijrah Islamic Boarding School in maintaining family harmony seen from an Islamic perspective what is done by the ustaz of Darul Hijrah Islamic Boarding School is in accordance with what Islam teaches such as establishing good communication, then a strong sense of responsibility for the family, Islamic education to children and forgiving and patient.

Keywords: Harmony, Family, Resilience Strategy.

ABSTRAK

Keluarga harmonis atau sakinah merupakan keluarga yang terbentuk karena faktor dan unsur-unsur tertentu, seperti waktu bersama, saling mengerti dan perhatian. Di Desa Cindai Alus Kecamatan Martapura terdapat beberapa keluarga yang rumah tangganya dinilai tidak harmonis, disebabkan pernikahan dini, yang mana emosi diantara keduanya belum stabil, selain itu, faktor ilmu sihir juga menjadi penyebabnya. Namun tidak sedikit masyarakat disana yang bisa mempertahankan keharmonisan dalam keluarganya walaupun diguna-guna daya ilmu sihir Penelitian ini merupakan penelitian hukum empiris yaitu suatu metode penelitian hukum yang menggunakan fakta-fakta empiris yang

diambil dari perilaku manusia, baik perilaku verbal yang didapat dari wawancara maupun perilaku nyata yang dilakukan melalui pengamatan langsung. Berdasarkan penelitian yang dilakukan diperoleh hasil bahwa Ustaz Pondok Pesantren Darul Hijrah Cindai Alus memiliki strategi dalam mempertahankan keharmonisan keluarganya, yaitu saling memahami satu sama lain, menjalin komunikasi yang baik, saling percaya, saling pengertian dan perhatian, memahami ilmu Agama, tidak egois, setia. faktor pendukung dalam mempertahankan keharmonisan keluarga adalah ekonomi yang cukup, kebutuhan biologis dan kasih sayang Sedangkan faktor penghambat yaitu perkataan orang-orang di luar terhadap suami, gunjingan orang luar yang dibawa kedalam keluarga, membandingkan dengan kehidupan rumah tangga orang lain, guna-guna atau santet dari orang yang tidak senang terhadap keluarga tersebut. Strategi yang dilakukan ustaz Pondok Pesantren Darul Hijrah dalam menjaga keharmonisan keluarga dilihat secara perspektif Islam apa yang dilakukan oleh Ustaz Pondok Pesantren Darul Hijrah sudah sesuai dengan yang diajarkan oleh islam seperti menjalin komunikasi yang baik, kemudian rasa tanggung jawab yang kuat terhadap keluarga, Pendidikan islami kepada anak dan memaafkan dan sabar

Kata kunci: Harmoni, Keluarga, Strategi Ketahanan.

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INTRODUCTION

Marriage is a physical and mental bond between a man and a woman as husband and wife with the aim of building a happy and eternal family (household) based on the Almighty God. The purpose of marriage based on the explanation of Article 1 of Law No. 1 of 1974 is to build a happy and eternal family (household) (offspring) based on God Almighty.¹

The establishment of marriage as the most important law of the sunnahs of the apostles is a favor of Allah SWT for his servants since Prophet Adam a.s.. Marriage is a teaching that is in accordance, in harmony, and in line with human nature. Marriage is also to fulfill the heart's desire to build a household and share feelings.² Discussing marriage is appropriate for us

¹ A. Zuhdi Mudlor, *Understanding Marriage Law* (Bandung: Al-Bayan, 1994), pp. 21.

² Abdul Hamid Kisyik, *Guidance to Achieve a Sakinah Family* (Bandung: Al-Bayan PT Mizan Pustaka, 2005), pp. 11.

to refer to the concept of Islam in the Koran, in this case Allah explains in Ar-Rum / 30: 21 as follows:

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

Meaning: Among His signs is that He created mates for you from your own kind so that you may be at peace with them. He makes love and affection between you. Surely in that are signs (of Allah's greatness) for those who think.

Nikah or marriage is the deepest, strongest and most lasting bond that connects two different human children and includes the most extensive responses made by both parties. Therefore, there must be unity of heart, must meet in a bond that is not easily separated. "In order for the hearts to be united, there must also be one belief and purpose towards it".

