



## Analysis of Ahmad Azhar Basyir and M. Quraish Shihab's thoughts on the Sakinah family and its application to contemporary Islamic families

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### Abstract

**Kata kunci:**

Family, Ahmad Azhar Basyir, M. Quraish Shihab

Law Number 1 of 1974 concerning Marriage, which has been amended by Law Number 16 of 2019, states that the purpose of marriage is to form an eternal and happy family based on belief in the Almighty God. Meanwhile, in the Compilation of Islamic Law (KHI), the purpose of marriage is to form a healthy family *sakinah*, *mawaddah*, and *mercy*. Law Number 16 of 2019 concerning Marriage and KHI does not state in detail what family is *sakinah* or a happy family and how to make it happen. In fact, this is very important and needed to serve as a reference for every family in realizing the ideals and goals of marriage. According to Azhar Basyir's family *sakinah* is a family that lives with piety to Allah swt. While according to M. Quraish Shihab family *Sakinah* will be created if a husband and wife can unite. Researchers are interested in conducting research on the thoughts of these two ulama figures about the family *sakinah* and its application to contemporary Islamic families. Based on the research results, the author concludes that the application of the family concept is appropriate *sakinah* the thoughts of these two ulama figures in the contemporary Islamic family can be used as a reference. So, the concept of the *sakinah* family can be applied because it is appropriate to current conditions.

### INTRODUCTION

In Indonesia, there are various regulations regarding marriage law, one of which is Law Number 1 of 1974 concerning Marriage which has been amended by Law Number 16 of 2019. The Marriage Law states that the purpose of marriage is to form an eternal family and happiness based on the Almighty Godhead.<sup>1</sup> Whereas in the Compilation of Islamic Law (KHI), the purpose of marriage is to form a family that is *sakinah*, *mawaddah*, and *rahmah*.<sup>2</sup> However, Law No. 16/2019 on Marriage and KHI do not mention in detail what a *sakinah* family or happy family is and how to realise it. In fact, this is very important and needed to become a reference for every family in realising the ideals and goals of marriage.<sup>3</sup>

*Sakinah*, composed of the letters sin, kaf and nun, means tranquillity or the antonym of turbulence and movement.<sup>4</sup> The existence of *sakinah* or tranquillity is a very important asset in forming a happy household. With a happy household, the soul and mind will be at peace, their bodies and hearts will be calm, life and livelihood will be stable, the excitement of life will rise, and peace for men and women as a whole will be fulfilled. Based on the Qur'anic verse QS. Al-Baqarah verse 248:

<sup>1</sup>Undang-Undang RI Nomor 16 Tahun 2019 Tentang Perkawinan dan Kompilasi Hukum Islam, Pasal 1.

<sup>2</sup>*Ibid.*, 319.

<sup>3</sup>Agus Hermanto and Habib Ismail, 'Kritik Pemikiran Feminis Terhadap Hak Dan Kewajiban Suami Istri Perspektif Hukum Keluarga Islam', *JIL: Journal of Islamic Law*, 1.2 (2020), 182–99.

<sup>4</sup>Muhammad Shofwan Taufiq, Adimas Kondang Pribadi, and Nurhadi Ramli, 'Progressive Legal Justice Pa Radigm in the Division of Joint Property', *SMART: Journal of Sharia, Tradition, and Modernity*, 3.1 (2023), 41–54 <<http://ejournal.radenintan.ac.id/index.php/smart/article/view/17984/6540>>.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُم إِنْ كُنْتُمْ مُّؤْمِنِينَ

And their prophet said to them, "Indeed, a sign of his kingship is that the chest will come to you in which is assurance from your Lord and a remnant of what the family of Moses and the family of Aaron had left, carried by the angels. Indeed, in that is a sign for you, if you are believers."

