
***Shari'ah* and the Development of
Sakinah Family**

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Septifa Leiliano Ceria

The Australian National University, Australia

septifa.ceria@anu.edu.au

Abstract

This research aims to examine the models of the development of *sakinah* family in some institutions providing unique courses for Muslim families. It has been conducted in the Religious Affairs Office (Kantor Urusan Agama), the Institute of Professional Mother (Institut Ibu Profesional) and the School of Mother (Sekolah Ibu) in Malang, East Java, Indonesia. It finds that in terms of method, the Kantor Urusan Agama, the Institut Ibu Profesional and the Sekolah Ibu have a similarity in delivering their subjects directly (in class). In contrast, the Institut Ibu Profesional has more varied methods, such as "in class" with the online course (blended learning method). Regarding the offered subjects, the Kantor Urusan Agama has emphasised the importance of Islamic law, while others have focused on the issues of parenting and family guidance, especially mothers. However, while the Institut Ibu Profesional has taught general issues, the Sekolah Ibu has discussed more specific issues. This research argues that even though each institution has its specialty in conducting its course, all of them have played significant roles in developing the *sakinah* family among Muslims in the region.

Abstrak

Penelitian ini bertujuan menguji berbagai model pembangunan keluarga sakinah di beberapa institusi yang menyediakan kursus bagi para keluarga Muslim. Kursus tersebut dilaksanakan di Kantor Urusan Agama, Institut Ibu Profesional dan Sekolah Ibu di kota Malang, Jawa Timur, Indonesia. Dari segi metode yang digunakan, penelitian ini menemukan bahwa Kantor Urusan Agama, Institut Ibu Profesional dan Sekolah Ibu memiliki metode penyampaian pembelajaran yang mirip, yakni secara langsung di dalam kelas. Namun, Institut Ibu Profesional memiliki metode yang lebih bervariasi, karena menyajikan kursus online sekaligus. Berkaitan dengan materi pembelajaran yang diberikan, Kantor Urusan Agama menekankan pentingnya hukum Islam. Sementara itu institusi lainnya lebih menekankan pada isu-isu parenting dan pembinaan keluarga, khususnya bagi para ibu. Kendati demikian, Institut Ibu Profesional lebih mengajarkan isu-isu umum, ketika Sekolah Ibu mendiskusikan hal yang lebih spesifik. Penelitian ini berargumentasi bahwa meskipun masing-masing institusi memiliki kekhasan dalam menyelenggarakan pembelajaran (kursus). Semua institusi tersebut memainkan peran penting dalam membangun keluarga sakinah di wilayah Malang.

Keywords: *Sharī'ah*; Kantor Urusan Agama; Institut Ibu Profesional; Sekolah Ibu; *sakinah* family; parenting; families guidance; the course for Muslim families.

Introduction

Islamic law covers the topic of Muslim marriage and its advantages (*maqāṣid*). This marriage, in the context of Islamic tradition, is a fundamental instrument of the development of *ummah* (Islamic society). In dealing with the project of the development, marriage means a strong union between man and woman as spouses aiming to build a happy family based on the foundational values of Islam.¹ Marriage and any effort to achieve happy family must be shaped due to the rules and regulations of *Shari'ah*. Accordingly, Muslim husbands and wives become close to each other as “the garments to the body”. The husband's honours are integral parts of his wife or *vice versa*. They share each other prosperity and adversity. The man has to be a leader in the family, and the woman is assigned to look after the household.² They are united as husband and wife who seek Allah's blessing to reach the marriage goal; achieving *sakinah* family and bearing the children as a new Muslim generation.³ Marriage and family are also luxuries and a gift from Allah that must be grateful for.⁴ This statement is relevant to the Qur'an, “And among His Signs is this that He created for you mates from among yourselves, that ye 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.”⁵

Family is the smallest unit in the social community. It is believed to be the foundation of building a good nation. This national program must start from the family,⁶ because it is the key to the nation's development. Muhammad Syaltut states that “Family is the foundation of *ummah*. How strong or weak the foundation depends on the family development.”⁷ George Murdock, furthermore, explains that family is a social group urging man and woman to live together, emphasising the reproduction process and mutual connection.⁸ From the Islamic perspective, the best family must have the sense of *sakinah, mawaddah wa rahmah*. It means having happiness and being blessed and thoroughly loving.

¹ Nur Ahid, *Pendidikan Keluarga Dalam Perspektif Islam* (Yogyakarta: Rajawali Press, 2010). 74.

² Abdurrahman L. Doi, *Women in Shari'a (Islamic Law)* (London: Ta-Ha Syaltut Publishers, 2001). 9.

³ L. Doi. 10.

⁴ L. Doi. 37.

⁵ The Qur'an, Surah al-Rum, verse 21.

⁶ Ahid, *Pendidikan Keluarga Dalam Perspektif Islam*. 79.

⁷ Muhammad Syaltut, *Perbandingan Madzhab dalam Naskah Fiqih* (Jakarta: Bulan Bintang, 1978), 146.

⁸ Sri Lestari, *Psikologi Keluarga* (Jakarta: Kencana, 2012). 3.

In contrast, the fact of the realisation of the best family seems to be far from reality. Based on the reports in 2006-2015, divorces had increased significantly. About 6000 couples in Malang were committing divorce. In September 2015, it counted for 4628 divorce processes held by the Islamic Court. Indeed, the various factors condition the divorce, such as the case of early-unprepared marriage, financial reasons, free sex, cheating and others.⁹ Ironically, the dominant statement of divorce comes from the wife. Another data from the Islamic Court mentioned that in 2014, 4942 divorces had been inaugurated.¹⁰ These numbers of divorces show that families today have lost their identity. Many wives have forgotten about their obligation as wives and mothers and have searched for their happiness outside the family. Several husbands also have forgotten about their rule as a leader in their family. If they have committed to marriage, they should keep their family. Ironically this kind of problem has potentially affected their children. Abdul Djamil, the head of Islamic Community Guidance, said in his speech that preserving marriage in this globalisation era is not an easy task. His ascertainment is stated in the opening program of workshop on revitalization the role of Badan Penasehat Pembinaan dan Pelestarian Perkawinan (BP4).¹¹ Even BP4, as a partner institution of the Ministry of Religious Affairs, finds it difficult to decrease the number of divorces.

From the problems above, some institutions come to society to facilitate and help families rebuild their harmony. It has been argued that it is essential to achieve *sakinah* family. In Malang, several institutions facilitate couples to join in the course of marriage. One of the governmental institutions that handle *sakinah* family course is Kantor Urusan Agama (KUA); the institution that serves the marriage process in Indonesia under the mandate of the Ministry of Religious Affairs. The study in this office is known as the Pre-and Post-Marriage course. It is adapted from the regulation of the director of Islamic community guidance, the Ministry of Religious Affairs No. DJ.II/372 of 2011 on the Guidelines to Conduct Marriage Course.¹² This study specifically observes Kantor Urusan Agama Klojen, Malang, East Java, Indonesia. It is chosen due to its exclusivism as the only office conducting the course publicly.

⁹ Tempo, "Angka Perceraian di Malang Melonjak Drastis," <http://nasional.tempo.co/read/news/2013/10/19/058522963/angka-perceraian-di-malang-melonjak-drastis>, accessed on December 13, 2015.

¹⁰ Pengadilan Agama Kabupaten Malang, "Faktor Perceraian," <http://www.pa-malangkab.go.id/index.php/info-perkara/faktor-perceraian>, accessed on December 20, 2015.

¹¹ Kemenag, "Berita," <http://www.kemenag.go.id/index.php?a=berita&id=119185>, accessed on December 20, 2015. m

¹² Kementerian Agama Republik Indonesia, *Pedoman Penyelenggaraan Kursus Pranikah* (Jakarta: Direktorat Bimbingan Masyarakat Islam, 2011). 1.