Family resilience according to Law No. 10 of 1992 concerning population development and prosperous family development article 1 paragraph 15 family resilience is a family condition that has persistence and resilience and contains physical, material and psychological mental-spiritual abilities to face life independently, develop themselves and their families to achieve a harmonious life to meet physical and mental needs.³ In running a family, of course, there must be a foundation to maintain the relationship between husband and wife so that there is no split, family resilience is very important because this will have a positive impact on the family. The resilience referred to here is the harmony and foundation that is built so that it is not affected by things that will damage family harmony according to Islam and state regulations.

Household life is required to understand each other's position and carry out their respective rights and obligations so that harmony can be achieved in the household. Among the obligations of a husband towards his wife, the

³ Harien Puspita, *Akedimik Study on the Understanding of Family Welfare and Resilience*, (Bogor: IPB Press, 2010), pp.11-12.

most important is the obligation to provide both physical and mental sustenance.⁴ Based on this rule, it is appropriate that Islam requires husbands to provide for their wives, namely by working. Wives are obliged to obey their husbands, take care of their households and care for and educate their children.⁵

Creating a harmonious family is not as easy as the purpose of marriage. In the family, they always want a happy life but it is not easy, they have to go through the twists and turns of domestic life, they have to go through phases or stages of family growth which are expected to reach the peak of family maturity every year. The family will be harmonious if the members in it can relate well in harmony and balance, satisfy each other and get satisfaction for all their needs.⁶

The elements that must be fulfilled to create a harmonious family are many, including: a) Creating a religious or spiritual atmosphere in the family. b) Family time. c) Communication, d) Mutual respect for father, mother and children. e) Love and affection, f) Fulfillment of physical and mental sustenance in the family. If these six elements can be fulfilled, the family will be happy and harmonious in carrying out daily life.

Cindai Alus is a village located in Martapura, there are many families who are not harmonious due to early marriage and lack of religious teaching, this causes easy disputes between husband and wife because they cannot understand each other and control emotions. In addition, based on the observations of researchers there are many residents who still believe in supernatural things such as witchcraft to make other people's households disagree or not get along, and there are still many other

⁴ As-Subki Ali Yusuf, *Fiqh Keluarga (Family Guidelines in Islam)*, (Jakarta: Sinar Grafika Offset, 2010), pp. 173

⁵ Abidin Slamet and Aminuddin, *Fiqh MunakahatI*, (Bandung: Pustaka Setia, 2003), p.173.

⁶ Vijaya Batra, Divya Arora Promod Batra, *Assembling & Fostering a Happy Family* (Bandung: Yayasan Nuansa Cendekia, 2002), p.55

supernatural sciences which are certainly contrary to Islamic law and state law.

In addition, there are some families who still seem to be thick with religion and understand the meaning of family harmony, at the beginning of the researcher's observation to the area there were still residents who often went to the mosque and ta'lim, but there were still many who did not do things like that, they were negligent of the commands of Allah SWT, even they still believed in black magic.

METHODS

This research is an empirical legal research that uses observations of the results of human behavior.⁷ The approach used is juridical sociological, which is an approach intended to explain the problem under study with the research results obtained in relation to regulations and see the life and reality that develops in society.⁸

The results of the study will be analyzed using the descriptive analysis method of data analysis in the resulting research, regarding the strategy of Ustaz Pondok Pesantren Darul Hijrah Cindai Alus Martapura in maintaining family harmony, with the aim of answering the focus that has been formulated in this study. The data analysis process cannot be separated from the data collection process. These two activities are carried out simultaneously and continued after the data collection process is complete.

⁷ Mukti Fajar and Yulianto Achmad, *Dualism of Normative & Empirical Legal Research* (Yogyakarta: Student Library, 2010), p. 280. 280.

⁸ Muhaimin, *Legal Research Methods* (Mataram: Mataram University Press, 2020), p. 12.

RESULTS AND DISCUSSION

A) Strategies for Maintaining Family Harmony in Cindai Alus Village from the Perspective of Ustadz Pondok Darul Hijrah

Ustadz or scholars in general often emphasize several important concepts in maintaining harmonious family relationships in Islam. Some of these include:

First, Piety to Allah: Piety or adherence to the teachings of Islam is the main basis for maintaining family relationships. In this context, all actions and decisions are taken with piety to Allah in mind.

Second, good leadership: For husbands, it is advisable to be a good family leader by showing a fair, loving and responsible attitude towards the family. As for wives, to support their husbands and fulfill their roles as obedient mothers and wives.