Sakinah is brought by Allah SWT into the hearts of the Prophets and believers to be steadfast and not afraid to face any obstacles. Based on the meaning of the word sakinah in the verse, sakinah in the family can also be interpreted as a state that remains calm despite the many obstacles and tests of life.<sup>5</sup>

The word "sakinah" can be understood as a calm life that can instil a bond of mawaddah and rahmah (love and affection) between family members.<sup>6</sup> A sakinah family can be created if family members can fulfil their obligations to Allah swt. to themselves, family, society and to their environment, in accordance with the teachings of the Qur'an and the sunnah of the Prophet.<sup>7</sup> A sakinah family in the Islamic concept is a family that is filled with peace and love and implements the values of Islamic teachings.<sup>8</sup>

The main factor in household harmony is smooth communication. There will be many obstacles faced in the journey of the household ark, the key to solving them is to consult a lot. As long as communication still goes both ways, all family members will remain compact and solid.<sup>9</sup> Meanwhile, there are several factors that influence household disharmony. Based on the facts in the field, several factors were found, namely economic factors, violence, lack of honesty, infidelity, gambling and drinking, wives disobeying their husbands and unhealthy polygamy.<sup>10</sup>

According to Azhar Basyir, a sakinah family is a family that lives in devotion to Allah swt. so that it is able to be an example for believers. To create a sakinah family, husband and wife play a very big role. Parents are burdened with the obligation to guide their family life towards the creation of a sakinah family.<sup>11</sup> Meanwhile, according to M. Quraish Shihab, a sakinah family will be created if the husband and wife can be united so that they become nafsah wahidah or one self, which is united in their feelings and thoughts, in their love and hopes, in their movements and steps, in their complaints and even in their breathing.<sup>12</sup> These two scholars are the target of the study, and researchers are interested in conducting research on the thoughts of the two figures on the sakinah family and its application to contemporary Islamic families.

Previous research has studied the Sakinah family, including the results of research by Putri Ayu Kirana Bhakti, Muhammad Taqiyuddin, and Hasep Saputra explaining that realizing a Sakinah family is hope for society, especially Muslims. In creating a Sakinah family, there are criteria stated in the Qur'an,

<sup>5</sup> M Rozali and Ulya Hikmah, 'Married 'Urfa Sheikh Muhammad Ali Jum 'Ah' s Thoughts and Their Relevance in the Modern Era', *SMART: Journal of Sharia, Tradition, and Modernity*, 3.1 (2023), 69–82 <<http://ejournal.radenintan.ac.id/index.php/smart/article/view/16980/6539>>.

<sup>6</sup> Mahmud Yunus, *Kamus Arab Indonesia*, (Jakarta: Mahmud Yunus Wadzurrah, 1972), 174.

<sup>7</sup> Ahmad Azhar Basyir dan Fauzi Rahman, *keluarga Sakinah Keluarga Surgawi*, (Yogyakarta: PT. Kurnia Kalam Semesta, 1994), 12.

<sup>8</sup> Anggi Rosalia, "Keluarga Sakinah Dalam Islam", dalam islam.com, 2020, <https://dalamislam.com/info-islami/keluarga-sakinah-dalam-islam>.

<sup>9</sup> Leonardo Al-Ghazi, *Bismillah Aku Menikah*, (Klaten: Wafa Press, 2009), 98.

<sup>10</sup> Padlan Padil Simamora, Dinda Difia Madina, and Muhammad Adib Alfarisi, 'Islamic Legal Values in the Angkola Batak Community Marriage Onang-Onang Dance Tradition, Sumatra, Indonesia', *Jurnal Mahkamah: Kajian Ilmu Hukum Dan Hukum Islam*, 8.2 (2023), 227–36.

<sup>11</sup> Ahmad Azhar Basyir dan Fauzi Rahman, "keluarga Sakinah Keluarga Surgawi", ( Yogyakarta : PT. Kurnia Kalam Semesta, 1994 ), 24.

<sup>12</sup> Rohmatus Sholihah dan Muhammad Al-Faruq, "Konsep Keluarga Sakinah Menurut Muhammad Quraish Shihab," *SALIMIYA: Jurnal Studi Ilmu Keagamaan Islam* 1, no. 4 (2020): <https://ejournal.iaifa.ac.id/index.php/salimiya>.

namely Imam, responsibility, mutual forgiveness and *mua'asyarah bil ma'ruf* and husband and wife must understand each other and accept the strengths and weaknesses of each partner. Mahmud Huda, that a *sakinah* family is not awaited but is created together by husband and wife, even husband and wife need to increase their understanding of building a *sakinah* household, through family guidance programs from the Ministry of Religion.<sup>13</sup> In line with Rohmahtus Sholihah, to create a *sakinah* family, husband and wife need to realize that marriage is a sacred bond built on devotion to God's name, so that the intention of marriage is worship.<sup>14</sup> Basically, Islam has comprehensively offered the concept of a *sakinah* family. However, a household that is filled with various kinds of quarrels and disputes between husband and wife continuously makes it very possible for divisions to arise between family members who have been fostered in a good marital bond. If the conditions described above persist for a long time and are left without efforts to overcome them, it will be very difficult to create a happy household.<sup>15</sup>

