



SAKĪNAH FAMILY ESTABLISHMENT IN THE MODERN ERA FROM THE PERSPECTIVES OF HAMKA AND QURAISH SHIHAB

Moh. Ghaffar Amrullah, Malik Ibrahim

UIN Sunan Kalijaga

Email: 16350019@student.uin-suka.ac.id, 196608011993031002@uin-suka.ac.id

Abstract: *This article explains the concept of establishment of the sakīnah family according to the perspective of Hamka and Quraish Shihab. This is a qualitative research which utilizes data sourced from literature. This article shows that according to Hamka, modern Sufism can be used as a solution to achieve a happy family in this world and the hereafter, regardless of the stigma that marriage is only to have children. Sufism does not only mean zuhud which is lonely, away from the world normally, but must actively work. As for the meaning of zuhud according to Hamka, is ready to be poor, rich, and to not have any penny, and on the other hand, being willing to become a millionaire, but wealth does not the cause of forgetting God, and neglecting the obligations. This is in line with the concept that taught by Islam, which advocates the spirit to fight, the spirit of sacrifice and work, and not to be lazy. According to Quraish Shihab, The presence of sakīnah does not just come by itself, but there is a condition for its presence, the heart must be prepared with patience and piety.*

Keyword: *Modern Sufism, Hamka, Sakīnah Family, Quraish Shihab*

Introduction

In this modern era, the family is an important and inseparable part of human life. The family can be said to be an important thing in human life, where the family is the first place for humans to get lessons and education to continue their lives. From a family can produce a generation, which is able to carry on something good from its predecessor, and so on until it becomes even better. However, in the current reality, the family is often colored with several internal and external conflicts that have a negative impact for the family

itself, such as cases of infidelity, divorce, violence against children, and also other domestic violence.

The family is the smallest unit of society consisting of the head of the family and several people gathered, who always accept the shortcomings and advantages of those around him, good or bad family members, still cannot change the existing nature, a good outline is directed at things that are good and bad. positive and bad to be corrected without having to judge. In fact, the family is something that cannot be separated from human life, both in ancient times and in modern times. The family can be said as an important, because it is the first place for humans to get lessons and education as provisions for their next life.

As Islam regulates human life through marriage, which the provisions are formulated in Islamic rules. A good family is part of a good society, so it must take care of matters relating to good matchmaking and stay away from futility to get mercy, love and peace of mind.¹

Marriage is part of the *sunna* of the prophets.² Marriage is the best way for children to be noble, multiply offspring, preserve life and maintain lineage which is considered and guarded by Islam, while as a natural nature that is embedded in humans, to produce offspring and maintain the integrity of the human species.³ Allah does not make humans like other creatures, who live freely following instincts and interacting between male and female energetically without rules. But, to maintain human honor and dignity, Allah set the law according to the dignity of men and women are regulated to guard the honorable manner which based on willingness in a marriage bond.⁴

¹ Sayyid Muhammad, *Fiqih Keluarga, Seni Berkeluarga Islami* (Yogyakarta: Bina Media, 2005), p. 10.

² Sayyid Sabiq, *Fiqih Sunna*, vol. VI (Jakarta: Yayasan Syiar Indonesia, 1997), p. 11

³ Abdul Fattah Abu Ghaddah, *Ulama Yang Tidak Menikah*. 1st ed. (Jakarta: Pustaka Azzam, 2001), p. 15

⁴ *Ibid.*, p. 10.

However, the essence of marriage has not been fully reflected by every married couple.⁵ The reality that occurs at recent time, the family is often colored with several internal and external conflicts that have a negative impact on the family itself, such as cases of infidelity, divorce, violence against children, and also violence in another household. Domestic violence is one of the reasons for triggering conflicts, even conflicts between family's members, so that the purpose of marriage is not realized in Muslim households, and the essence of the purpose of marriage is not realized and even has fatal consequences for the growth of children and future generations. The phenomenon of the reality on the domestic life above seems to arouse attention to re-examine and ask what is wrong with family life, why these problems occur and tend to be more widespread problems. What kind of coaching has been applied in the family. Are there solutions to various family problems without causing adverse effects as a result of the therapy and practice of understanding in fostering a family that is used.

The previous problems makes people forget to pay attention to the meaning and purpose of a marriage as stated in QS. Ar-Rûm verse: 21. Some people still don't really understand how to achieve the goals of marriage, especially establishing a *sakīnah* family. So, what will be happening next is, marriage does not have the essence as purposed by the Qur'an itself.