In addition, there are non-governmental institutions, such as Institut Ibu Profesional. It is a group of families, especially mothers and expectant mothers. It is expected to develop the function of a family with good understanding. Accordingly, members of the institute can conduct their job as mothers professionally with their husbands. It was established and developed in Salatiga, Central Java. It has spread its business in some areas of Indonesia and Malang, East Java. It has developed two courses on marriage preparation: 1. A regular course with the subjects that have been formed into four levels such as Bunda Sayang, Bunda Produktif, Bunda Cekatan and Bunda Sholihah. 2. General Course provides learning sessions in which each mother can share experience.¹³

The last institution is called Sekolah Ibu. It has the vision to empower mothers within families based on the religious values of Islam. Furthermore, its vision is conducting several agendas that can potentially improve the creativeness of wives and husbands in parenting. Accordingly, it has provided a course emphasising the study of parenting. It had been started from the early of 2014.

Those institutions have different interpretations of *sakinah* family. Those interpretations create different models of family courses. Based on the problem above, this study aims to examine and compare the models of family courses implemented by several institutions.

The *Sakinah* Family

There are many definitions of *sakinah* family. Yet, it generally means the ideal family concept that Muslims know. It is formed from two words: family and *sakinah*. A family consists of a mother, father, and children. It is a fundamental unit in society.¹⁴⁹ It is the minor institution in the social community that serves as a place for realising a peaceful and prosperous life in an atmosphere of love and affection for its members.¹⁵⁰ Ismail Widjaja explains that family is a legal bond between man and woman bundled by holy matrimony. The bond then results in the breed. In this part, a husband and wife or a father and mother are responsible for fostering and developing children.²¹ From the social perspective, according to Munandar Soelaeman, family is a social unit consisting of its agencies marked by economic cooperation.²² Dealing with the psychological view, Syamsurizal Yazid interprets a

¹³ www.ibuprofesional.com/page.about, accessed on Friday, January 5, 2016 at 11.30 pm

¹⁴⁹ Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, 2nd ed. (Jakarta: Balai Pustaka, 1996). 471.

¹⁵⁰ Mufidah, *Psikologi Keluarga Islam Berwawasan Gender* (Malang: UIN Malang Press, 2013). 37.

²¹ Ismail Widjaja, *Panduan KB Mandiri* (Jakarta: PT. Falwa Arika, 1987). 125.

family as the man and woman network bond by marriage. Through this network, its members do hope for long-lasting relationship.²³

Referring to the Islamic perspective, some definitions mentioned above are by the Islamic criteria. However, the discussion on the relationship between family members based on future hope must be in line with its Islamic basis and functions.

The Meaning of Sakinah

Sakinah is an Arabic word, constituted from *sa-ka-na* and *yas-ku-nu*. It means peace and calm. The *sakinah* is mentioned six times within the Holy Qur'an.²³¹⁶ It explains that *sakinah* means peace, tranquillity, and mercy as described within Surah al-Baqarah 248,

“And their Prophet said to them: The Sign of his dominion is that in his reign the Ark, wherein is inner peace for you, will be brought back to you, and the sacred relics left behind by the house of Moses and the house of Aaron borne by angels. Truly in that is a Sign for you, if indeed you are people of faith.”

The use of the word *sakinah* should be directed to describe peace and tranquillity which are preceded by the problem.^{25 17} The use of the word *sakinah* must be preceded by problems. Accordingly, it seems to be dynamic.²⁶ As Quraish Shihab's definition,

“It should be noted that *sakinah* is not just what can be seen in quietness as reflected in the brightness of expression, because it can arise from innocence, unawareness and even ignorance. However, *sakinah* can be seen from the brightness of lineament accompanied by tolerance, as well as joining the clear views with a strong determination. That is the meaning of *sakinah* in general and the meanings that are expected to adorn every family to be bearing the family name *sakinah*.”²⁷

The *sakinah* is also taken from the Surah al-Rum verse 21,

“And among His signs is that He created for you, of yourselves, spouses,

²² Munandar Soelaeman, *Ilmu Sosial Dasar Teori Dan Konsep Ilmu Sosial* (Bandung: PT. Eresco, 1992).55.

²³ Syamsurizal Yazid, *Seni Dan Etika Bercinta Menurut Al-Qur'an Dan Hadist* (Malang: UMM Press, 2010). 202.

²⁴ Dewan Penyusun Ensiklopedi Islam, *Ensiklopedi Islam*, 1993. 201.

²⁵ M. Quraish Shihab, *Perempuan: Dari Cinta Sampai Seks, Dari Nikah Mut'ah Sampai Nikah Sunnah, Dari Bias Lama Sampai Bias Baru* (Jakarta, 2005). 135.

²⁶ Shihab. 137.

²⁷ Shihab. 213.

that you might repose in them, and He has set between you love and mercy. Surely in that are signs for people who consider”

Li taskun ilaiha means that God has created men, women, and marriage which aims to fulfil each other. It will potentially lead you to be calm and happy. *Sakinah* family is a family based on love and happiness. Furthermore, Quraish Shihab mentions that *sakinah* is the tranquillity in the heart of people. When unexpected things have come to them, they are accompanied by *nur* (light) in their heart that gives peace and tranquillity.²⁸ Referring to the Article 3 of the Islamic Law Compilation, marriage aims to realise (*sakinah*) peaceful, (*mawaddah*) happy and (*rahmah*) loveable family.²⁹ *Sakinah* family is formed by a legal marriage which being able to give love to their family members. Accordingly, they have a sense of peace, security, and happiness, while at the same time, they strive for the welfare of the world and hereafter.³⁰

The Functions of Sakinah Family

Sakinah family has at least five functions in a Muslim household. According to Djudju Sudjana, those functions are³¹ *first*, biological. Marriage has a purpose to obtain a new generation and maintain the honour and dignity of the human being as a civilised creature. The function that contrasts between man and animal, is set by this provision in a marriage relation recognised by religious law. *Second*, is educational. The family is the place where all its members learn. Parents have a very important role to bring their children to physical and spiritual maturity based on Islamic teachings. In the family, each member must learn continuously to become better. *Third*, is religious. Family is a place to invest religious values through understanding, teaching, and practising Islam in daily life. Those ways will create a religious family. As explained in the Qur'an Surah Luqman verse 13,

“And remember when Luqman said to his son and he was admonishing him, ‘O my son, do not associate with anyone except God.’ Verily! the association except Allah is a tremendous wrong.”

Fourth is the protective function. Family is conditioned to be a safer place from

²⁸ M. Quraish Shihab, *Keluarga Tiang Negara Dalam “Membumikan Al-Qur’an”* (Bandung: Mizan, 1993). 225.

²⁹ Dadan Muttaqien, *Peradilan Agama Dan Kompilasi Hukum Islam Dalam Tata Hukum Indonesia* (Yogyakarta: UII Press, 1993). 67.

³⁰ PP Aisyiyah, *Tuntunan Menuju Keluarga Sakinah* (Yogyakarta, 1994). 1, look at PP. Muhammadiyah, *Kumpulan Makalah Dan Hasil Sidang Komisi Munas Tarjih XXIV* (Malang:2000), 1.

³¹ Djudju Sudjana, *Keluarga Muslim Dalam Masyarakat Modern* (Bandung: Remaja Rosda Karya, 1990). 35-37.

internal and external disturbances and negative influences. *Fifth* is economic function. Family is an economic unity in which the family has an activity to make a living, business development, budget planning, management and how to take advantage of the good source of the members' income, distributed in a fair, proportionate, and accountable for their wealth and property based on social, moral, and religious values. According to Islamic doctrine, a family has more functionalities than what is described. As mentioned in the Surah al-Tahrim verse 6,

“O you who believe Ward off yourselves and your families against fire whose fuel is men and stones, over which are appointed guarding angels, stern and severe, who disobey not from executing the Commands they receive from Allah but do that which they are commanded.”