The purpose of this study is to analyse the thoughts of Ahmad Azhar Basyir and M. Quraish Shihab about the *Sakinah* Family and its application to contemporary Islamic families. It is explained that the application of the concept of a *sakinah* family thinking of the two scholars in contemporary Islamic families can be a reference. So this research is important to do so that the concept of a *sakinah* family can be applied because it is in accordance with the conditions of the present time.

## RESULTS AND DISCUSSION

### Ahmad Azhar Basyir and M. Quraish Shihab's Thoughts on the *Sakinah* Family

#### a. Ahmad Azhar Basyir's thoughts on the *sakinah* family

Ahmad Azhar Basyir was born in Yogyakarta on 21 November 1928 and died in Yogyakarta on 28 June 1994 at the age of 65. He was a charismatic intellectual figure known as a simple scholar who was an expert in *fiqh* and Islamic philosophy. In an organisational context, he led PP Muhammadiyah for the period 1990-1995. Ahmad Azhar lived in an environment that was closely related to the history of Muhammadiyah, namely Kauman Village, Yogyakarta.<sup>16</sup>

Before entering the concept of a *sakinah* family built by Ahmad Azhar Basyir, it is first necessary to know the meaning of the concept itself. According to the Big Indonesian Dictionary (KBBI), a concept is a mental picture of an object, process, opinion (understanding), design (ideals) that has been thought of.<sup>17</sup>

According to Ahmad Azhar Basyir, a *sakinah* family will be realised if the family members are devoted and can carry out their obligations to Allah swt. to themselves, to the family, to society and to the environment in line with the teachings of the Qur'an and the Sunnah of the Apostle.

Ahmad Azhar Basyir's view of the *Sakinah* family is based on QS. Ar-Rum verse 21:

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

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<sup>13</sup> Mahmud Huda dan Thoif, Konsep Keluarga *Sakinah*, *Mawaddah, wa Rahmah* Perspektif Ulama Jombang, *Jurnal Hukum Keluarga Islam* Volume 1, Nomor 1, April 2016; 81. <https://journal.unipdu.ac.id/index.php/ihki/article/view/610>

<sup>14</sup> Rohmahtus Sholihah dan Muhammad Al Faruq, Konsep Keluarga *Sakinah* Menurut Muhammad Quraish Shihab, *SALIMIYA: Jurnal Studi Ilmu Keagamaan Islam*, Volume 1, Nomor 4, Desember 2020; 113. <https://ejournal.iaifa.ac.id/index.php/salimiya>

<sup>15</sup> Abdul Kholik, Konsep Keluarga *Sakinah* dalam Perspektif Quraish Shihab, *INKLUSIF*, Vol 2. No. 2 Desember 2017; 22

<sup>16</sup> Hasanul Rizqa, "KH Ahmad Azhar Basyir Ketum Muhammadiyah 1990-95", *Republika*, 2019, <https://www.republika.co.id/berita/duniaislam/islam-digest/19/03/20/ponx2m458-kh-ahmad-azharbasyir-ketum-muhammadiyah-199095>

<sup>17</sup> Pusat Pembinaan Bahasa Departemen Pendidikan dan Kebudayaan RI, *Kamus Besar Bahasa Indonesia*, (Jakarta : Balai Pustaka, 1994 ), 520.

And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed, in that are signs for people who give thought.

The verse mentions that the purpose of marriage in the spiritual aspect is a peaceful life that can instil a bond of mawaddah and rahmah (love and affection) among family members. A sakinah family will be formed if all family members are able to carry out their obligations to Allah swt. to themselves, to the family, to society and to their environment in line with the teachings of the Qur'an and the Sunnah of the Apostle.