From the few descriptions that have been presented, it is not surprising that many Islamic thinkers or scholars are trying to formulate or conceptualize the formation of a *sakīnah* family. Departing from this, the authors are interested in presenting two of the moslem scholar who formulated the concept of the *Sakīnah* family, namely Haji Abdul Malik Karim Amrullah who was often called by "Hamka," and Quraish Shihab. This interest came from the fact, that Hamka and Quraish Shihab are two of the Indonesian exegetes who is a great scholar and is also a pioneer of the Islamic movement. Therefore, in this study, the authors want to reveal how

⁵ Muhadi Zainudin, "Menuju Keluarga sakinah: membentuk Keluarga *sakinahsakīnah* Berdasarkan prespektif Hukum Islam," *Jurnal Psikologika*, vol. 10, no. 20 (2005), p. 80

are Hamka and Quraish Shihab thought about the concept of establishment of a *sakīnah* family.

Many studies have attempted to put forward the concept of modern Sufism from Hamka's perspective. Hamka's perspective of modern Sufism is widely considered to be a solution in the formation of a *sakīnah* family in modern times. Modern Sufism proposed by Hamka is dynamic, not static. As for Sufism itself, for Hamka, is purposed to improve character and cleanse the mind, Sufism also serves to fortify oneself against heart illness that afflicts people.⁶ There are four things that, at least, become the concepts that underlie Hamka's perspective to create a *sakīnah* family, namely, faith, responsibility, calmness, and *mu'āsyarah bi al-ma'rūf*.⁷ Hamka does not expect modern society to leave the world, but humans must achieve happiness through correct *zuhud* in accordance with the Qur'an and Hadith. Live simply, sincerely, ashamed, trustworthy and true (honest). Hamka also reminded about the importance of education in achieving happiness, because human knowledge will be noble and happy.⁸ As for according to Quraish Shihab, *sakīnah* family means establishing calmness along with full of love (*mawaddah*) and *rahmah*.⁹

It must be understood that *Sakīnah* actually is finding a mate. After finding a life partner, husband and wife should live together, because otherwise, it cannot be said that the journey of the household ark is in a state of calmness. After *sakīnah*, then *mawaddah* will be realized in marriage, which means everything related to the physical, preening, perfumed, respecting the partner, not arrogant, simple, and soft in speech. Then *rahmah* which can be interpreted as love in the

⁶ Novi Maria Ulfah and Dwi Istiyani, "Etika dalam Kehidupan Modern: Studi Pemikiran Sufistik Hamka," *Esoterik: Jurnal Akhlak dan Tasawuf*, vol. 2, no. 1, (2016), p. 108.

⁷ Thoriq Fadli Zaelani, "Konsep Keluarga *Sakinah* Menurut Hamka (Studi Atas Tafsir Al-Azhar)," *SKRIPSI*, (2017), pp. 65-66.

⁸ Salihin, "Pemikiran Tasawuf Hamka dan Relevansinya Bagi Kehidupan Modern," *Jurnal Manthiq*, vol. 1, no. 2 (2016), p. 189.

⁹ Abdul Kholik, "KONSEP KELUARGA SAKINAH DALAM PERSPEKTIF QURAISH SHIHAB," *INKLUSIF*, vol. 2 no. 4 (2017), pp. 17-23.

life treatment.¹⁰ The duty of a wife to her husband is to follow his orders as long as his orders do not violate the Shari'a and make a husband happy. Wife's etiquette to her husband includes silence when her husband speaks, maintaining her husband's honor when her husband leaves, accepting what her husband produces with gratitude, showing *qanā'ah* to him, etc.¹¹

Hamka put forward ideas about the concept of family in this modern age based on the understanding and interpretation of QS. Ar-Rūm: 21, where the meaning of *sakīnah* and *mawaddah* and mercy are drawn in the standard of happiness in the world and the hereafter which pivots on religion.¹² There are several things that must be underlined, namely: the role, position, rights and obligations. This is very relevant to Hamka's perspective regarding the position and role of men as leaders and women as those who are led within the family scope. Likewise with the rights and obligations between the two, Hamka paid attention to women regarding the rights they get according to their era, which is also very relevant to Hamka's opinion regarding the shortcomings that exist in couples that not only women have shortcomings but also men. Finally, the results of this study contain elements to establish a *sakīnah* family.¹³

Based on the previous explanation, that the article entitled “The Concept of Sufism in the Modern Era of Hamka's Perspective in Formation of the *Sakīnah* Family” has not been discussed specifically. Therefore, the authors tries to compile it in the form of an article in a journal.

¹⁰ Nurliana, “Konstruksi Pernikahan Samara Perspektif Buya Hamka,” *Jurnal al-Himayah*, vol. 3. no.1 (2019), p. 65.

¹¹ Sakina Nirwana, “Adab Istri Kepada Suami Menurut Hamka Dalam Tafsir Al-Azhar: Kajian Terhadap QS. at-Tahrim/66: 11,” *SKRIPSI* (2020), p. 64.

¹² Istamaroh, “Konsep Keluarga Sakinah dalam Tafsir al-Azhar Karya Buya Hamka,” *SKRIPSI*, (2016), p. 75.