Thus, a family has functions to educate, teach, instruct, and help each member to obey Allah, and forbid immoral acts. Islam is the first religion that gave attention to the family as a social element. Parents should provide education, protection, and constant supervision to their children, which will characterise the style of the children's personality. According to Ibn Taymiyyah, the ideal family in Islam is the family that has the balance ownership of rights and obligations as well as *sunatullah*.³² A husband is obliged to provide for his wife shelter and decent and religious education. Then the wife should take care of her family.³³ In addition, Mufidah argues that a family is the most basic social institution to create human qualities. Until now it has been expected that a family can always rely upon an institution of moral resistance, *akhlaq al-karimah* in the social context.³⁴ Even the goodness and badness of people generation are determined also by the generation of the family.³⁵

Characteristics of Sakinah Family

Sakinah family does not simply to gain. The main requirement to gain it is that each family member should pursue and fight for their family. The most important thing is to prepare the heart.³⁶ Building *sakinah* family is a long process that must be developed continuously and cannot just be descended from God.³⁷ The Holy Quran confirms that the purpose of marriage is to reach the aim of family in Islam which is *sakinah*. Quraish Shihab interprets al-Rum verse 21 that,

³² Provisions and laws of nature created by God both for the past and the future. Which can not be changed and will always remain the same.

³³ Yazid bin Abdul Qadir Jawas, *Panduan Keluarga Sakinah* (Jakarta: Pustaka Imam Asy-Syafi'i, 2011). 171.

³⁴ *Akhlaqul karimah* derived from Arabic meaning of noble spirit, that is an action which is always based on the good deeds and in accordance with the provisions of Allah.

“And among His signs is that he created for you specifically spouses in the form of a man who serves as the wife of you, yourself, so that you may be calm and peaceful and tends to him, namely to each pair and made him among you the potential to build *Mawaddah* and *Rahmah* through the implementation of His guidance.”³⁸

It is not true that every family could bear *sakinah* automatically upon the marriage was held or automatically awarded from God, because if it is true that God will necessarily endow *sakinah* family, certainly we will not find the problem of failure in a marriage. Lots of religious guidance concerning the preservation of marriage and it must be learned again by the husband and wife to obtain *sakinah* family. Fakhruddin al-Razi noted the success of a marriage. A successful marriage will not achieve unless both parties take notice among others. The husband is like the government, and from his position, he is obliged to take notice of the rights and interests of his wife. The wife was obliged to hear and follow him, but on the other hand, women have the right to seek the right things for their husbands.³⁹

Quraish Shihab explained, that there are seven things to measure the blissful of marriage: (1) When sincerity and loyalty are the core principal of the couple; (2) When only your highest goal is eternal life together under the auspices of Allah; (3) If you want her or his participation with you in all pleasure and want to bear all the pain he or she suffered; (4) If you want to give and receive from him any attention and services; (5) Day by day is many more fond memories than bad memories during sleep when one bed; (6) With your partner, you feel the calm before the joy, peace and happiness before pleasure and happiness before delicacy; (7) When your heart says "I want to live with this man until the end of my life, even after my death". This is because you feel that you cannot afford it, you do not even want to know another human being as a life companion, except for your couple.⁴⁰

Article 4 The decision of *Direktorat Jenderal Bimbingan Islam dan Haji* No. D/7/1999 on the implementation of *sakinah* family outlines the criteria of *sakinah* family,^{41,21}

(1) *Pre-Sakinah* Family, family which not established through the provision of a legal marriage and cannot find the basic spiritual and material (basic needs) such as faith, prayer, zakat, fitrah, fasting, clothing, food, shelter, and health.

(2) *Sakinah* Family I is a family that is built upon legitimate marriage and has been able to meet the needs of its socio-psychological needs such as education, guidance, and religious counselling.

⁴¹ Departemen Agama Republik Indonesia, *Tanya Jawab Seputar Keluarga Sakinah* (Jakarta, 2006). 26-27.

(3) *Sakinah* Family II is the family built upon legitimate marriage, can meet the needs of life and has been able to understand the importance of religious teaching and religious guidance to families, as well as how to conduct religious social interaction with their environment, but have not been able to live and develop values of faith, devotion, *akhlaqul karimah*, *infaq*, charity, a perpetual charity for others.

(4) *Sakinah* Family III, the family has been able to meet all the needs of faith, piety, good moral, socio-psychological and family development but has not set an example for people around their family.

(5) *Sakinah* Family III plus is a family that can meet the needs of faith, piety, and good morals perfectly. Psychological and social needs of both religious family development and have been able to set an example for those family around her.

According to the above criteria, the Ministry of Religious Affairs argues that all the criteria above are conditional and dependent on the circumstances of the area. Essentially *sakinah* family program and the criteria outlined above through the law made by the government is to inculcate, practice, and appreciate the value of faith, devotion, and good morals to be found and applied to the Muslim family and their environment.⁴²²²

Theory in Forming Sakinah Family

Islam and the majority of Muslim jurists give concern about the development of family and the people as human life. In addition, the Qur'an also states that *sakinah* is being inserted by God through the human's heart. It means both parties, husband and wife, must prepare their heart in advance with patience and piety.⁴³ According to Quraish Shihab, *sakinah* family is a family that is quiet and affectionate. He explains, three steps that should be achieved for the couple to gain *sakinah* family are attention, responsibility, and respect. In addition, this concept encourages equality, consultation, and awareness of the needs of the couple, so that, each has a role and a responsibility which can begin from their heart preparations.⁴⁴

In this case, M. Quraish Shihab said that heart preparation must go through several phases, starting from emptying the heart of the properties called disgraceful (*takhallī*), by realising for all the mistakes and sins committed, with a strong determination to not repeat and trying to avoid it. Followed by the struggle against the disgraceful as against the miserliness with generosity, recklessness with courage,

⁴² Indonesia. 39.

⁴³ *Ibid*, Shihab, *Pengantin Al Qur'an*, 80.

⁴⁴ *Ibid*, 82.

and selfishness by sacrifice, while continuing to invoke the help of Allah SWT.⁴⁵²³ Abu Zahwa and Ahmad Haikal in the preface of their book “Buku Pintar Keluarga Sakinah” state, that there are several concepts to obtaining *sakinah* family,

“(1) Happiness will appear if the relationships are built on conversation and mutual understanding, which is run by deliberation affair between a husband, wife, and children. (2) An ideal home is the home of people who love *dhikr* and those people who are always trying to purify themselves, and those who establish regular prayers and do not forget to give alms to the poor people. (3) Husband and wife which reminiscent of kindness and distanced themselves from the disgraceful. (4) The Head of the Family should always remind his family patiently for prayers. (5) Husband and wife should use Islamic teachings in Children's education.”⁴⁶

According to Quraish Shihab, Muslim families should have a solid foundation and different functions from other families, one of which is a function of community regeneration to send the values of religion to children because both parents are responsible to educate their children. The Prophet said in his hadith that, “Every child is born in a faith, but his parents, who formed the children into a Judaism, Christianity or Zoroastrian”.⁴⁷²⁴ Hamka in his book “Lembaga Kehidupan” states that, the Prophet has taught hadith of marrying a woman for four considerations, “Women are married for four things; because of her wealth, descendants, beauty, and religion. Who chooses because of her religion, you would gain happiness.”⁴⁸

It can be seen from the above hadith that a male should choose a female partner based on his property, descendants, beauty, and religion. These four considerations are the ideal elements of the reason women are chosen to be a companion of life. The most important element is the last (religion) because it will be a major foundation in building a *sakinah* family as defined in the last sentence of the hadith.⁴⁹²⁵

The *Sakinah* Family Course in Indonesia

⁴⁵ *Ibid*, page 98.

⁴⁶ Abu Zahwa, *Buku Pintar Keluarga Sakinah* (Jakarta: Qultum Media, 2014). 46-47.