Husband and Wife in a Sakinah Family according to Ahmad Azhar Basyir requires the contribution of all family members, with the pressure of husband and wife who later become father and mother as the main role holders in life. Creating a sakinah family based on Islamic teachings begins with providing guidance regarding the selection of the right partner, with the main elements having good faith and morals. After the marriage takes place, the husband and wife must understand the obligations of one towards the other, and also determine their respective roles in family life.<sup>18</sup>

A sakinah family between husband and wife establishes a relationship of mutual respect for each other, mutual respect, mutual instilment of a sense of unity, like clothes with the body of the wearer, mutual trust, loyalty and honesty so that they perfect each other. A sakinah family requires the involvement of all family members with the pressure of husband and wife who then become mother and father as the main role holders in life.

Parents are obliged to foster their family life towards the creation of a sakinah family. The example of parents will determine their success. Try to educate children to have a shalih shalihah personality. Being pious is to carry out the teachings of the Qur'an and the Sunnah of the Prophet, covering aspects of aqidah, morals, worship and society. Guidance towards the application of Islamic teachings based on the Qur'an and Sunnah, is the responsibility of parents and society.<sup>19</sup>

From some of the descriptions above, it can be concluded that the concept of a sakinah family in Ahmad Azhar Basyir's thinking is made to create a sakinah family and be able to face the pull of western culture that will affect family life. According to Ahmad Azhar Basyir, a sakinah family is a family that is always devoted to Allah swt. and is able to be an example for believers and between husband and wife there is a relationship of mutual respect for each other and mutual respect so that they perfect each other. According to Azhar Basyir, there are three components of the establishment of a sakinah family, namely becoming a dream family, realising a pious family and educating children.

b. M. Quraish Shihab's thoughts on the sakinah family

Muhammad Quraish Shihab is an Indonesian Muslim scholar and scholar in the field of Qur'anic interpretation. He was born in Rappang, South Sulawesi on 16 February 1944. His father was Prof KH Abdurahman Shihab who was an entrepreneur and professor of tafsir who had a good reputation in the world of education in South Sulawesi.<sup>20</sup>

The style of thinking of M. Quraish Shihab, what is meant by the style of interpretation is the tendency of an interpreter (mufassir) in understanding the Qur'an. Reading the works of interpretation of M. Quraish Shihab feels the impression that his interpretation has a societal character. Through his

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<sup>18</sup> *Ibid.*, 25.

<sup>19</sup> *Ibid.*, 18.

<sup>20</sup> Saiful Amin Ghafur, *Profil Para Mufassir Al-Qur'an* (Yogyakarta: Pustaka Insan Madani, 2008), 236.

understanding of the verses of the Qur'an, he tries to highlight the actual social problems of society. These problems are then answered by dialoguing them with the Qur'an.<sup>21</sup>

The criteria for a Sakinah Family according to M. Quraish Shihab is the existence of grace or affection is one of the criteria that must be met in a family. The affection in question is a feeling of mutual love, affection, respect, appreciation and not hurting feelings between family members.<sup>22</sup>

Based on the explanation above, it can be concluded that the criteria for a sakinah family according to M. Quraish Shihab is a calm family, that in the family there is a vacuum to do things that are not justified by religion, in the sense that the family always puts forward religious values as guidelines and directions in fostering the family. Religion is used as a mecca in solving problems that arise, feelings of mutual love, affection, respect, appreciation, forgiving each other's mistakes, helping each other, not judging, not being abusive, not hurting feelings between family members with one another.

The meaning of a sakinah family according to M. Quraish Shihab in one of his books, *Tafsir al-Misbah* (Message, Impression and Compatibility of the Qur'an), he argues that a sakinah family is where the husband and wife should be united so that they become *nafsin wahidah* or one self, that is, united in their feelings and thoughts, in their love and hopes, in their movements and steps, in their complaints and even in their breathing.<sup>23</sup>

According to M. Quraish Shihab, a sakinah family does not come just like that, but there are conditions to realise it. The heart must be prepared with patience and devotion because sakinah is revealed by Allah swt. into the heart. It is those qualities that lead to the realisation that Allah's choice is a good one and at that time, surely any anxiety will turn into calmness and any fear that grips it will turn into tranquillity. That is the sign that sakinah has been united in the heart.<sup>18</sup>

Based on the explanation above, it can be concluded that the sakinah family in the view of M. Quraish Shihab is that a sakinah family does not come just like that, but with the conditions for its presence, the heart must be prepared with patience and devotion because sakinah is revealed by Allah swt. into the heart.