¹³ Fadhli Azzami, “Relasi Suami Istri Terhadap Keutuhan Keluarga Muslim (Studi Pemikiran Prof. Dr. Hamka),” *SKRIPSI* (2016), pp. 99-102.

The Concept of *Sakīnah* Family

The family is a small society unit consist of several people, where each of them has a certain position and role. The family is nurtured by a pair of human beings who have agreed to live together sincerely and faithfully, based on beliefs confirmed through marriage, affixed with love, aimed at complementing each other and improving themselves in the direction of the pleasure of Allah.¹⁴

According to Sayekti in his book entitled “*Pendidikan dalam Keluarga*”, the definition of family is a bond of fellowship living on the basis of marriage between adults of different sexes that are living together, or a man and a woman who are alone or who already have children, either own children or adopted children, who live in a household.¹⁵ Ulfatmi’s work states that the family is a multi-bodied organism, an organization consist of many bodies. The family is a unit or organism which have components that form the family organism. Those components are called family.¹⁶

The first path that must be noticed in forming a household is marriage between a man and a woman. In fact, all previous religions have given descriptions of the relationship system between men and women in such ways, according to the norms and regulations that existed at the time in detail; and in accordance with the nature that Allah has created in humans, as that nature He also created in the animals. It is only in humans as creatures that Allah glorifies, and He put into them the spirit of His creation and gives Him the right to be His vicegerent. If humans have been given the character of being sustainable, sustainability itself will not be achieved because every living thing must die. So the way to stay sustainable is to reduce offspring (reproduction).

Everyone knows that marriage is one of the way to multiply their existence, preserve their name and devote their lives. As stated by the word of Allah: “*Allah has made for you wives of your own*

¹⁴ Soelaeman, *Pendidikan Dalam Keluarga* (Bandung: Alfabet, 1994), p. 152.

¹⁵ Sayekti Pujo Suwarno, *Bimbingan dan Konseling Keluarga* (Yogyakarta: Menara Mas Offset, 1994), p. 11.

¹⁶ Utami, *Keluarga Sakinah dalam Perspektif Islam* (Jakarta: Kementerian Agama RI, 2011), p. 20.

kind and has made for you from your wives children and grandchildren, and has provided you with good things.” (QS. An-Nisa: 72).

The previous verse implies that the human need for spouse, children and a good marriage system is no less important than the need for survival.¹⁷ The definition of family above, it seems that some experts have defined family in a narrow sense and some have translated it in a broad sense. In a narrow sense, the notion of family is based on blood relations consisting of father, mother and children, which is called the nuclear family.¹⁸ Whereas in a broad sense, all parties who are related by blood so that they appear as clans or clans in various cultures, everyone has a first name and family name or clan. Meanwhile, the meaning of family in social relations appears in various types, some are related to genealogy, work environment, livelihood, profession and so on.¹⁹

Sakīnah comes from the word “*sakana, yaskunu, Sakīnatan*” which means a sense of peace, security and peace. So the *sakīnah* family is a family that is able to create an atmosphere of family life that is peaceful, dynamic and active, loving, honing and nurturing.²⁰ The word *sakīnah* in the Arabic dictionary means; *al-waqār, at-ṭuma'nīnah, and al-mahabbah* (peace of mind, tranquility and comfort).²¹ While the word *sakīnah* in the Indonesian dictionary is peace, tranquility, serenity and happiness.²² Etymologically, the word *sakīnah* means serenity, peace, from the root word *sakana*

¹⁷ Nabil Muhammad Taufik As-Samaluthi, *Pengaruh Agama Terhadap Struktur keluarga*, (PT Bina Ilmu: Surabaya, 1987), pp. 236-237.

¹⁸ Mu'tashim Billah, “HAK *HĪJAB* WARIS ANAK PEREMPUAN PERSPEKTIF *MAQĀSĪD ASY-SYARĪ'AH*,” *AHKAM Jurnal Hukum Islam*, vol. 9, no. 2 (2021), pp. 219-46.

¹⁹ Soelaeman, *Pendidikan dalam Keluarga*, p. 6.

²⁰ Asrofi dan M. Thohir, *Keluarga Sakinah Dalam Tradisi Islam Jawa* (Yogyakarta: Arindo Nusa Media, 2006). p. 3.

²¹ Ahmad Warson Munawir, *Kamus Arab-Indonesia Terlengkap* (Surabaya: Pustaka Progesif, 1997), p. 646.

²² Tim Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa, *Kamus Besar Bahasa Indonesia*, Cet.I (Jakarta: Balai Pustaka, 1988), p. 413.

which means calm, peaceful, independent, quiet and stay.²³ In Islam, the word *sakīnah* signifies tranquility and peace in particular, namely the peace of God who is in the heart. Meanwhile, in terms of terminology, the *sakīnah* family is a family that is calm and peaceful, harmonious and peaceful. In the family there is an intimate and harmonious relationship, among all family members with tenderness and affection.

