

THE ROLE OF ISLAMIC RELIGIOUS EDUCATION IN FORMING SAKINAH FAMILIES

PERAN PENDIDIKAN AGAMA ISLAM DALAM MEMBENTUK KELUARGA SAKINAH

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Abstrak

Keluarga sakinah adalah suatu gambaran keluarga yang harmonis dan ideal, ditandai dengan rumah tangga yang dihiasi oleh pribadi-pribadi salih secara spiritual dan terpenuhinya kebutuhan pokok berupa sandang, pangan dan papan. Kehidupan suami istri adalah rumus dari kebahagiaan dunia. Menciptakan hidup bahagia di keluarga, secara otomatis kebahagiaan dunia dan akhirat akan tercapai bersama. Salah satu faktor penting untuk menciptakan keluarga sakinah adalah pendidikan agama Islam. Tujuan karya ilmiah ini adalah untuk mengetahui peran pendidikan agama Islam dalam membentuk keluarga sakinah. Adapun metode penelitian yang digunakan adalah library research. Hasil penelitian menunjukkan bahwa keluarga sakinah akan terbangun dengan memilih pasangan hidup, rumah tangga yang dilandasi cinta, ketenangan dalam rumah tangga, membangun rumah tangga yang baik dan pendidikan agama Islam memiliki andil besar dalam membangun keluarga sakinah.

Kata Kunci: pendidikan agama islam; keluarga sakinah; pernikahan

Abstract

A *sakinah* family is an image of a harmonious and ideal family, marked by a household adorned with spiritually righteous individuals and the fulfillment of basic needs in the form of clothing, food and shelter. Husband and wife life are the formula of world happiness. Creating a happy life in the family, automatically the happiness of the world and the hereafter will be achieved together. One important factors for creating a *sakinah* family is Islamic religious education. The purpose of this scientific work is to find out the role of Islamic religious education in forming a *sakinah* family. The research method used is library research. The results of the study show that a *sakinah* family will be built by choosing a life partner, a household based on love, calm in the household, building a good household and Islamic religious education has a big contribution in building a *sakinah* family.

Keywords: islamic religious education; *sakinah* family; marriage

INTRODUCTION

Marriage is a sacred procession that unites two individuals with the aim

of binding the marriage bond in accordance with religious, legal, and societal norms. Wedding ceremonies

take various forms and variations, depending on tradition, religion, culture, and social status. Special customs and regulations are often related to the religious norms prevailing in these processions (Noor Justiatini & Zainal Mustofa, 2020, p. 14)

Everyone aspires to have a harmonious family. This fact shows how many people want such a beautiful, happy and blessed family life, known as a harmonious family full of love and affection. In the realities of family life, many of them face daily challenges, worries, and suffering. In fact, it is not uncommon for them to face difficulties in the form of divorce and misery.

The harmonious family of *sakinah* is formed when two people meet, promise, and unite in love and affection, based on faith and piety to achieve happiness in married life, both in this world and in the hereafter. The bond formed like this is indeed solid, not easily broken, and does not waver when facing the trials and trials that come in the course of family life.(Falahudin, 2021, p. 19)

Various challenges are often faced in the context of family life. Many families are plunged into suffering by their own decisions, even choosing divorce as a way out. This phenomenon has become a reality in society, and there are many other anxieties that plague families (Carles et al., 2023). In general, this anxiety arises due to their lack of ability to find the right solution when facing unexpected problems. Therefore, it is very important for married couples

to try to find alternatives that can strengthen the family foundation from the pressures of uncertain times.(Jamil, 2022, p. 40)

Several studies in psychology and sociology have shown that a strong understanding of religion does not necessarily reflect interpersonal skills or wisdom in overcoming family conflicts. This indicates the importance of religious education integrated with aspects of daily life in forming a harmonious family (Saifuddin, 2019).

Studies of family education show that religious understanding is one of the important components in forming a *sakinah* family, but it is not enough. Family education that includes aspects of communication, conflict management, and understanding emotions is also very important (Nasution, 2020).

Islamic religious education has an important role in forming a *sakinah* family, but a deep understanding of religion alone is not enough. Divorced scholars point out that religious education must involve aspects of psychology, communication, and practical skills to achieve this goal. It asserts that religious education should be more holistic and include aspects of daily life in forming a family that is *sakinah* in accordance with Islamic teachings (Asman et al., 2023).

Islamic religious education plays a very crucial role in life, because its purpose is to form and create humans who have noble morality, full of faith, and fear *Allah Subhanahu Wa Ta'ala* (Warsah & Septian, 2022). They are



directed to always do good and practice the teachings of Islam in their daily lives (Septian et al., 2022). As a result, Islamic religious education also has a very important role in forming happy families as it reflects the implementation of Islamic teachings in every aspect of their lives.