According to M. Quraish Shihab, there are several concepts in building a sakinah family, namely: First, is choosing a life partner, here it is emphasised that choosing a partner is based on faith in God Almighty. Choosing a partner is the first foundation of a household. Second, a household must be based on love, with love carrying out their respective obligations and roles. Third, is to build a quiet household, so that harmony is maintained in the family. Fourth, is to build a good household, so that it can teach good things and can add and preserve what it already has.<sup>24</sup>

Comparatively, the thoughts of the two scholars have advantages and disadvantages as well as similarities and differences. The advantages of Ahmad Azhar Basyir's thinking from M. Quraish Shihab are that besides focusing on piety to Allah swt. by carrying out his obligations, it also focuses on child education for the realisation of a sakinah family. The disadvantage of Ahmad Azhar Basyir's thinking from M. Quraish Shihab is that Ahmad Azhar Basyir's thinking only focuses on the aspect of religiosity and the responsibility of each family member, but there is no aspect of peace and tranquillity obtained from the unification of the feelings and thoughts of the couple as revealed by M. Quraish Shihab.

The similarity of Ahmad Azhar Basyir's thoughts from M. Quraish Shihab is that a sakinah family is a family based on faith and each family member is obliged to carry out their respective obligations and

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<sup>21</sup> Atik Wartini, Corak Penafsiran M. Quraish Shihab dalam *Tafsir AL-Misbah*, *Hunafa: Jurnal Studi Islamika* Vol. 11, No. 1 (2014), 117.

<sup>22</sup> Abdul Kholik, Konsep Keluarga Sakinah Persepektif M. Quraish Shihab, *Jurnal Staima* vol 2, No. 2 (2017): 26

<sup>23</sup> Rohmatu Sholihah dan Muhammad Al-Faruq, "Konsep Keluarga Sakinah Menurut Muhammad Quraish Shihab," *SALIMIYA: Jurnal Studi Ilmu Keagamaan Islam* 1, no. 4 (2020): <https://ejournal.iaifa.ac.id/index.php/salimiya>. <sup>18</sup> *Ibid.*, 83.

<sup>24</sup> *Ibid.*, 84.

roles. The difference between Ahmad Azhar Basyir's thinking from M. Quraish Shihab's is that Ahmad Azhar Basyir's thinking focuses on the aspect of devotion to Allah swt. and children's education towards a *sakinah* family. While M. Quraish Shihab's thinking focuses on love and affection for each family member based on faith so that a *sakinah* family can be created.

### **Penerapan Pemikiran Ahmad Azhar Basyir dan M.Quraish Shihab pada Keluarga Islam Kontemporer**

The family is an institution formed by marriage. In it live together a married couple legally by marriage. They live together, carry the same weight, always in harmony and peace with a determination and aspiration to form a happy and prosperous family physically and mentally.<sup>25</sup>

The Islamic family is a family built on the basis of obedience to Allah swt. where the basic understanding of its members is only to seek the pleasure of Allah swt. and each family member is obliged to carry out their respective rights and obligations in accordance with the rules of Allah swt. While contemporary is all things related to the circumstances and events that occur at this time.<sup>26</sup> So, it can be concluded that the contemporary Islamic family is a family that is built based on Islamic law today.

The most difficult problem in building an Islamic family today is in dealing with the disease of modern man. In this modern era, the challenges of various temptations infiltrate household life through sophisticated communication and information technology. Since childhood, children have been unwittingly contaminated with various cultures that deviate from social and religious norms through this media. This makes the role of education in the family no longer effective.<sup>27</sup> Examples of Islamic family cases today are as follows:

First, the openness of communication and information media has brought tremendous moral changes to family life, especially in the development of children. According to a survey by the Indonesian National Commission for Child Protection (KOMNAS) in 33 provinces from January to June 2008, 97% of teenagers have watched pornographic films, 93.7% of teenagers have kissed, 62.7% of teenagers are no longer virgins and 21.2% of teenagers admitted to having had an abortion.