Family Problems in the Modern Era

In a family life, there will definitely be found problems that arisen. It is impossible or almost impossible if the journey in forming a family is always going in good manners. There will definitely be problems. Whether problem is trivial or a problem is serious. Family problems are situations where the life of a family is in a state of disorganization, chaos, disorder and direction, parents lose the authority to control the lives of their children, especially teenagers, they fight against their parents, and fights occur between husband and wife, especially concerning the question on how they educate their children. In other words, family problems are the conditions in which there is instability in the communication between husband and wife. This means that two-way communication in democratic conditions between husband and wife no longer exists. The worst impact when problems occur in this family is when husband and wife decide to divorce. Because, when the divorce actually happens, the one who suffer the most are the children.²⁴

When it comes to the purpose of marriage itself, it has the goal of forming a happy and eternal family. So that both the husband and wife must be able to complement each other to develop his personality and help to achieve spiritual and material well-being. In Islam, marriage is purposed to fulfill one's sexual needs in a lawful

²³ Cyril Glasse, *Ensiklopedia Islam*, terj. Ghuron A Mas'adi, cet. II (Jakarta: PT.Raja Grafindo Persada, 1991), p. 351.

²⁴ Hermalinda Rizki Pratiwi, "*Problematika Keluarga dalam Masyarakat Kontemporer dan Penyebabnya*," in <https://www.kompasiana.com/hermalinda1306/60612c028ede485364688ef2/problematika-keluarga-dalam-masyarakat-kontemporer-dan-penyebabnya>, accessed 29th Maret 2021.

manner and carry out offspring in an atmosphere of mutual love, or commonly, called *mawaddah* and affection, or commonly called *rahmah*, between husband and wife. In this modern and contemporary era, there is one interesting legal phenomenon to be discussed, that is an issue of family law in Muslim countries. For example, in Indonesia there has been a phenomenal controversy over whether or not interfaith marriages are legal from the point of view of Indonesian legislation.²⁵

In addition to the problems mentioned above, there are problems that arose and occur in a family are from various kinds. There are kinds of family problems in contemporary society: Economic problems; Health problems; Sexual Problems; Educational Problems; Job Problems; Religious Issues; Communication Problems. The problems that arise are definitely the cause of the problem. Then what are the causes or roots of a household problem? Here is the cause of the problem at a family:

- a. Religious differences, for example, Muslim youths marry Christian women. Differences in moral criteria, for example, one religion is good, while his partner likes doing immorality things.
- b. The difference in insight is too far, especially if the wife has a broader perspective than the husband.
- c. There is a sharp difference in terms of social traditions, for example urban youth marrying villager girls or vice versa.
- d. The big difference between husband and wife in the level of good looks, height, intelligence, education, insight and social level.
- e. Overlapping of responsibilities. For example, a wife who works and supports the family, while the husband is unemployed and unable to provide a living.
- f. Both husband and wife do not appreciate the condition of the partner. The husband comes home from work tired and wants to rest at home, while the wife is tired from household chores and serving the children, and is tired of staying at home and wants to go for a walk. If the two of them do not succeed in finding a middle ground, then there may be problems between the two of them.

²⁵ *Ibid.*

- g. Sharp differences in character and other basic things, such as one partner being generous while the other is miserly; one is an extrovert, while the other is an introvert; one is chatty, the other is quiet; and one of them likes to read, while the other likes to sleep.
- h. The age difference is too big without any compensation. This usually causes suffering, infidelity, and even murder, especially in couples who do not have a good religion.
- i. There is no constructive and calm communication between husband and wife.
- j. The intervention of the family, especially the mother-in-law, then neighbors and friends in domestic life.
- k. Staying at home and not separated from family, or relatives who are already married.
- l. A husband or wife makes no secret of their emotional and sexual life.
- m. A husband or wife who is easily influenced by other people's opinions about their partner. If the husband or wife feels that other people are fascinated by one of the qualities of their partner, then he is very concerned about that trait, whereas if other people criticize or complain about that trait. So he criticized and complained more about this trait. An intelligent husband and wife should not be easily influenced by other people's opinions, especially if they are wrong and exaggerated. In addition, other people also fear Allah by not mentioning the weaknesses of the husband and wife, so as not to cause suffering and the destruction of the couple's household. Women are usually more easily influenced. Therefore, the Messenger of Allah forbade damaging a wife's view of her husband. He said, "*not included among us, people who aggravate the image of a man in front of his wife, or a slave before his master.*" (HR. Abu Dawud)
- n. The husband or wife's feelings that their partner's lack respect for each.
- o. Husband or wife give too much attention or time to his friend, so that he forgets the rights of his life partner.
- p. The penetration of boredom into domestic life due to the absence of change and creativity.
- q. Excessive jealousy from one partner.