According to Zakiah Daradjat's view, Islamic religious education is an educational process that aims to produce positive changes in social and spiritual attitudes in accordance with Islamic principles, including teachings on beliefs and procedures of worship as well as rules of correct transactions. It aims to create a civil, prosperous, and peaceful society in accordance with the guidance of the Prophet of Allah. On the other hand, Muhaimin defines Islamic religious education as an effort to teach and understand the principles of Islamic law so that they are embedded and firmly embedded in students, so that they become a guide in living life in this world (Muhaimin, 2016, p. 5).

From the various definitions above, it can be concluded that Islamic religious education is a process carried out deliberately, structured, and planned with the aim of teaching and guiding the Muslim generation to have faith, understanding, and practice of Islamic teachings. One of them is able to build a *sakinah* family while building a household.

METHODOLOGY

In this scientific work, the author adopts the method of searching references and literature as an approach

in conducting research to compile this scientific work, which is often referred to as library research. Library research is a form of research that uses sources from libraries to obtain the data needed. This literature research focuses on using library collection materials and scientific journal articles as data sources. (Zed, 2018, p. 22)

The author reviews the sources and literature contained in library collections and journal articles, then these literatures are used as analysis material in the discussion. The literature in question is about the role of Islamic religious education in forming *sakinah* families.

RESULT AND DISCUSSION

In married life, there is not always an atmosphere full of smiles and laughter. Sometimes, husband and wife have reasonable disputes. Therefore, it is important for those who want to marry to choose a good and pious partner (for men) or *sholehah* (for women). The purpose of this selection is to form a happy, harmonious, and blessed family. To achieve this goal, it is necessary to understand various relevant concepts thoroughly in an effort to build a *sakinah* family (Ja'far, 2021).

In literary works in the Middle East, the *sakinah* family is known as "*usrah saidah*" which means happy family. In Indonesia, in literature, *sakinah* is defined as a state of peace, a place of peace and tranquility. Etymologically, the word *sakinah* means calm, security, affection, and respect. A happy family does not necessarily meet



the criteria of *sakinah*. This degree of *sakinah* is not an end result achieved, but a continuous process (Zainal, 2020, p. 202).

In Tafsir Al-Misbah, M. Quraish Shihab explains about building a *sakinah* family, namely:

1. Surah Al-Baqarah verse 221

This verse illustrates the importance of choosing a life partner. In M. Quraish Shihab's interpretation of the verse, he explains that mate selection is the first and most important basis in forming a family. The foundation must be very strong because otherwise the entire household structure may collapse even just because of a slight shock. This becomes even more important when the responsibility gets heavier with the presence of children. A strong foundation does not depend on physical beauty, good looks, social status, or nobility, because all of these things are temporary and can be lost at any time. The true foundation is faith in God Almighty, being a solid foundation for building a stable and happy home. (Shihab, 2020)

Values have a great influence on an individual's thinking and behavior. In the perspective of Islam, the value of the Supreme God is considered the highest value and should not be sacrificed in anything. Property, status, and other material aspects, are not the main basis for forming a *sakinah* family. On the contrary, a strong foundation for forming a happy family is a firm conviction or solid foundation, which is based on faith in God Almighty. (Shihab, 2020)

In terms of Islamic religious education, it is important to carry out the process by centering on the concept of *tawhid*. The concept of *tawhid* is considered as a basis that must be emphasized in education, which is then supported by science and values that will be conveyed to students through the learning process. (Anurogo & Napitupulu, 2023)

In this context, Islamic religious education should rest on the basis of *tawhid*. Education that focuses on other aspects without prioritizing monotheism as its foundation will be education that disguises its true purpose. Therefore, knowledge of God, understanding of monotheism, faith, and surrender to God should be the basis of any education that is to be given to the generation that is being nurtured and guided.

From this analysis, it can be seen that there is a close relationship between choosing a life partner who has a strong monotheistic belief and Islamic religious education. Islamic religious education plays an active role in shaping and creating individuals who have firm beliefs and faith.