⁴⁷ Muhammad Khan, *Shahih Bukhari Arabic-English* (Madinah: Darul Fikr, 2002). 247.

⁴⁸ Imam Zakaria, *Shahih Muslim* (Cairo: Al Tawfikia Bookshop, 2002). 51-52.

⁴⁹ *Ibid*, Hamka, *Lembaga Hidup*, page 206

⁵⁰ Andi Mappiare, *Konseling Dan Psikoterapi* (Jakarta: Rajagrafindo Persada, 1996). 24.

⁵¹ <https://id.wikipedia.org/wiki/Kursus>, accessed on Thursday, February 25, 2016, at 11.28 pm

There are several countries which conduct the course to establish *sakinah* family, one of them is Indonesia. There is history in the establishment of this family course. In addition, in this chapter, I will explain and define the meaning of *sakinah* family course and the history of the establishment. The course is the occurrence of a mutual relationship between the client and other clients which is characterised by warmth with the atmosphere of permissibility, understanding, acceptance and continued sustainable progress toward a goal with a particular technique.⁵⁰

The course is a training institution that belongs to the type of non-formal education. The course is a teaching and learning activity as well as school. The difference is that the courses are usually organised in a short time and only to learn a particular skill. Participants who have attended a course will be able to obtain a certificate or certificate.⁵¹ Therefore, *sakinah* family course is the process of assisting individuals to carry out the marriage and family life can be aligned with the rules and instructions of God so that it can actualise happiness in life and hereafter.⁵²

The History of Sakinah Family Course in Indonesia

Research conducted from 1950 to 1954 by the Ministry of Religious Affairs about the statistics of marriage, discovered the fact that the number of divorces event reached 60 to 70 per cent. This pushed H.S.M. Nasaruddin Latif, who was the head of Kantor Urusan Agama Kotapraja Jakarta Raya was moved to set up an organisation concerned in the field of marriage advisory. The organisation is expected to be a solution for the enforcement *sakinah* marriage. In 1954 he established the SPP (Section Advisory Marriage), then in 1956 was transformed into P4 (Advisory Marriage and Divorce Settlement). The establishment of these organisations received popular acceptance from the public and the government, which is the Ministry of Religious Affairs, then this organisation spread to East Java, Kalimantan, Lampung, and South Sumatra.

Simultaneously, 3 October 1954 in Bandung was founded similar organisations with the names BP4 (Marriage and Divorce Settlement Advisory Board). The organisation was founded on the initiative of Arhatha the head of Kantor Urusan Agama in West Java, which is supported by the Organization of Women's, Organisations of Community leaders. BP4 growing rapidly in West Java and spreading to Central Java. In 1957, Yogyakarta join a similar motion to establish a similar organisation with the name Household Welfare Agency. And quickly set up these three organisations were merged into one organisation branch in every region of Yogyakarta. Those three organisations unite into one organisation based in Jakarta, and the branches throughout Indonesia. The establishment was confirmed by the Minister of Religious Affairs. The decree of the Minister of Religious Affairs No. 85 of 1961 recognises that BP4 is the only agency which seeks in the field of advisory marriage and divorce

reduction, to implement the decree of the Decree of the Minister of Religion No. 53 of 1958, Article 4 Par 3 (F). By decision of the Minister of Religious Affairs, afterwards, BP4 has become semi-official government institution.

From the BP4 4th Conference, 16 November-20 December 1976, it had been established “Badan Penasehat Perkawinan, Perselisihan dan Perceraian”. Its headquarter was at the domicile of the central board.⁵³ The decision was experienced improvements on 18 June 1977 that to be re-issued the Decree of the Minister of Religion No. 30 of 1977 regarding BP4 headquarter. The decree confirmed the recognition of BP4 headquarter which was established in Jakarta on 8 July 1961 with the change of the basic articles of the association on 20 December 1976, as the only part of the duties supporting the Ministry of Religious Affairs and in this case was the General Directorate of Islamic Guidance in the field of advisory household, marital discord, and divorce. As rung in Article 3 that BP4 is the profession as a supporting task of the Ministry of Religious Affairs in the field of marriage counselling.

Based on the Decree of the Minister of Religious Affairs No. 417 of 2004, the BP4 changes its name to “Badan Penasehat, Pembinaan dan Pelestarian Perkawinan.” The spirit of reform that is wanted by the BP4 has transformed its body to be more professional in managing itself after about 48 years as a semi-official governmental agency. Thereby, the BP4 is no longer a semi-official, but an independent organisation with its duties and functions as a professional organisation in the field of marriage advisory, divorce and domestic conflict in the General Directorate of Islamic Community Guidance, the Ministry of Religious Affairs.²⁶ In addition, regarding the course of the family, there is a non-governmental organisation that focuses on the family with the same mission as the government -- to realise the *sakinah* family – such as Institut Ibu Profesional (Salatiga), Kampus Ayah Bunda (Malang), and Sekolah Ibu (Malang).

The Models of *Sakinah* Family Course: A Comparative Study

KUA Klojen, Institut Ibu Profesional and Sekolah Ibu have differences mainly in terms of history and institution. These differences determine their models of course. Here is the course model explanation of each institution.

Family Course at KUA Klojen Malang

There are two tasks conducted by KUA Klojen. It provides guidance, advice and information concerning about marriage and divorce to the community, in the form of a course for bride and groom. It assists in resolving marriage issues and decreasing

⁵⁴ www.bp4pusat.or.id ,accessed on Saturday, January 23, 2016 ,at 12.30 am

the number of divorces in the form of courses and marriage counselling, in addition.⁶⁴²⁷ According to the data from KUA Klojen, there are issues in the context of the household. They are such as a drunkard husband, one of the parties leaving his or her partner, persecution, incompatibility, and others. According to the KUA Klojen advisory, those problems are caused by less understanding of the couple on the importance and sacredness of marriage. Responding to the problems, KUA Klojen conducts courses for prospective bride and groom under the supervision of the Ministry of Religious Affairs.

The course that has been conducted by KUA Klojen is not just a bride and groom course. Various efforts in carrying out its advisory function are to help and solve problems that are difficult to be solved by certain couples. Implementation of courses before the marriage differs from the past. For instance, in the past, the course had been held 10 days after the marriage being registered at KUA districts. Meanwhile, the current premarital course has a longer time and opportunity to its attendees.

Courses for Groom and Bride

Based on the sacredness and noble purpose of marriage and the concept of *sakinah* family, the Supreme Court Decree No 477 of 2004 instructs that every bride and groom should hold a premarital course before the marriage. Anyone who wants getting marriage should be given advance and insight about the meaning of a household. This course was held to decrease the number of divorce and other marriage issues. From various observations, divorce cases happen due to the lack of understanding and inability of the husband and wife to manage and solve the domestic problem. The course is based on the Law No. 1 of 1974 about Marriage and the Government Regulation No. 9 of 1975 about the Islamic Law of Marriage (*fiqh munakahat*). The groom and bride course were led by the advisor of KUA Klojen. The course had been conducted 10 days before the marriage. The successful attendees will be given a marriage certificate as proof of their participation in the course.

There are seventh main topics in course, called *suscatin*, in bahasa is *Kursus Calon Pengantin*. They are about marriage in Islamic Law, the laws of marriage in Indonesia and procedures for marriage (starting from the ceremony to *Ijab Kabul* which is usually followed by the reading of *sighat taklik talaq* of the bride and groom). The other subject provides the efforts to actualize *sakinah* family. It starts from the ideal family, the basic concept of *sakinah* family, happy household criteria, rights and obligations of husband and wife as well as behaviours that must be forged by husband and wife. It describes, in addition, the steps that must be applied by husband and wife. It starts from the first period of marriage, the maintenance of the family and the parenting process. The course also provides the discussion on the reproductive

⁶⁴ Based on interview with Arif Afandi, *Ibid*.

health. It is about understanding the human reproduction and explanation of the means of reproduction – the process of pregnancy after intercourse to the childbirth and the postpartum period. It also explains infectious diseases and how to avoid sexually transmitted diseases.