- r. Doubts about the honesty of a life partner without a strong and reliable argument.
- s. The husband threatens to divorce his wife or marry another woman.²⁶

So, it can be concluded that every family will and always face various problems. It is impossible to run a family smoothly. Then, why do some of these problems get divorced? because the ability to overcome them is inadequate. I don't know what causes the two of them to stick to their respective positions so that the problems they face cannot be resolved.

Then the best way to solve that problems is, that the family should try to resolve it with a calmness, relieved and in accordance with religious guidances. Looking for the best solution so that the problem can be resolved properly. If the problem they get is really serious and need help from others, then look for someone who is expert in responding to the problem. Thus, the possibility of getting the worst risk could be reduced.²⁷

Hamka's View of Modern Sufism as a Solution for Establishing a *Sakīnah* Family

Prof. Dr. H. Abdul Malik Karim Amrullah or better known as Buya Hamka derived from the acronym of his name,²⁸ was born in Maninjau, West Sumatra, on Monday, February 16th, 1908. The son of a prominent reformer from Minangkabau, Doctor H. Abdul Karim Amrullah. He changed his name to be Hamka himself after performing the pilgrimage for the first time to Mecca in 1927.²⁹ At a young age, Hamka has crossed the globe. When he left Minangkabau for Java, he was 16 years old. In Yogyakarta, he learned about the movement from some activists, such as H. Oemar Said

²⁶ *Ibid.*

²⁷ *Ibid.*

²⁸ M. Bibit Suprpto, *Ensiklopedia Ulama' Nusantara: Riwayat Hidup, Karya, dan Sejarah Perjuangan 157 Ulama Nusantara*, "Prof. Dr. Buya HAMKA, cet-I (1908-1981)", (Jakarta: Gelegar Media Indonesia, 2009), p. 333.

²⁹ Herry Mohammad, dkk, *Tokoh-Tokoh Islam yang Berpengaruh Abad 20*, cet-I (Jakarta: Gema Insani, 2006), p. 60.

Tjokroaminoto (*Serikat Islam*), Ki Bagus Hadikusumo (Muhammadiyah), KH Fakhruddin, and RM Soerjopranoto. Hamka, along with young activists, took courses on the movement.³⁰ Hamka is a multi-role figure. Apart from being a scholar and poet, he is also a thinker. One of his thoughts was the idea of education. For Hamka, education is a means to educate the character of individuals. Humans are born in this world not only to know good and bad, but worshiping toward God and become useful human beings for others and their environment.

Hamka's life actually illustrated that he was a person who had a great personality. A person who wanted a massive revolution against the Indonesian nation itself. Changing the way of thinking that is full of customs to be more rational according to the teachings of Islam. Hamka, was also an expert in the field of Sufism, he had actually laid the foundations of new Sufism in Indonesia. If the deep appreciation as exemplified by al-Ghazali in Sufism is by way of *'uzlah*, then Hamka thought that appreciation to remain actively involved in society. Hamka followed in the footsteps of classical reformers such as Ibn Taimiyah and Ibn Qoyyim al-Jauziah and he also showed consistency in his thinking with these figures. He wrote down the basics of the new Sufism in a special book which he entitled "*Tasawuf Modern: Bahagia Itu dekat dengan kita dan ada dalam diri kita*". This model of sufism had the main characteristics in the form of emphasis on moral motives and the application of the method of *dhikr* and *murāqabah* or spiritual concentration in order to approach God. With the application of this model of sufism, a sufi could see the world with a more positive view and they do not alienate themselves in the social life of society.

According to Hamka, modern Sufism is *zuhud* behavior that is ready to be poor, ready to be rich and willing not to have a penny, and willing to become a millionaire, but wealth is not a cause of forgetting God and neglecting obligations. *Zuhud* does not mean exclusive from worldly life, because this is forbidden by Islam. Islam advocates the spirit to fight, the spirit of sacrifice, and work is not

³⁰ Herry Mohammad, et al, *Tokoh-Tokoh Islam yang Berpengaruh Abad 20*,... p. 61.

lazy.³¹ For Hamka, a rich person is a person who has little will and someone who has many needs and desires is a poor person.

