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The Sakinah Family Concept of Career Spouses at *Pesantren* Darul Ulum Rejoso Peterongan Jombang

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Abstract:

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 study 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 foundation, especially at Pesantren Darul Ulum 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 research which also discusses about sakinah family, career family, and everything related to it. The result study conclude that some efforts carried out or implemented by several husband and wife career worker as Pesantren caregivers in Pesantren Darul Ulum 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, 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.

Keywords : Family; Pesantren; Sakinah; Career Spouses; Implementation.

Introduction

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.[1] 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.[2] The legal marriage here means a marriage that is in accordance with religious and state law.[3] Allah SWT command Muslim to build a sakinah family, in Surah Ar Rum verse 21. Family life requires a good relationship in the sense that a harmonious atmosphere is needed, namely by creating mutual understanding, being open to each other, caring, respecting each other and meeting each other's needs. Family harmony is the perception of situations and conditions in the family in which a strong religious life is created, a warm atmosphere, mutual respect, mutual understanding, mutual openness, mutual care and colored by love and mutual trust.[4]

Given the importance of managing life in the household as an effort to create a harmonious and sakinah family on the basis of *mawaddah* and mercy, it is important for the bride and groom to prepare everything carefully, both physically, mentally and with sufficient knowledge. life in the household as an effort to create a harmonious and sakinah family on the basis of *mawaddah* and mercy, it is important for the bride and groom to prepare everything carefully, both physically, mentally and with sufficient knowledge.[5] 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:[6] "You know, not wether your parents or your

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[1] Yulis Jamiah, "Keluarga Harmonis dan Implikasinya Terhadap Pembentukan Kepribadian Anak Usia Dini," *Sakinah Journal* (2018): 3.
[2] Pasal 28B, ayat (1), Undang-Undang Dasar tahun 1945
[3] Pasal 2, ayat (1), Undang-Undang No. 1 tahun 1974 tentang Perkawinan
[4] Munif, "Membangun Fondasi Keluarga Sakinah Dengan Pendidikan," *Jurnal Pendidikan Agama Islam*, no.1 (2018): 25-26.
[5] Yusuf Firdaus, dkk. Efektivitas Bimbingan Perkawinan Di KUA Citeureup Dalam Menjaga Keutuhan Rumah Tangga. MIZAN: *Journal of Islamic Law*. Vol. 3 No. 1 (2019).
[6] Departemen Agama, *Al Qur'an dan Terjemahannya* Surat Ar Rum(30): 21

children are nearest to you in benefit. These are settled portions ordined by Allah; and Allah is All-knowing, Al-wise."

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 in create sakinah.[7]

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 amily member and their environment in harmony, capable to practice, appreciate and deepen the vaith values, piety and *akhlaqul karimah*.[8] 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*). 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.[9]

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 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).[10] Building a sakinah family must be known as early as possible by the bride and groom, not only at the time of getting married. But before the bride and groom enter the age of marriage and then undergo the marriage. Prepare yourself as best as possible in all things.[11] While the woman also has an important role, where women are the future

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

[8] Yasmin, Putri. "Upaya Pelaku Perkawinan Silariang Dalam Mewujudkan Keluarga Sakinah", *Journal of Family Studies,* Vol.4, No.4 (2020)

[9] Yusuf Firdaus, dkk. Efektivitas Bimbingan Perkawinan Di KUA Citeureup Dalam Menjaga Keutuhan Rumah Tangga. MIZAN: *Journal of Islamic Law*. Vol. 3 No. 1 (2019).

[10] Andri Muda, Efektifitas Penggunaan Buku Saku Konseling Pranikah Bagi Mahasiswa (Dalam Upaya Meningkatkan Pemahaman Tentang Pernikahan). *Jurnal Hukum Keluarga Islam*, Vol.2, No.1 (2021).

[11] Novi Hadianti Azhar, dkk. Efektivitas Pelaksanaan Bimbingan Perkawinan Pranikah Calon Pengantin Dalam Meningkatkan Kesiapan Menikah. *Indonesian Journal Of Adult and Community Education* Vol. 2, No. 2 (2020).