The next subject is family management. It is expected to guide the bride and groom to obtain *sakinah* family and a prosperous life with good household management. It provides the direction to the bride and groom about the meaning of various management activities such as planning, organising, and directing, controlling and coordination between husband and wife. Those management activities are expected to be applied to their households once they commit in joining the course. The other subject is the psychology of marriage. It contains a description of the efforts that must be taken by the couple to create a *sakinah* family. For example, before marriage, both must understand the function and purpose of marriage. The next subject is *fiqh munakahat* which explains matters relating to marriage, the wisdom of marriage, legal marriage, harmony and marriage requirements and the impact of marriage. This subject is delivered and expected that couples will have good understanding on the basic marriage based on *Shari'ah*.

The last subject is problematic families and their solutions. The subject describes the problems that arise in the family due to several things like jealousy, infidelity and moral crisis and morals. In the end of the subject describes possible solutions and efforts that could be executed by couples to avoid divorce.⁶⁵²⁸ In addition, to improve the knowledge of the bride and groom mainly relating to the importance of *sakinah* family, KUA Klojen also provides a practical guidebook to gain the *sakinah* family. The book is hoped to be read and practised by the couples.

The Pre-Marriage Course

The other course held by KUA Klojen is the pre-marriage course. Pre-marriage course is a course addressed to the youngster. Pre-marriage course was held based on the Ministry of Religious Affairs regulation about pre-marriage courses. This course was held by KUA Klojen as the representative in Klojen District. Currently, based on the National Conference of Advisory and Preservation Marriage 2015, regulations of pre-marriage courses were changed due to the centralisation of the course. Currently, the pre-marriage course will be the responsibility of the Ministry of Religious Affairs in each province.

⁶⁵ Based on Interview with Mahmudah, KUA Klojen Counseling advisor on Monday, March 7 2016 at 12.09 pm.

KUA Klojen accepts participants those who want to join in a premarital course. They will go into the waiting list and would be called after a quota of at least 30 people. Then the quotas will be submitted to the office of the Ministry of Religious Affairs. The ministry will arrange the schedule based on participants' needs. The payment for the pre-marital course is fifteen thousand Rupiah. The course is being held for three days and one hour in each of its topic. The lecturers of the course are the experts.⁶⁶ The subject is divided into three parts which are the basic group, core group and evaluated group. The subject has been managed and arranged based on the Regulation of the Ministry of Religious Affairs No. DJ.II/372 of 2011 about the guidance of the pre-marriage course. After the completion of the course, the participants will be given a specific certificate about the marriage course. This certificate is issued by the office of the Ministry of Religious Affairs in Malang. This certificate can be used for registering marriage. It will ease any couple in processing marriage requirements.

Marriage Counselling

KUA Klojen attempts to optimise its function by becoming a counsellor to problematic families. These consultations are strictly confidential between family. According to the explanation of KUA Klojen advisory, if one has dropped the option to ask for advice from KUA, then other advisers are not allowed to intervene in the counselling process. Interviews are conducted in a place provided by KUA. The advisor of marriage at KUA Klojen is Mahmudah. The advisor has certain criteria as mentioned in the KUA Klojen Regulation Article 5 paragraph 2 and 3. For instance, the advisor at least should be 30 years old or have been married, should have good attitude, can keep a secret and already join in the counselling training.⁶⁷²⁹

Family Course at Institut Ibu Profesional

Institut Ibu Profesional has several models to implement the family course. The course process is conducted by direct course and online system. Through face-to-face courses such as regular courses, forum group discussion, stadium general, community-based courses, and family gatherings. Through the online system such as an online seminar called website seminar (webinar). The core course is regular which has three stages: there are *Bunda Sayang*, *Bunda Cekatan* and *Bunda Produktif*. In addition, an unmarried couple is given additional courses about women who named

⁶⁷ Based on Interview with Mahmudah, KUA Klojen Counseling advisor on Monday, March 7 2016 at 12.09 pm.

the bright bride and the bright groom. The additional courses would still be developed further.⁶⁸³⁰

The regular course that has been conducted, according to Septi Peni Wulandani as the founder of Institut Ibu profesional, consists of the three stages namely *Bunda Sayang*, *Bunda Cekatan*, *Bunda Produktif*. *Bunda Sayang* refers to activities in developing materials, technologies, methods, tools, and training to develop the basic skills of children. This activity has been run in twelve times. Lectures deliver their presentations on the topic of science and basic skills in educating children, such as learning to read with joy, math with easy and fun, recite with joy, begun to develop children's creativity, healthy communication model, English and others. *Bunda Cekatan* is activities in developing materials, technologies, methods, equipment, and training in developing the potential of women as individuals, mothers, and wives. Debriefing Science and household management skills such as managing a healthy home, safety riding or driving, surfing healthily, and others. *Bunda Produktif* emphasises activities in developing the economic potential of women through training, provision of facilities, networks, and funding. Debriefing sciences and family financial management skills and entrepreneurship. The mother will build economic networks so that they can be financially independent. This section is led by the founder of Institut Ibu Profesional. *Bunda Shalihah* refers to activity to obtain the character and professionalism of the women. Provisioning science and skills in improving the quality of their spiritualism. Mothers and their families will be encouraged to give charity science more intensively. This section is led by the founder of Institut Ibu Profesional.⁶⁹³¹ Those three stages are the core family course in Institut Ibu Profesional. The course is conducted for one hour in 12 meetings.

There is also the other course model in Institut Ibu Profesional, namely the Website Seminar (webinar). It is an online family course conducted through a website which offers a virtual classroom program called Wiziq.⁷⁰ Webinar managed by Septi Peni Wulandani is one of methods of delivering the course for mothers who wish to attend the seminar without joining the regular class. The program is in accordance with the main program such as *Bunda Sayang*, *Bunda Shalihah*, *Bunda Cekatan* and also *Bunda Produktif*. Besides that, the webinar is also used for seminars of Institut Ibu Profesional when discusses a specific topic. The webinar can be accessed by all the members of Institut Ibu Profesional in each region, and they are who have not joined

⁶⁸ Based on interview with the founder of Institut Ibu Profesional, Septi Peni Wulandari, on Sunday, February 13 2016 at 11.00 am.

⁶⁹ The journal of Institut Ibu profesional, *Ibid* 31.

⁷⁰ *Wiziq* is some kind of website which provide virtual class models where people can conduct the class or seminar through virtual account.

⁷¹ Based on Interview with Septi Peni Wulandani, Sunday, February 14, 2016 at 10.00 am.

Institut Ibu Profesional. Classes are held through the webinar that can be done by everyone after registering and logging in via a virtual account by first registering at Wiziq as a member. Once the login method is correct, the webinar can be followed once getting an invitation according to the schedule listed for a seminar.⁷¹

Such as regular lectures which typically use daily tasks and forum group discussion, the webinar also gives the task at the end of the seminar and its collection is also on the same account before starting the next stage of the webinar. Both routine course and Website Seminar has the same time of meetings which is twelve meet. The Payment of Website Seminar and Routine class is based on the participants' agreement.

Another activity in Institut Ibu Profesional is the stadium general. It is attended by all members of the family, mothers, fathers and children, every month, on Sunday in the first week. The participants are about 120 families. Usually, it is held in the School of Life Lebah Putih, Salatiga, Central Java. In this section, Institut Ibu Profesional invites professional lecturers to handle the course. The course is not only followed by invited participants, but also anyone who does not join in the course. Institut Ibu Profesional brings in some experts in the field of parenting, motivation, development of children and others. The course has a main purpose to broaden the knowledge and understanding of the participants.