Real wealth is self-sufficient for what is available, willingness to accept even though it is multiplied by hundreds of thousands of billions, because it is a blessing from God that needs to be grateful for. feeling no disappointing if the number is decreased, because he came from God and will return to Him. If the wealth is abundant in oneself, no matter how much it is, the use is to support charity, worship, faith and to encourage to worship toward God. Wealth is not loved because it is a mortal treasure. Wealth is only loved because it is a gift from God. Use it for the good. while discussing about the personal and subjective appreciation and practice of Islamic spirituality values, Hamka argued that these values must be manifested in social life. These spiritual values include: piety, tawakkal which is not fatalistic but piety in the form of an active attitude and making efforts as much and optimally as possible; sincere; hope (king’); fear (khauf); repentance; pleased; *zuhud*; wara’; *qanā’ah*; grateful; patient; *istiqamah*.³²

Qanā’ah for Hamka means to accept by feeling enough. *Qanā’ah* contains five things, namely:

- a. Accepting (willingly) what is come.
- b. Asking God for a worthy addition, and keep on trying.
- c. Accepting patiently the fate from God.
- d. Recumbency toward God.
- e. Not attracted by the trickery of the world.

This is called *qanā’ah*, and is the real wealth. This comes from the words of the Prophet: “*It is not wealth because there are many treasures, wealth is the wealth of the soul.*” This means, that the soul is full of what is available, not being greedy and jealous, not someone who asks for more constantly. If you still ask for more, that is the sign that you are still a poor.³³

³¹ Novi Maria Ulfah and Dwi Istiyani, “Etika dalam Kehidupan Modern: Studi Pemikiran Sufistik Hamka,” *Esoterik: Jurnal Akhlak dan Tasawuf*, vol. 2, no. 1, (2016), pp. 98-100.

³² *Ibid.*

³³ *Ibid.*

For Hamka, sincerity means clean, no mixture; it is like pure gold, where there is no silver mixed with any percentage. Clean work towards something, called sincere. For example, a person works because he is being paid, simply because he expects praise from his employer, then his deeds are sincere to his employer. The opposite of sincere is *isyarak* which means association or mixing with others. Between sincerity and *isyarak* can not be met. If sincerity is lodged in the heart, *isyarak* can not enter the heart, and vice versa. If *isyarak* has been lodged in the heart, sincerity will be difficult to enter.³⁴

Here are some modern Sufism concepts that are expected to be a solution in the formation of a *sakīnah* family according to Hamka:

1. *Zuhud*

In Hamka's view, *Zuhud* behavior means is being ready to accept life as poor or richly, ready not to have a penny, and ready to become a millionaire, but wealth is not a cause of forgetting God and neglecting people's obligations. *Zuhud* does not mean exclusive from worldly life, because this is forbidden by Islam. Islam encourages the spirit to fight, the spirit of sacrifice and work not laziness. For Hamka, a rich person is a person who has little will and someone who has many needs and desires is a poor person.³⁵

Real wealth is being self-sufficient with what is available, willingness to accept even if it is multiplied by hundreds of thousands of billions, because it is a blessing from God that you should be grateful for. And not being disappointed if the number is decreased, because he came from God and will return to Him. If wealth is abundant to ourselves, no matter how much, we remember that its use is to support charity and worship, faith and to build courage to worship God. Treasures are not to be loved, because they are only temporary. Wealth is only loved because it is a gift from God to be grateful for. Use it for the good. When talking about the personal and subjective

³⁴ *Ibid.*

³⁵ *Ibid.*

appreciation and practice of Islamic spirituality values, Hamka argues that these values must be manifested in social life.³⁶

If this can be implemented in family life, there will be a balance. The balance here is the balance of interactions internally and externally. The *Zuhud* emphasized by Hamka is more about the orientation of human internal affairs to God and not forgetting the external affairs of humans with each other or with other creatures. Then there is a balance in the behavior of *zuhud*, keeping oneself from the pleasures of the world to be close to God, but not against the life of the mortal world.

2. *Qanā'ah*

In Hamka's view, *qanā'ah* is to receive with a sense of sufficiency, and in it contains five main things, namely accepting willingly what is there, asking Allah for appropriate additions accompanied by effort, patiently accepting the provisions Allah, put your trust in Allah, and are not attracted by the tricks of the world. This is intended because the essence of Islamic teachings is *qanā'ah*, not *qanā'ah* in endeavor, but *qanā'ah* in the heart.³⁷

Qanā'ah is the most steadfast capital to face life, which can inspire the spirit to seek sustenance, by continuing to stabilize the mind, strengthen the heart, trusting in Allah, expect His help, and do not despair when there is a desire that does not work or cannot be realized. If there is doubt in life, then the most appropriate remedy is to keep trying, and believe in destiny.

Qanā'ah is not only by surrendering and idly accepting a situation, but *qanā'ah* can be used to maintain simplicity so that the heart remains in peace, avoiding being drowned in the waves of the world that are only oriented to material possessions. Even though he is full of wealth, he can be said to be *zahid* because he is not influenced by his wealth, but with his wealth he can use it properly, including to support all the necessities of life and worship and can help others.

Qanā'ah can also be used as a solution in dealing with family problems. Where the relationship between husband and

³⁶ Hamka, *Tasawuf Modern...*, pp. 231-244.