Third, good communication: The importance of good communication between family members. This includes listening to each other, speaking gently, and understanding and respecting each other's opinions.

Fourth, Compromise and tolerance: The ability to commit to an agreement, compromise, and tolerate differences of opinion are key to maintaining harmony in the family.

Fifth, Education and Learning: Emphasizing the importance of religious education and learning to family members, whether it is through formal lessons, discussions, or role models in daily life.

Sixth, Loyalty and Affection: Upholds the value of fidelity between husband and wife and emphasizes the importance of love, respect, and care between family members.

Seventh, Maintaining Ethics in the Family: Applying Islamic manners and ethics in interacting with each other in the family.

Please note, however, that views and practices on maintaining family relationships may vary between ustaz or scholars, depending on their interpretation of Islamic teachings. But the core of the above principles is to maintain closeness to Allah, respect each other, and build a strong foundation in the family.

B) Supporting and inhibiting factors of ustaz Pondok Pesantren Darul Hijrah Cindai Alus Martapura to maintain family harmony

There are several inhibiting and supporting factors according to Ustaz Pondok Pesantren Darul Hijrah, which are as follows:

Among the supporting factors are first, sufficient economic factors, biological needs and affection. Economic factors are the main factor in making the defense of family harmony decrease, especially when a wife is not satisfied with the livelihood given by her husband, is not grateful for her sustenance, as for the factor of biological needs, it is also very influential on the family, a scholar said that husband and wife should not leave having sex, likened to a motorbike that is never used, the engine will be damaged, as well as a married couple.

While the inhibiting factors are such as the words of people outside against the husband, the gossip of outsiders brought into the family, comparing with other people's home life. So in the interview, Ustaz Darul Hijrah Islamic Boarding School and the people of Cindai Alus village forbade his wife not to leave the house when there were problems. Then *guna-guna* or from other people also makes an obstacle for people in Cindai Alus Village to maintain family harmony.

C) Ustaz's strategy to maintain family harmony in Islamic perspective

Strategies for resilience of family harmony in an Islamic perspective can include the principles of Islamic teachings that teach values such as

compassion, mutual understanding, honesty, and a sense of responsibility.⁹ There are several strategies that can be applied in family harmony from an Islamic perspective:

1. Adherence to Islamic Teachings
2. Good communication
3. Compassion and Respect
4. Fairness in Treatment
5. Forgiveness and patience
6. Sense of responsibility to family
7. Islamic Education in Educating Children

Based on the results of the author's interview, the strategies carried out by Ustaz Pondok Pesantren Darul Hijrah are maintaining good communication with each other, trusting each other, understanding religious knowledge in the sense of always attending recitation, then not being selfish, always taking his wife for a walk and giving advice after the evening prayer.

The author sees that the strategies carried out by the ustaz of Darul Hijrah Islamic Boarding School in maintaining family harmony are seen from an Islamic perspective what is done by the ustaz of Darul Hijrah Islamic Boarding School is in accordance with what is taught by Islam such as establishing good communication, then a strong sense of responsibility for the family, Islamic education to children and forgiving and patient.

⁹ Andarus Darahim, *Fostering Family Harmony and Resilience* (East Jakarta: IPGH, 2015).

CONCLUSIONS

Ustaz Pondok Pesantren Darul Hijrah Cindai Alus has a strategy in maintaining family harmony, namely understanding each other, establishing good communication, trusting each other, understanding and caring, understanding religious knowledge, not selfish, loyal. The special habits of giving advice to the people of Cindai Alus village to maintain family harmony include; always taking the wife for a walk at least once a week, giving advice after maghrib prayer, always inviting the wife to recitation, majlis ta'lim and so on, prohibiting the wife or husband from leaving the house when internal problems occur.

According to Ustaz, the supporting factors in maintaining family harmony are sufficient economy, biological needs and affection While the inhibiting factors are the words of people outside against the husband, gossip of outsiders brought into the family, comparing with other people's household lives, witchcraft or witchcraft from people who are not happy with the family.

The strategy carried out by ustaz Pondok Pesantren Darul Hijrah in maintaining family harmony seen from an Islamic perspective what is done by ustaz Pondok Pesantren Darul Hijrah is in accordance with what Islam teaches such as establishing good communication, then a strong sense of responsibility for the family, Islamic education to children and forgiving and patient.

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