In addition to the regular course and stadium general is the family gathering. It is an activity that uses the methods of application and seminars. In this activity, all mothers will come together with their family and attend a series of events from the family gathering. Such as togetherness games and others, from a simple game, it will be visible the application of knowledge that is obtained from the course. A family gathering will be followed by a series of events in the form of community-based learning in which the parents will be allowed to teach others and required to become a knowledge resource for a few minutes. At the family gathering, each family share each other knowledge about how to obtain sakinah family.^{72 32}

Besides the family course, Institut Ibu Profesional also provides courses for families who want to open branches of Institut Ibu Profesional in their regions. The families who have attended a course in Institut Ibu Profesional can start to open in each region. It also held a large gathering for all members in each region. The member who is willing to open the branch in their region should join several courses as follows. First, the Workshop "How to Start a Professional Mom" Camp. This workshop is a workshop for potential leaders of Institut Ibu Profesional in each city, containing techniques and tricks of the step to open Institut Ibu Profesional in their respective regions. In this workshop, the candidates are explained the purpose and commitment

⁷² Based on Interview with Septi Peni Wulandani, *Ibid*.

as well as the steps to start this community. The workshop is held at Institut Ibu Profesional headquarters at Salatiga, Central Java, Indonesia. This section is led by Septi Peni Wulandani. Second, the national meeting. It is the annual meeting of Institut Ibu Profesional members. It is aimed to share experience, build friendships, and strengthen the national professional mothers' movement. The duration is adjusted to the type of activity. All members gather together in the form of national friendship and strengthen the management of the entire board of the city. This section is led by Septi and other various experts. Third, training of trainer. It is an activity for mothers who have passed the entire programs of Institut Ibu Profesional and have an intention to become a national professional trainer. It is conducted once a year. Its duration for three days. Once they completed the training and resolve any professional activity, the professional mother and their families can start to open branches in their region. This section is also taken over by Septi.

Sakinah Family Course in Sekolah Ibu

Sekolah Ibu understands that a mother is the first teacher of a family. Accordingly, the course that has opened by Sekolah Ibu aiming to expand and improve the mothers' abilities to develop their families. The requirements to join this course are an Indonesian resident card and paid a registration fee of 300.000 Indonesian Rupiah. Sekolah Ibu has two-course models, the first is the regular course for each batch and the second is seminar.⁷³ First, the regular course which has different experts, determined by the topics covered. Sekolah Ibu makes a contract with some experts. For materials related to spiritualism, this institution makes a contract with experts of Islam. On the theme of psychology and health, it brings in experts as follow their specialisations. After completing ten stages of the course, the participants are given certificates. This course is held once a week, with the duration being 3 hours.

Within the course, the first subject that has been taught is the children developmental psychology. This stage is guided by Ashofro Abiri, an expert in psychology. In this first stage, mothers are given knowledge about the psychology of children's development in general. Due to the understanding of children development in detail, mothers can help the development of the children according to the psychological state that the children have. This phase describes, in addition, the stages of children development and their habit. So that, mothers can carefully respond to changes in children's behaviour at every age.

The second step is faith and worship which is guided by Maya Novita as chief of Forum Ukhuwah Muslimah Malang. Before stepped far deeper in the concept of family, Sekolah Ibu provides a material deepening of faith and worship. In this phase is

⁷³ Based on interview with Sofiatin Muawanah, The Headmaster of Sekolah Ibu, Saturday, February 27, 12.10 pm.

explained about the concept of faith and worship, and then the family will be back into the primary purpose of marriage as worship to God. This material is expected after undergoing partners can jointly educate children on the concept of faith and worship. In addition to an understanding of faith and worship as a mother, this stage also described how to educate children about faith and worship. The next subject is *akhlaq* which is guided by Dwi Apriyanto, the expert of religious studies. This stage explains morals of a Muslim and family, in this stage, the participants of the course learn again about the meaning of morals and how to preserve the character itself. Maya Novita Sari argues that the morals of parents are very important in the process of the development of the children's character. The other subject is *aqidah* for children which were guided by Abdulloh Sholeh Hadromi as the religion expert. The subject is no less important is the way to obtain faith in children's character. Therefore before progressing to this material, a mother is given the material on coaching *akhlaq* with themselves first. This stage is taught on how to make your child understand the goodness and how to teach basic religion to the child from an early.

The financial household which guided by Muniroh Bawazier, a religion expert in Malang. The next subject is the financial household. in this stage are taught to mothers on how to build a relationship of households to financial management which is based on Islam. Here are taught about how Islamic finance and discuss the usage of money. The next stages is *ghazwul fikr*, guided by Inisiani, a religion expert in Malang. The mother refreshed with a subject about brainwashing, here described how to deal with the modern mind that indirectly can damage the family. In this stage, mothers would explain the things of the modern world which can indirectly damage the household and how to fix it. Problem Management was held by John Hariady. This class will teach how to anticipate family conflict. Besides that, the participants will give the method to solve the conflict based on Shari'ah.

The next subject is early sex education which is guided by Ninik Hamidah as the religion and health expert. This section teaches children about reproduction and the models. Parents are also taught how to teach sex education to children so that children know about it in advance of the parents. The Importance of *Halal* food is guided by Sukoso as health expert. This subject teach about how to recognise *halal* food and drinks. Because the food and drinks would determine physical, intelligence and attitude of each member of the family. this step also be taught about how to maintain the health of the family. Last subject is family planning through natural biling ovulation, which guided by Umi Nur Hayati as doctor. This subject can be attended by husband and wife, this subject does not teach family planning as contemplated by taking medicines or put certain tools. But natural billing ovulation is family planning pregnancy based on the natural functions of the wive fetus. Husband and wife will

learn how to find out the day and after the fertile period of her menstrual period and the calculation method.⁷⁴³⁴

Apart from regular courses, once a month held seminars on specific themes regarding the development theme of the family course. Sekolah Ibu families also organises seminars addressed not only to the course participants but all women in Malang. This seminar usually discusses the specific theme that is being discussed. The speaker is incidental and based on the topic.

From the explanation above, this study notices that Sekolah Ibu has two types of course which are routine course and seminar. Once the participants completed the course they will get the certificate. This certificate issued by Sekolah Ibu which managed by *Forum Ukhuwah Muslimah Malang*. The certificate will be given to the participants in the end of the course which is day ten. The participants also will be awarded by some prize for several category such as the active mother, discipline mother and smart mother. This award hopefully can be motivation to all participants to apply the knowledge that has been sent to all participants.⁷⁵³⁵

Comparative Analysis

In addition to some similarities, this research reveals that there are differences on the implementation of family course held by each institution. In this section will examine and compare the models of the family courses, their sustainability, topics, speakers, and influences to obtain *sakinah* family.

The institutions described above have many similarities and differences in the course implementation. Each method is adopted based on its background, trust, and founder experiences. Among the similarities are the usage of in class model. This method is commonly used in every kind of the course. The model is organised in a structured way based on the agreement of each participant. However, there are many differences and characteristics of the model from each institution.

The implementation of KUA Klojen Family Courses refers to government rules from the General Director of the Islamic Community No DJ.II/372 of 2011 on guidelines for organising the pre marriage courses. In accordance with the provisions, KUA Klojen has two fixed model courses run by KUA Klojen. The family course is the pre-marriage course and marriage counseling. In the application of its course, both pre-marriage course and family counselling are used direct communication. Pre-marriage course is

⁷⁴ Based on Interview with Sofiatin Muawanah, *Ibid*.

⁷⁵ Based on Interview with Sofiatin Muawanah, *Ibid*.

conducted by some of the participants who gather to adhere the material provided by speakers. Pre-marriage course is conducted when it meets the minimum quota of 10 couple. Participants are obtained through self-registration and invitations from KUA Klojen to certain institutions, while family counselling incidentally is done if needed by the family.