2. Surah An-Nisa Verse 19

This verse describes how couples should act when the love in their family begins to dissipate. Although at first, this verse states about the prohibition of forcibly marrying women, the reason and background of this verse can be understood from the historical context of its decline. However, at the end of this verse, it is explained about the attitude that husbands and wives should take



when they feel love in their relationship begins to fade. (Shihab, 2020)

This verse refers to individuals who have only one feeling, which is discomfort or displeasure with their partner. On the other hand, this verse states that if a person does not like his partner, he must be patient, because he may not realize the many good that Allah has bestowed on them. This verse conveys the message that kindness encompasses many different aspects of life, including perhaps a partner who is currently disliked. The warning contained in this verse is that a person should not rush into a decision about their married life, but rather must consider carefully, because the mind cannot always understand all the consequences of a particular action. (Shihab, 2020)

In Islamic religious education, the focus is not only limited to aspects related to the spiritual dimension and religious rituals alone. More than that, Islamic religious education also dives into the depths of the human soul and heart with the aim of becoming individuals who benefit others. Thus, a good civilization will continue to be maintained and society always has the ability to find solutions to every problem that arises in life, through remembrance and a clear mind. (Septian et al., 2022, p. 204)

Therefore, Islamic religious education provides calm and clarity in thinking and acting when facing problems in life. In the context of marriage, not always everything goes

smoothly; Both small and big problems can come repeatedly. Things like this must be faced and handled calmly in order to find the right way out.

3. Surah An-Nahl Verse 72

This verse expresses the importance of the affection that exists between husband and wife. In the interpretation of this verse, it is revealed how important affection and emotional bond are established between couples. This is an important factor in forming a happy and harmonious family. According to Quraish Shihab's explanation, the word "azwaj" is the plural form of the word "zawaj," which means two things that unite when joined by another, or more simply, a couple of both husband and wife. Before becoming a couple, each individual has their own identity and differences, but after becoming a couple, they complement each other. The word "anfusakum" means that the husband should feel that the wife is a part of himself, and vice versa, the wife should also feel that way towards the husband. So as a couple, despite their differences, they essentially become one entity that is united in their thoughts, feelings, and life goals. In love and hope, in their movements and steps, even in every breath they breathe, they all become united as a whole. (Shihab, 2020)

The word "hafazah" is the plural form of "hafid," which comes from the word "hafaza" which means to rush to serve and respect. This verse can be considered as a gift from God for a husband and wife to be spouses, so that



they can have biological children and also be partners with each other. Husbands and wives should help each other in their lives. Husbands should not feel ashamed to help their wives in work that might be considered women's work, and vice versa. From there arises a sense of affection and love between husband and wife.(Shihab, 2020)

In one study, Islamic religious education has a positive impact on increasing collaboration skills, such as cooperation, synergy, adaptation, and respect for differences.(Septian, 2023, p. 130) In different words, one's social spirit will develop well when Islamic religious education is received in accordance with the objectives and implemented with full maximality.

So it can be analyzed, that the attitude of shoulder to shoulder, helping each other work and working together can be a factor that harmonizes a household full of love. While the attitude of mutual cooperation in solving everything can be obtained from Islamic religious education.

4. Surah Ar-Rum Verse 21

This verse states the purpose of marriage. This verse affirms that the purpose of marriage is to form a happy family. However, in detail this verse does not mention explicitly about happiness; Rather, the core meaning of this verse is to seek serenity and peace which is referred to as "sakinah."

In a harmonious family, there are three important aspects namely Mahabbah, Mawaddah, and Rahmah, as explained in QS. (30): 21. Mahabbah is a

burning and burning love, which focuses only on the physical and lustful aspects of the couple. Mawaddah is a type of love that emphasizes more on the personality qualities of the partner. While Rahmah is a kind of affectionate love, it is ready to sacrifice and protect loved ones. In the family, husband and wife must take care of each other and respect the marriage bond that has been agreed upon as sacred and precious.(Asman, 2020, p. 102)

Marriage brings inner peace. Every man and woman has been given by God with genitals that do not function fully on their own. The perfection of the existence of beings occurs when the pairs come together. This is why God created the sexual instinct in man. Because each type feels the need to find its opposite partner, and this need grows and urges to be met day by day. If the togetherness and bond of the couple does not materialize, he will feel restless, his mind will be chaotic, and his soul will continue to churn. Therefore, God gave the command for man to overcome the confusion of the mind and the turmoil of the soul by finding a partner and getting married. Through marriage, each individual can find inner peace. The household will become sakinah if the husband and wife are able to calmly face all the problems that arise in their lives.

In 'Atiyah Al-Abrasyi's view of the concept of Islamic religious education, there are several details of the application of the objectives of Islamic religious education, including:

1) Forming noble and noble morals.



- 2) Prepare yourself to live life in this world and the hereafter.
- 3) Cultivate the process of purification of the soul (tadzkiyatun nafs).
- 4) Prepare expertise and professionalism.
- 5) Preparation in finding sources of sustenance (Daulay, 2019, p. 7).