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 throught 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*. Then in terms of children's education, which is important in building a sakinah family, especially formal education for them. One of the parameters of a sakinah family is the provision of formal education for their children. Where the family functions to instill religious values, knowledge, and skills, in accordance with the function of the family, namely the educative function.[12] So, 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.

Before marriage, every couple need to understand the meaning of a marriage and how to build a sakinah family. For this reason, premarital counseling is needed.[13] 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. This is because in obligations there are other people rights. The family is a central element in 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.[14]

Pesantren is an Islamic educational environment founded and fostered by Ulama and Islamic scholar *(Kiai)*. In society, Pesantren include family as part of the sakinah family. Meanwhile, Pesantren family is a family born from the Ulama offspring who belong to Pesantren and live in a Pesantren environment. In general, Pesantren family is the caregiver and educator in Pesantren. 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.[15] 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 sakinah family by a career married spouses of Pesantren whose beside have

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[12] Munif, "Membangun Fondasi Keluarga Sakinah Dengan Pendidikan," *Jurnal Pendidikan Agama Islam*, no.1 (2018): 25-26.

[13] Az Zahrowani Nabila, Farhanah. "The Role of Sakinah Family Service Center (Pusaka Sakinah) to a Harmony Inside of Family During Pandemic Period on The Perspective of Maslahah Mursalah", *Journal of Family Studies*, Vol.5, No.1 (2021).

[14] Muhammad Andri, "Implementasi Bimbingan Perkawinan Sebagai Bagian Dari Upaya Membangun Keluarga Muslim Yang Ideal Adil Indonesia". *Journal*, Volume 2 Nomor 2, (2020).

[15] 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.

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 make this 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 harmonious or *sakinah* case of career married spouses in Pesantren or Islamic boarding school.

Method of Research

The type of research conducted in this article is empirical research or field research. This study will conduct direct interviews with married spouses from Pesantren as a caretaker of boarding school and work a career, who live in Pesantren Darul Ulum Islamic Boarding School Rejoso Peterongan Jombang, related to their understanding about Sakinah family concept and it is efforts or implementations. The approach used in this article 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. 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. The sources of data used in this article are primary data and secondary data. The research location is the location that will be used as the research subject. This article 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. This article obtained data from the field by means of interviews and documentation. Meanwhile, for processing data from the field using data editing, classification, verification, analysis, and conclusions.

Results and Discussion

The Definition of Family

Family etymologically means a group, namely the closest people. The family comes from Sanskrit language "*kulawarga*" which means "group of relatives".[16] 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 is the smallest institution in society that functions as an environment to create a peaceful, serene life with an atmosphere of kindship and

[16] 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.

intimacy in family member.[17] 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. Because, build a new family through marriage is not an easy job. When two people make a commitment to marry or start a family, then they must be ready to make new adjustments with their partners, not adjustments in certain areas, but adjustments that cover all aspects of life.[18]

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. In addition to the word *ahlun i*n 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.

The Definition of Sakinah Family

The Sakinah family is a family that 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 environment in a match, harmonious manner, appreciate and deepen the faith value, *taqwa* and *akhlaqul karimah*.[19] 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 "peace". This term means that people who have love will open their chests. *Rahmah,* can be translated as "love". Means the soul condition filled with compassion which make a person try to give kindness in gentle and patient way.[20] A husband and wife who know their rights and obligations will be able to manage everything, can not be denied that the word right is less popular than the word obligation in Islamic literature.[21]

The Islamic scholars has different definition about the sakinah family concept, including to the sakinah family concept in addition M. Quraish Shihab, who is a well-known as *Mufassir* in Indonesia who argue in his book, *Tafsir al-Misbah* Messages, Impressions and Harmony to the Qur'an He argue that the sakinah family is where the

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[17] Safruddin Aziz, "Tradisi Pernikahan Adat Jawa Keraton Membentuk Keluarga Sakinah". *Jurnal Kebudayaan Islam*, no. 1 (2018), 25.

[18] Andri, Muhammad. "Implementasi Bimbingan Perkawinan Sebagai Bagian Dari Upaya Membangun Keluarga Muslim Yang Ideal. Adil Indonesia". Journal, Volume 2 No.2, July 2020.