Secondly, the divorce rate in Indonesia shows an increasing trend from year to year. In 2015, 5.28% of married couples divorced. The number was around 3.9 million out of a total of 67.2 million households. In 2020 the percentage of divorce rose to 6.4% of 72.9 million households or around 4.7 million couples. The causes of divorce include infidelity, drug or alcohol use, quarrels, communication problems, physical violence, loss of love, lack of responsibility for the family, unhappy marriage, financial problems, and other causes.<sup>28</sup>

Based on the thoughts of the two researchers above and case examples in Islamic families today, it can be imagined that the sophistication of communication tools as a modern product can potentially shift the moral and religious values that have been embedded in a family so that it can lead to divorce. So, a concept is needed that can change the mindset of the community to overcome family conflicts caused by the progress of the times in order to create a *sakinah* family.

The concept of a *sakinah* family, according to Ahmad Azhar Basyir and M. Quraish Shihab, can be a reference for solutions in contemporary Islamic families or today because according to these two scholars, a *sakinah* family will be realised if family members can fulfil their obligations to Allah swt. and

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<sup>25</sup> Saiful Bahri Djamarah, *Pola Komunikasi Orangtua dan Anak Dalam Keluarga* ( Jakarta: PT. Rineka Cipta, 2004), 16

<sup>26</sup> Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Bahasa Indonesia*, (Jakarta: PT Gramedia Pustaka Utama, 2008), 751.

<sup>27</sup> Imam Mustofa, Keluarga Sakinah dan Tantangan Globalisasi, *Jurnal Al-Mawarid* XVII (2008): 238.

<sup>28</sup> Asniar Khumas, Model Penjelasan Intensi Cerai Perempuan Muslim di Sulawesi Selatan, *Jurnal Psikologi* vol 42, No. 3(2015): 3.

to face the challenges of the times and globalisation, if religious values are used as the basis of life, then undoubtedly family life will be able to withstand the challenges of the times and can also take advantage of technological advances with positive things so that it can be balanced between aspects of religiosity and technological progress for the achievement of a *sakinah* family.

The thinking of these two figures also discusses coaching in the family, especially in children's education towards a *sakinah* family which includes faith education, worship, and society because at this time since childhood children have been unwittingly contaminated with various cultures that deviate from social and religious norms through communication media.<sup>29</sup> Nowadays, many families lack communication because they are contaminated with modern culture through gadgets and social media and are busy with their respective jobs, causing a decrease in love and affection for family members and cannot be united in feelings and thoughts. So that the concept of a *sakinah* family in the thoughts of these two scholars can be applied because it is in accordance with the conditions of Islamic families today.

A *sakinah* family has the following indicators: Firstly, being faithful to one's spouse; Secondly, keeping promises; Thirdly, being able to maintain a good name; Mutual understanding; Fourthly, adhering to religion. Returning to the definition of a *sakinah* family, the use of the name *sakinah* is taken from the Qur'an Surah 30 verse 21, as well as in the hadith. *Litaskunu ilaiha*, which means that God created arranged marriages for humans so that one feels at peace with the other.<sup>30</sup>

A *sakinah* family is a family filled with the love and grace of Allah. There is not a single married couple who does not desire a happy family. For that, both must have a strong foundation in this case an understanding of the teachings of Islam. It should be underlined that *sakinah* does not just come, but there are conditions for its presence.<sup>31</sup> It has to be fought for, and first and foremost, is to prepare the heart. *Sakinah*/calmness as well as *mawaddah* and mercy originate in the heart, then radiate outward in the form of activity. The Qur'an makes it clear that the purpose of marriage is to achieve *sakinah*. However, that does not mean that every marriage automatically produces *sakinah*, *mawaddah* and mercy. There are many explicit and implicit religious guidelines that must be heeded by married couples so that *sakinah*, *mawaddah*, and *rahmah* can adorn their households.<sup>32</sup>

### **Researcher's Opinion on Ahmad Azhar Basyir and M. Quraish Shihab's Thoughts on *Sakinah* Family**

After the researcher analyses the thoughts of the two scholars above and has known the similarities and differences as well as the advantages and disadvantages in addition to its relevance to the current context, the researcher agrees with the thoughts of Ahmad Azhar Basyir and M. Quraish Shihab about the *sakinah* family applied in contemporary Islamic families or in the present because the result of modern culture causes many families to forget their respective responsibilities and roles and at present many families lack communication because they are contaminated with gadgets which are modern products and social media and are busy with their respective jobs which results in many divorces.