Seeing the concept of *sakinah* family which means tranquility and tranquility in the household will be obtained if Islamic religious education is obtained *kaffah* in accordance with the goals stated by experts. A moral man will glorify his husband or wife. Man who thinks about the life of the world and the hereafter, then he will take care of his household because it is a lifelong worship. Man who expects a *sakinah* household, he is able to take care of his lust and vent to his halal partner. The best man is he who seeks halal sustenance to provide for his children and wife.

5. Surah At-Tahrim Verse 6

This verse illustrates the importance of protecting families from danger. This verse affirms the responsibility of keeping families safe from hellfire, by educating them with care and wisdom.

In M. Quraish Shihab's interpretation of this verse, it is explained that *da'wah* (the delivery of religious teachings) and education must start from within the home. Although editorially this verse is addressed to men (husbands), it is by no means limited to them. This verse is addressed to both men and women (husband or father and

wife or mother). Both parents have responsibilities towards their children as well as their spouses, just as they do for their own behavior. Thus, husband or father and wife or mother alone are not enough to create a home environment filled with religious values and colored by harmonious relationships (Shihab, 2020).

In other words, the husband or father and wife or mother have the responsibility to protect their family members. This is done by educating them well and keeping them from falling prey to mistakes that could potentially endanger their lives.

The *sakinah* family is a family that experiences tranquility, comfort, and is full of affection. However, *sakinah* cannot be created easily, but requires conditions and effort. The heart and mind must be prepared with patience and piety, because *sakinah* is a gift from Allah (swt) present in the heart. In addition, the role of Islamic religious education also has an important role in families, schools, and communities as an introduction to *sakinah* family harmony.

In the Islamic perspective, education has a broad meaning and includes aspects of *tarbiyah* (moral formation), *ta'lim* (imparting knowledge), and *ta'dib* (character building). These three terms have deep and relevant meanings in relation to humans, society, and the surrounding environment. Each aspect is interrelated and related to man's relationship with God. These terms also encapsulate various forms of Islamic education,



including those that are informal, formal, and non-formal.(Alfani, 2023)

The Maqasid al-Shariah (Objectives of Sharia) provides an in-depth understanding of the role of education in Islam and how this relates to the five main principles of Maqasid al-Shariah. First, Hifdzun Nafs (Protection of the Soul) emphasizes that education is not only about knowledge, but also about moral formation and character of the individual, including the understanding of physical and spiritual dangers. Secondly, Hifdzud Din (Protection of Religion) suggests that education should ensure a correct understanding of religion and promote tolerance. Third, Hifdzul Maal (Property Protection) emphasizes aspects of financial management and ethics in business. Fourth, Hifdzun Nasl (Offspring Protection) highlights the importance of forming good character in the younger generation and teaching strong family values. Lastly, Hifdzul 'Aql (Protection of Reason) suggests that education should provide useful knowledge and develop critical thinking skills and positive contributions to society (Mubarok & Hidayati, 2022). By understanding this relationship between Islamic education and Maqasid al-Shariah, we can see how education encompasses the moral, religious, economic, social, and intellectual aspects that shape individuals and societies within the framework of Islam.

CONCLUSIONS AND SUGGESTIONS

The importance of building a sakinah family cannot be ignored, because it contains a strong foundation to create a happy and harmonious home life. The choice of a life partner is a crucial first step, where this foundation must be solid so as not to be shaken by the shocks of life. Love, as the main element, must dominate the relationship of husband and wife in order to form a lasting and loving bond. Through sincere love, the family will feel calm and peace in it, because the household is supposed to be a shelter and leaning on for every family member. In building a good family, it takes effort and sacrifice from both partners, because family happiness is a common goal that must be pursued with dedication and loyalty. Islamic religious education is also an important pillar in forming the sakinah family, where the values instilled from the family, school, and community will have a positive impact on the sustainability and harmony of the sakinah family. By putting forward these principles, the family can achieve priceless harmony and happiness.

Islamic religious education contributes to understanding moral values, shaping character, and providing a strong spiritual foundation for facing challenges in marriage. The selection of a believing partner, affectionate relationships, and cooperation in the household are also important factors. Islamic religious education should be holistic, covering aspects of daily life, to achieve the goal of forming a sakinah family in accordance with Islamic



teachings. This is in accordance with the concept of Maqasid al-Shariah, which suggests that education in Islam encompasses various aspects that shape individuals and societies within the framework of Islamic values. In order to create a sakinah family, Islamic religious education became an important foundation.

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