[19] 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.

[20] 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.

[21] Tutik Hamidah, *Hak-Hak Asasi Manusia Dalam Hukum Islam*, (Malang: UIN Maulana Malik Ibrahim Malang, 2008), 6.

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. Sakinah means calm or the antonym of shaking. Tranquility here is dynamic calm, in every household when there is turmoil, but it can be immediately overcome and sakinah achieved. Sakinah is not only seen in outward serenity but must be accompanied by spaciousness of the chest, subtle manner born of inner calm due to the union of understanding and purity of heart with the joining of view clarity with strong determination. The presence of Sakinah does not just come, but there are conditions for its presence, it should be fought for and the heart must be prepared with patience.[22] The sakinah family concept according to the Islamic scoolar or Ulama of Jombang is an inner and outer bond between 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.

The word Sakinah which used to characterize the word "family" is a value system that should be the driving force in building a family order that can provides comfort in the world as well as guarantee the safety of the hereafter. Home should be a quiet place for each family member. The family become a place to return wherever its members go. They feel comfortable in home, and full of confidence when interacting with other families in society.[23] In 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 harmonious, and able to practice, appreciate and deepen the faith value, piety and *akhlaqul karimah*.[24] There are many figures in Indonesia who have thought about the *sakinah* family. However, this article refers to the concept of the sakinah family in the ministry of religion (KEMENAG) which has a global definition.

Sakinah Family Level

The Ministry of Religion of the Republic Indonesia (KEMENAG) as the ministry responsible for fostering marriage and family also has criteria and benchmarks for the Sakinah Family.[25] 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:

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[22] Rahmawati, Kholis. "Upaya Buruh Tani Pasangan Pernikahan Dini dalam Mempertahankan Keluarga Sakinah", *Journal of Family Studies,* Vol. 5, No. 4 (2021).
[23] Siti Chadijah. *Karakteristik Keluarga Sakinah Dalam Islam*. Rausyan Fikr. Vol. 14 No. 1 Maret 2018.
[24] Novi Hadianti Azhar, "Sardin dan Viena R. Hasanah. Efektivitas Pelaksanaan Bimbingan Perkawinan Pranikah Calon Pengantin Dalam Meningkatkan Kesiapan Menikah". *Indonesian Journal Of Adult and Community Education,* Vol. 2, No. 2 (2020).
[25] 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.

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.
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.
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. 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.
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.
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.[26] Which this Sakinah Family III Plus level is used or suits of the subjects research. 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; The average family member has a bachelor degree; the faith value, piety, and *akhlaqul 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.

The Definition of 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.

[26] 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.

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. 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.

In the Islamic view, 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.[27] Islami religion give the opportunity for women to have a career and develop themselves is as Islam religion give a freedom for a men. In Islam, women are allowed to work and to develop the skills they have. 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. The Islamic scholars opinion above is allow the wife to work with a certain conditions or requirements. That is intended so that wifes 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 wifes, there are area or task can not be done by a husband.[28]

The Views and Implementation of The Sakinah Family Concept By Career Spouses

Regarding to the sakinah family concept, a *sakinah* family is a family that is full of love, where husband and wife understand that each one is not perfect and has flaws. By look at the partner's strength and understand their weaknesses, in order to create a sakinah family. The other opinion said that *Sakinah* means calm and tranquility which is related to *sandang pangan* and *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.[29]

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. 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

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[27] Eka Prasetiawan, "*Penafsiran Ayat-Ayat Keluarga Sakinah, Mawaddah, Warahmah dalam Tafsir Al-Misbah dan Ibn Katsir*, VOL. 5, No. 2 (2017), 81.

[28] As-Sya'rawi dan Mutawalli, *Fiqh Al Mar'ah Al Muslimah*, diterjemahkan oleh Yessi HM. Basyaruddin dengan judul *Fiqih Perempuan (Muslimah); Busana dan Perhiasan, Penghormatan atas Perempuan, Sampai Wanita Karir* (Edisi Revisi), (Jakarta: Amir Hamzah, 2020), 141.