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<sup>29</sup> Habib Shulton Asnawi dan M. Anwar Nawawi, *Hegemoni Patriarkhisme Hak Keadilan Perempuan Dalam Undang-Undang Perkawinan Di Indonesia* (Yogyakarta: The Journal Publishing, 2022) <<http://thejournalish.com/ojs/index.php/books/article/view/358>>.

<sup>30</sup> Abdul Kholik, *Konsep Keluarga Sakinah dalam Perspektif Quraish Shihab*, INKLUSIF Vol 2. No. 2 Des 2017, hlm. 26.

<sup>31</sup> M. Anwar Nawawi, *Dinamika Hukum Perkawinan Di Indonesia Tinjauan Hukum Keluarga Islam Terhadap Legalitas Perkawinan Kepercayaan Penghayat* (Yogyakarta: CV. Bildung Nusantara, 2022) <<https://balaiyanpus.jogjaprovo.go.id/opac/detail-opac?id=346958>>.

<sup>32</sup> Habib Sulthon Asnawi, 'Perkawinan Penganut Aliran Penghayat Kepercayaan Di Provinsi Lampung Dan Dampaknya Terhadap Hak Asasi Perempuan Perspektif: Hukum Keluarga Islam Dan Konvensi Internasional' (dalam DISERTASI Program Doktor (S3) Pascasarjana (PPS) Universitas Islam Negeri Raden Intan Lampung, 2023) <<http://repository.radenintan.ac.id/22698/>>.

The thinking of the two scholars is that households must be based on love and devotion to Allah swt. carry out their respective obligations and roles, maintain good relations between family members and respect and love each other between family members so that they can build a calm, harmonious household and realise a *sakinah* family today.

## CONCLUSION

Based on the discussion in this study, it can be concluded that some of the research results are as follows:

1. Ahmad Azhar Basyir's thinking on the concept of a *sakinah* family will be realised if the family members are devoted and can fulfil their obligations towards Allah swt. towards themselves, towards family, towards society and towards their environment in accordance with the teachings of the Qur'an and Hadith. A *sakinah* family between husband and wife establishes a relationship of mutual respect for each other, mutual respect, mutual instil a sense of unity. A *sakinah* family requires the involvement of all family members with the pressure of husband and wife who later become mother and father as the main role holders in life. The components of establishing a *sakinah* family consist of becoming a family of desire, realising a family of piety and educating children towards a *sakinah* family. This view is based on a verse in the Qur'an. So a *sakinah* family is a family order that is truly in accordance with Islamic teachings and is resistant to the temptations and pull of western culture. Meanwhile, according to M. Quraish Shihab, a *sakinah* family can be realised if the household is based on faith and love and the husband and wife can unite in their feelings and thoughts and provide mutual affection and carry out the obligations and roles of each family member. However, a *sakinah* family does not come just like that, but with the conditions for its presence, the heart must be prepared with devotion because *sakinah* is revealed by Allah swt. into the heart. According to M. Quraish Shihab, there are several concepts in building a *sakinah* family, namely first, choosing a life partner, here it is emphasised that choosing a partner is based on faith in God Almighty. Choosing a partner is the first foundation of a household. Second, the household must be based on love and fulfil their respective obligations and roles. Third, is to build a quiet household, so that harmony is maintained in the family. Fourth, is to build a good household, so that it can teach good things and can add and preserve what it already has.
2. The application of the thoughts of Ahmad Azhar Basyir and M. Quraish Shihab on contemporary Islamic families can be a reference for solutions in contemporary Islamic families or in the present because to face the challenges of the times and globalisation, if the religious values contained in religious texts are used as a basis, then undoubtedly family life will be able to withstand the challenges of the times and the consequences of modern culture in the family result in the concentration of family members, especially in husbands and wives who are only focused on finding pleasure in marital life rather than thinking about responsibility and at present many families lack communication due to contamination with modern culture through gadgets and social media and are busy with their respective jobs. The views of the two scholars are that households must be based on love and piety to Allah SWT. and carry out their respective obligations and roles so that they can build a calm household, so that harmony is maintained in the family. So that the concept of a *sakinah* family can be applied because it is in accordance with the conditions of the present time.



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