³⁷ *Ibid.*

wife is able to become a simple person, is not squandering in terms of finances. So that, there will be no more family problems in economic or material terms.

3. Sincerity

Ikhlas means clean, there is no mixture. Like pure gold that is not mixed with any percentage of silver. Clean work towards something called sincerity. The opposite of sincere is *isyarak* which means association or mixing with others. According to Hamka, sincerity and *isyarak* cannot be reconciled, as is motion with silence. If sincerity has been lodged in the heart, then *isyarak* cannot enter, and vice versa. Therefore, it is not wrong to say that the place of both is in the heart.³⁸

If a person intends to do a job, when he has started to move along with it, it can also be determined where the goal is and how the basis is. For example, there is someone who intends to help the needy and poor. The job of giving help is good, but not necessarily good if the basis is not based on sincerity. The work can be said to be good if it is based on sincerity, namely helping the poor and needy for the sake of Allah, not because they only expect praise and flattery from fellow human beings. Therefore, sincerity is used only for Allah alone.

As for sincerity, it can also overcome problems that exist in a family, where husband and wife love and care for each other as they are, do not demand this and that in their household, and are always grateful for the blessings given by Him.

***Sakīnah* Family on Quraish Shihab's View**

The family is the smallest unit that has a leader and members. It has a division of tasks and work as well as rights and obligations for each of its members. From there, they will learn noble qualities such as loyalty, mercy and compassion.³⁹ According to M. Quraish Shihab, the word *sakīnah* means serenity. While calm here means dynamic calm, in every household. There are times when there is

³⁸ *Ibid.*

³⁹ M. Quraish Shihab, *Membumikan Al-Qur'an Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Bandung: Mizan, 1999), p. 255.

turmoil, but it can be overcome and will give birth to *sakīnah*. *Sakīnah* is not only seen in outward serenity, but must be accompanied by spaciousness of the chest, subtle manners born of inner calm due to the unification of understanding the purity of the heart and the joining of clarity of view with strong determination. The presence of *sakīnah* does not just come, but there is a condition for its presence, the heart must be prepared with patience and piety.⁴⁰

As Allah SWT has explained in the Qur'an in Surah Ar-Rum (30): 21: *"And among His signs is that He has created for you wives of your own kind, so that you may tend to and feel at ease with them. , and He created between you love and compassion. Verily in that there are indeed signs for a people who think. "*

The verse contains three meanings intended by a marriage, namely:⁴¹

- a. *Litaskunū ilaihā*, which means to calm down. It means that marriage can cause peace of mind for the perpetrator.
- b. *Mawaddah*, build a sense of love. The root of the word *mawaddah* is *wadada* (smoldering or passionate) which means overflowing suddenly, because that is a young couple where the love is very high which contains jealousy, while the affection is still low, there are many clashes because they are unable to control the love that sometimes occurs. very difficult to control.
- c. *Rahmah*, which means dear. For young couples, the affection is so low, while the love is very high. In the course of his life the older the partner gets, the more their affection increases, while the *mawaddah* decreases. That's when we see grandparents and grandmothers looking intimate together, it's not a turmoil of love (*mawaddah*) that is on them but affection (*rahmah*). Where there is no love, there is no jealousy.

If the verse is observed and understood, it will be recognized that the verse can play a role as a guide in leading to a *sakīnah* family. The verse states the purpose of husband and wife marriage, namely the existence of tranquility, harmonious peace, living together in an atmosphere of love. Islam also wants that between husband and wife

⁴⁰ M. Quraish Shihab, *Pengantin al-Qur'an: kalung pertama buat anak-anakku* (cet. I: Jakarta:Lentera, 2007) pp. 80-82.

⁴¹ Ahmad Mubarak, *Nasehat Perkawinan dan Konsep Hidup Keluarga*, (Jakarta: Jatibangsa, 2006), p. 18.

there is mutual trust, mutual respect, mutual respect, mutual assistance and mutual advice. Tranquility resides in the heart. Living together associating at home with a suitable wife causes the husband to have a steady mind, and when the wife is truly wise, besides loving her husband, this husband will feel at home and then at peace in his heart.⁴²

Based on the opinion of Quraish Shihab, there are four basic concept to build a *sakinah* family, namely: *first*, choosing spouse (as first basic foundation of family) based on strong faith or solid foundation which based on faith in God; *second*, household must be built based on love; *third*, establishing a peaceful family; *fourth*, establishing a good family based on good education and custody.⁴³

In the description of the definition above, the authors can conclude that a *sakinah* family is defined as a family that is fostered by a legal marriage bond, capable of fulfilling spiritual and material needs in a proper and balanced manner, filled with an atmosphere of affection between family members and their environment in harmony, harmony. and able to live and practice the values of faith, piety and good morals.