[29] Hj. Fairuzah Rohmi, (Pengasuh Pesantren Darul Ulum), hasil wawancara, 18 Desember 2021.

goals, and the same mindset.[30] 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, as Allah SWT has said in the Qur'an surah Ar Ruum verse 21, which te meaning; "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."[31]

After marriage, husband and wife will have rights and obligations in the household that must be carried out. This wont 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.

The understanding about the sakinah family concept, explained by career married spouses as caregiver of Pesantren Darul Ulum Jombang, knew that their insight are very satisfying. 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, this research classified some of the concept implemented by several career married spouses at Pesantren Darul Ulum Jombang, to create a sakinah family in the midst of their busy live as Pesantren caregiver, a parents, and career worker, as follows:

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 will not affect to the harmonious in the family.
8. Maintain communication between husband, wife, and children.
9. Keep each other household harmonious.

[30] HM. Zulfikar As'ad, MMR. (Pengasuh Pesantren Darul Ulum), hasil wawancara, 18 Desember 2021.
[31] Abdullah Yusuf Ali, Terjemah Al Qur'an (English Translation).

The Sakinah Family Concept of Career Spouses at Pesantren Darul Ulum Jombang

The insight and understanding of career married spouses at *Pesantren* Darul Ulum are very satisfying. This is inseparable from their background, the subjects in this study are Pesantren caregiver where the education level taken is an educational environment that is very nuanced with Islamic knowledges. 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 families or couples who are working career. As one of subject's concept, that a *sakinah* family is a family that is full of love with a mutual understanding, where husband and wife understand that each other is not perfect and has flaws. The sakinah family is a harmonious, calm, serene, peaceful, and happy family with a mutual understanding. Where, always alive the religious values and all activity in the household are based on the Islamic Law teachings.

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 will not be optimal. Husband and wife must share work in order to walk side by side and complement each other. From these small things, *sakinah mawaddah warahmah* family will be easily achieved.[32] The household task division problem, time management, and living are not problem related to their effort to create a sakinah family. The implementation in this study is based on Surah At Tahrim verse 6, which Allah command us to protect ourselves and family from the hell fire or despicable acts. Because, beside work career, the spouses are as Pesantren caregiver who become role model or *uswah* not only for children, but also students *(santri)*, and surrounding community. About the sakinah family concept and its implementation in realizing a sakinah family, that the household task division problem, time management, and *nafkah* are not a problem related to their effort to create a sakinah family.[33]

Some effort implemented by several career married spouses in *Pesantren* Darul Ulum Rejoso Peterongan Jombang, that to realize sakinah family, including: equitable homework division, good at managing time, family who apply a mutual understanding and respect, understand the rights and obligations each other, alive the religious (*spiritual*) atmosphere, maintain communication and keep household harmonious. 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.[34] Syekh Nawawi al Jawi al Bantani in the book *Nihayatuz Zain* defines marriage as two servant who allowed to have marital

[32] Ita Fajria Tamim (Pengasuh Al Khodijah Pesantren Darul Ulum), hasil wawancara, 12 Januari 2022.
[33] Muhammad Nuafi Bin Zaini (Pengasuh Al Khodijah Pesantren Darul Ulum), hasil wawancara, 12 Januari 2022.
[34] Mohammad Makmun, *Keluarga Sakinah, Keluarga Nirkekerasan*, (Yogyakarta: LKiS Pelangi Aksara, 2015), 66.

relation after declaring *ijab* and *qabul.* The pledge is a "*mitsaqon ghalidzan"* or a great agreement.[35]

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.[36] 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 surrounding community and their family, family which able to develop religious or spiritual teaching, the average family member has a bachelor degree, and able to be a role model or *uswah* for the surrounding community as caregiver of Pesantren.

Conclusion

Based on the result study, 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 or *akhlaqul karimah*. 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 (*uswah*) for their environment. In one side, the study subjects in this article, 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 Islamic Boarding School 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 spiritual

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[35] 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.

[36] 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.

atmosphere in the home, not carrying office problems into the home, and maintain communication.

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