Meanwhile, Institut Ibu Profesional is an organisation that aims to restore the function of the mother as the primary educator and manager of children and family, has various and creative ways of their family course model. It has four models of the core course. First, the regular course which consists various subjects such as *Bunda Sayang*, *Bunda Shaliha*, *Bunda Cekatan*, and *Bunda Produktif*. Second, the website seminar (webinar) as the model of regular course using the virtual account called *wiziq*. Third, family gathering as the course model to build the cohesiveness among families to implement the knowledge from daily routine. Fourth, stadium general which has similar methods to seminars. This model is followed by a group discussion within families to gather the whole families around Indonesia to learn together about a single topic.

Sekolah Ibu has one course model which is the regular course. The regular course consists of 11 subjects. Each subject is held once every week. Participant will complete their course within three months. The course model uses face to face model which almost 30 mothers gather in a meeting hall.

The Sustainability

KUA klojen does not have any measurement model to monitor their course participants. After completion of the pre-marriage course and family counseling, the course result will give to the families who attend the course. There is no visible result from the application of the knowledge conducted by participants. There is no further agenda from KUA Klojen to monitor their course result.

Institut Ibu Profesional has a certain method to monitor the sustainability and the application of the knowledge gained by the family. For example, Institut Ibu Profesional held a general studium wich discusses some specific topics needed by families each month. In addition, Institut Ibu Profesional provides a weekly family gathering, in which each family can share their experience in managing family to others. This model called community-based education. Moreover, Institut Ibu Profesional provides the special course for professional mother and their families who are willing to open Institut Ibu Profesional branch in their region. By this method, each mother and family can share the knowledge to their environment, at the same time, the knowledge they get will develop. The special courses are the Training of Trainer, National Meeting and Workshop on “How to Start Professional Mother”. Those three

special courses must be attend by all families who are willing to open Institut Ibu Profesional Branch.

Sekolah Ibu has a regeneration model to ensure the sustainability of the knowledge. Yet, Sekolah Ibu does not have a specific model and program to ensure the sustainability of the knowledge participants get. Sekolah Ibu only allows mothers to hold gatherings in their region, that covers the topic based on Sekolah Ibu course book, without any special requirements or training as Institut Ibu Profesional has done.

The Topics

KUA Klojen has similar subject both in the pre-marriage course and groom and bride course. The differences relate to the period of course implementation. The pre-marriage course is held within three days and can be managed everytime people want, while the groom and bride course is held ten days after the marriage registration at KUA. The duration of the course is two hours. KUA Klojen divided the subject into three parts. Namely basic group, core group and evaluation group. The basic group consist of the subject about the Ministry of Religious Affairs Policies about *sakinah* family, marriage legislation and Islamic law compilation about marriage, violence, laws on child protection, and laws on Islamic marriage.

The core group consist of *sakinah* family topics, such as the implementation of family, religion function, reproductive function, the function of love and affection, protection function, education and awareness function values, the economic functions, functions of social culture, managing marital life, effective communication in the management of family relationships, problem management, the efforts to achieve harmonious family, developing relationships within the family. Last topics are the group's evaluation of pre-test, post test and course work. In this term, the evaluation is only used for pre marriage course while groom and bride course doesnt have evaluation group session.

Institut Ibu profesional has different topics from the institution. Institut Ibu profesional implements the main knowledge from the regular course such as, *Bunda Sayang*, *Bunda Cekatan*, *Bunda Produktif* and *Bunda Shaliha*. *Bunda Sayang* is the subject about communication between parents and children, skills to train the children's independence, skill of emotional intelligence, spiritualism in training children, children learning style, stimulating, sharpening and optimise the intelligence of children, the skills to jump-start the financial intelligence of children since the early, basic theory to enhance children creativity, the basic skills of storytelling as a basis for the formation of character, the basic skills of managing curiosity about sex and the basic skills create multimedia family. *Bunda Cekatan* consists of subjects such as become independent learners, mind mapping skill, family time management, financial management, the food combination for family, home decoration, healthy, safety riding,

walking and driving, the home team management, future management, public speaking and grooming and table manner. *Bunda Produktif* is subject to make the participants understand how to be productive mothers even if they do not work in office. In this session the participants will be given activity to develop the economic potential of women through training, provision of facilities, networks, and funding. Debriefing knowledge and family financial management skills and entrepreneurship. *Bunda Shaliha* is a part of the course which provides participants about spiritualism, *Shari'ah* and everything about Islamic regulations. From *Bunda Shaliha*, the participants will enhance their spiritualism through programs held by Institut Ibu Profesional.

Sekolah Ibu as a non-governmental organisation (NGO) fellow of Institut Ibu Profesional has a shorter subject than Institut Ibu profesional. Sekolah Ibu subject is mostly general topic and there is no subsidiary from given knowledge. Such as psychology of children development, *iman* and *ibadah* for children, *akhlaq* for children, household financial, early sex education, and family planning based on natural ways.

From those explanation, this study shows that KUA Klojen subjects provide more material about marriage according to Islam and the government, and how should the marriage take place. The course provided by KUA Klojen, uses the materials which are suitable with the government regulations on the marriage course. In contrast to KUA Klojen, Institut Ibu Profesional provides many subjects (*Bunda Sayang*, *Bunda Cekatan*, *Bunda Shaliha* and *Bunda produktif*). Institut Ibu Profesional more emphasises on the parenting process and compactness between husband and wife, in line with the founder of Institut Ibu Profesional which states that departing from the parenting and family compactness, it will be born *sakinah* family. This is similar as Hamka argues in his book "Lembaga Hidup", that mother is the manager of the household. Furthermore, Sekolah Ibu course has shorter process than above both institutions. Sekolah Ibu takes the theme of any family problems. Starting from parenting, taking the topic of moralism, faith, worship, and psychological development of children. In the case of household is taken about how to organise the family financial issues and tackle the possible solutions. In terms of health, is taken the topic regarding halal food, and family planning. A whole subject is very interesting, although the materials seem to be general and less detail to be delivered.

The Speakers

The speakers on the family courses which held at KUA Klojen are the employees. Mahmudah is one of them who handles the marriage advisor. She is the *sakinah* family expert. She has some trainings especially in counselling provided by the Indonesian Supreme Court. For the bride and groom course are guided by the chairman of the KUA Klojen. The speakers of the pre-marriage courses are invited from several parts of the office of the Islamic Guidance, the Ministry of Religious Affairs, and experts in the field from various universities in Malang. In this case, KUA Klojen does not have such a fixed contract with a particular individual. It is because the pre-marriage courses have been conducted by the members of the KUA Klojen. The speakers of the course are compliance with current regulations regarding the Islamic community guidance about the guidelines of marriage course (Chapter five, the Article 8 about the speakers of the course must be the local leaders and experts in religious studies).

Institut Ibu profesional speakers are its founder, Septi Peni Wulandani, and her husband, Dodik Mariyanto. Both have capacity and capability based on their experience. They have been success to guarantee the process and then, they have shared their knowledge to others. The daily regular course is guided by Septi peni Wulandani, while the course in the Institut Ibu Profesional branches is guided by participants who have passed the course and passed the training of trainer from Institut Ibu Profesional. Moreover, the other course which is held by Institut Ibu Profesional such as stadium general, national seminar and family gathering are guided by some experts in parenting and family development. Institut Ibu Profesional has many speakers with their various expertise. The speakers are invited based on the family needs and topics. Sekolah Ibu has also some speakers from various fields. The speakers have been appointed as permanent speakers.

Influences on the Development of Sakinah Family

In Practice, KUA Klojen conducts *sakinah* family course to implement the mission of the government in reducing divorce and preserving the family. Furthermore, its ultimate purpose is to obtain *sakinah* family. In the process of the course, KUA Klojen has been carrying out its functions as in the regulations of course. This is in line with the expectations of the General Directorate of the Guidance of the Islamic Community, mainly because it deals with the mission to realise *sakinah* family. However, in its implementation, the course KUA Klojen has conducted is less effective. It does not have appropriate parameters to monitor the practices and impacts of the course. In terms of the speakers KUA Klojen has, they are under the supervision of the Ministry of Religious Affairs, in spite of the fact that it does not have a certain speaker covering the specific issues of family.

Dealing with its purpose, KUA Klojen has provided a complete guidance of marriage and marriage preservation. It is available in its module which consists of the topics of the marriage in Islam, the government regulation of marriage law, *fiqh munakahat*, household financial, health problem and solution. In terms of monitoring the practices of the post-course, KUA Klojen seems to be absence. Consequently, it tends to be difficult to achieve the ideal of the *sakinah* family.

Institut Ibu Profesional as the NGO has a strong background on its establishment which is to build the professional mother in managing household, family, and children. Institut Ibu Profesional creates a movement to restore the function of the mother as the primary educator for children and family, can also serve as a manager of the family, become an independent person financially without leaving children and family, and can be a good figure for family and surrounding communities. Institut Ibu Profesional has specific modules on *sakinah* family course process consist of the module of *Bunda Sayang*, *Bunda Cekatan*, *Bunda produktif* and *Bunda Shaliha*. These modul are immediately delivered by Septi Peni Wulandani as the founder of Institut Ibu Profesional. The course in its branch office is delivered by professional mothers who have joined in the training of trainer from Septi Peni Wulandani. This system has ensured their perspective and aim. Institut Ibu Profesional also has practice session beside its routine class session. It is to challenge the family to implement the knowledge that participants get from the regular class. This session is called family gathering which can be joined by all participants. To implement its function, Institut Ibu Profesional also allows the graduated participants to join in the agendas which are organised by Institut Ibu Profesional. The agendas aim to encourage the family to always improve the family ability to obtain *sakinah* family. It seems that Institut Ibu Profesional has a perfect method to implement its function as *sakinah* family course to obtain *sakinah* family. Because Institut Ibu profesional has a follow up program for the participant to measure its family progress after they have joined in the course.

Meanwhile, the background of Sekolah Ibu is to restore the role of parents, especially mothers in performing its function as a mother as the primary educator. Sekolah Ibu has fixed speakers in each of its courses. The subjects cover the issues of parenting, family development and health. However, the rest of the materials are delivered once a week for 3 months. It determines that the course is less maximal. Sekolah Ibu involves mothers as participants of the course, while fathers do not. Therefor, to obtain the family course function to get *sakinah* family course from Sekolah Ibu seems to be less maximal due to the lack of course period and course subject. Sekolah Ibu does not implement any measurement to detect the result from the course.

From the explanations and research findings, this study depicts that there are many differences from the models of the family course. The differences are based on the background of the course establishment, mindset of the institutions and the founder

experiences. The similarities can be seen from the types of institutions and programs. They have been influenced by many factors such as course models, sustainability, speakers, types of subjects, and function to obtain *sakinah* family. Generally, based on the comparison, Institut Ibu Profesional seems to be better. It can be seen in terms of background of establishment, while KUA Klojen organises the course based on the obligation under the mandatory of the Ministry of Religious Affairs. Furthermore, Sekolah Ibu is established to respond and help women to understand on how to be good mothers, while Institut Ibu Profesional establishment is derived from the experience of his founder, Septi Peni Wulandari and Dodik Mariyanto. Although the brand of the institution is for mothers and not families, but Institut Ibu Profesional facilitates the course for mothers, families and even the grooms and brides.

In terms of the models of the courses, Institut Ibu Profesional has a variety of methods and instruments which can develop the knowledge and ability of families. Even Institut Ibu Profesional provides a special learning way through website seminar. In terms of subject learning, Institut Ibu Profesional provides many aspects and topics. Institut Ibu profesional provides the classes on parenting, family formation, family management, health and religion in detail and long session, while at the same time, Sekolah Ibu and KUA Klojen do not explain and deliver their topics in detail and long term.

From the issue of sustainability, Institut Ibu Profesional provides the implementation session, which is the session that participants have a chance to implement the knowledge they get from the family gathering. This session can make every party of the family taking a part in the activity. Institut Ibu Profesional facilitates participants to open the branch of Institut Ibu Profesional through special training, while Sekolah Ibu and KUA Klojen do not have.

Moreover, the speakers of Institut Ibu Profesional are the founder of the institution, her husband, and other invited speakers. Their experience is the main capital of this institution because they can share their experience in the course. In addition, Institut Ibu profesional has special speakers which are invited based on participants need. In the different context, KUA Klojen and Sekolah Ibu have certain speakers who have specialisations in the field of family issues, but they are not being invited based on the need of the participants. From the aspect of management of the course, Institut Ibu Profesional and Sekolah Ibu have specified organisers to run the institutions, while KUA Klojen's organiser depends on the periodic position which KUA Klojen has.

Therefore, this study finds that Institut Ibu profesional is suitable to become a role model of institution organises the family course to obtain *sakinah* family than other two (Sekolah Ibu and KUA Klojen). This finding can be seen from the background of

establishment, course models, speakers of the course, types of subjects and the function to obtain *sakinah* family.

Conclusion

The family course at KUA Klojen implements interview and face to face models such as the course of the groom and bride, the pre-marriage course and marriage counselling. The course of the groom and bride is implemented for all brides who are registered at KUA after 10 days of the registration of their marriages. The pre-marriage course is conducted for the couple who have not married yet. In this case, the course is held under the mandatory of the Ministry of Religious Affairs. The marriage counselling is a service for those who are married.

Meanwhile, Institut Ibu Profesional implements the offline and online methods in its courses. The former means the regular lectures, stadium general, family gathering and national seminars, while the latter means the website seminar. Institut Ibu Profesional has three featured programs which are *Bunda Sayang*, *Bunda Cekatan*, *Bunda Produktif* and *Bunda Shalihah* (mother that has compassion, professionalism, productivism and good religiosity). The whole programs consist of 24 meetings (1 hour per meeting). The family gathering is the implementation of the subject during the routine course, when families can meet and share each other. To accommodate the needs of the participants, Institut Ibu Profesional holds a national seminar that presents a particular speaker in accordance with the agreement of all participants. The subject in the regular courses has different topics. *Bunda Sayang* discusses skills in developing materials, technologies, methods, and training in developing basic skills and the nature of the child. *Bunda Cekatan* discusses skills in developing, materials, methods, technology, and training to develop basic skills and the nature of women as individuals, mothers, and wife. *Bunda Produktif* teaches about how a mother dealing with the busy life as a wife and mother, but they can be productive. Finally, *Bunda Shalihah* tends to develop the spiritual ability to maintain the *sakinah* family.

Sekolah Ibu only has one method to implement the family course, which is the method of face to face between the speakers and participants. The model has been done in routine which consists of 11 meetings (2 hours each). This class provides the psychology of children, family development, faith and worship in the family, morality, faith, financial management, family management, sex education, the *halal* food and natural family planning with billings ovulation. Sekolah Ibu does not involve father in the family course like what KUA klojen and Institut Ibu Profesional have conducted.

The three institutions' similarities aim to help families to realise the *sakinah* family. Their differences are about their backgrounds, subjects, speakers, and the sustainability of the courses have provided. KUA Klojen emphasises on the marriage

based on the Indonesian Law, while Institut Ibu Profesional focuses on the fundamental development of mother in terms of parenting and family management. In addition, Sekolah Ibu concerns about the understanding on marriage in daily life.

Based on the findings, this study argues that those institutions have good efforts to provide courses aiming to realise the *sakinah* family in the society. Dealing with these efforts, Institut Ibu Professional shows its better concern in providing various courses. It focuses not only to the development of *sakinah* family, but also having more responsibility to monitor the implementation after the course by couples.

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