Conclusion

From the explanation that has been done above, the discussion in this article can be concluded as follows: *first*, the *sakinah* family is a family that is able to create an atmosphere of family life that is peaceful, dynamic and active, loving, honing and nurturing; *second*, modern Sufism according to Hamka is described as *zuhud* behavior that is ready to be poor, ready to be rich and willing to not have a penny and willing to become a millionaire, but wealth is not a cause of forgetting God and neglecting obligations. *Zuhud* does not mean exclusive from worldly life, because this is forbidden by Islam. Islam advocates a spirit of struggle, a spirit of sacrifice and work, not idleness; *third*, the concept of Hamka's

⁴² Departemen Agama RI, *Pedoman Konselor Keluarga Sakinah* (Jakarta, Departemen Agama, 2001), p. 89.

⁴³ Rohmahtus Sholihah and Muhammad Al Faruq, "Konsep Keluarga Sakinah Menurut Quraish Shihab," *SALIMIYA: Jurnal Studi Ilmu Keagamaan Islam*, vol. 1, no. 4 (2020), pp. 112-130.

Sufism which is expected to be a solution to family problems in the modern era and the formation of a *sakīnah* family are: *zuhud*, sincere and qona'ah; *fourth*, according to Quraish Shihab, The presence of *sakīnah* does not just come, but there is a condition for its presence, the heart must be prepared with patience and piety.

DAFTAR PUSTAKA

- Asrofi dan M. Thohir. *Keluarga Sakinah Dalam Tradisi Islam Jawa*. Yogyakarta: Arindo Nusa Media, 2006.
- Al Faruq, Muhammad, and Rohmahtus Sholihah “Konsep Keluarga Sakinah Menurut Quraish Shihab.” *Salimiya: Jurnal Studi Ilmu Keagamaan Islam*, vol. 1, no. 4 (2020).
- Azzami Fadhli. “Relasi Suami Istri Terhadap Keutuhan Keluarga Muslim: Studi Pemikiran Prof. Dr. Hamka.” *SKRIPSI*. Jakarta.
- Billah, Mu'tashim. “HAK HIJAB WARIS ANAK PEREMPUAN PERSPEKTIF MAQĀṢID ASY-SYARĪ'AH,” *AHKAM Jurnal Hukum Islam*, vol. 9, no. 2 (2021), pp. 219-46. <https://doi.org/10.21274/ahkam.2021.9.2.219-246>
- Departemen Agama RI. *Pedoman Konselor Keluarga Sakīnah*. Jakarta: Departemen Agama, 2001.
- Ghaddah Abdul Fattah Abu. *Ulama Yang Tidak Menikah*. cet.I. Jakarta: Pustaka Azzam, 2001.
- Glasse Cyril. *Ensiklopedia Islam*, terj. Ghuron A Mas'adi. cet. II. Jakarta: PT.Raja Grafindo Persada, 1991.
- Hermalinda Rizki Pratiwi, Problematika Keluarga dalam Masyarakat Kontemporer dan Penyebabnya, accessed 29th Maret 2021, dalam: <https://www.kompasiana.com/hermalinda1306/60612c028e4e485364688ef2/problematika-keluarga-dalam-masyarakat-kontemporer-dan-penyebabnya>.
- Istamaroh. “Konsep Keluarga Sakinah dalam Tafsir al-Azhar Karya Buya Hamka.” *SKRIPSI*. Ponorogo, 2016.
- Ulfah Novi Maria and Istiyani Dwi. “Etika dalam Kehidupan Modern: Studi Pemikiran Sufistik Hamka.” *Esoterik: Jurnal Akhlak dan Tasawuf* vol. 2, no. 1. 2016.
- Mohammad Herry, et al. *Tokoh-Tokoh Islam yang Berpengaruh Abad 20*. cet-I. Jakarta, Gema Insani, 2006.
- Mubarok, Ahmad. *Nasehat Perkawinan dan Konsep Hidup Keluarga*. Jakarta: Jatibangsa, 2006.

- Muhammad, Sayyid. *Fiqih Keluarga Seni Berkeluarga Islami*. Yogyakarta: Bina Media, 2005.
- Munawir, Ahmad Warson. *Kamus Arab-Indonesia Terlengkap*. Surabaya: Pustaka Progesif, 1997.
- Nirwana, Sakina. Adab Istri Kepada Suami Menurut Hamka Dalam Tafsir Al-Azhar: Kajian Terhadap QS. at-Tahrim (66): 11. *SKRIPSI*. Medan, 2020.
- Nurliana. “Konstruksi Pernikahan Samara Perspektif Buya Hamka.” *al-Himayah*, vol. 3. no.1 (2019).
- Sabiq, Sayyid. *Fiqih Sunna* vol. 1, Jakarta: Yayasan Syiar Indonesia, 1997.
- Salihin. “Pemikiran Tasawuf Hamka dan Relevansinya Bagi Kehidupan Modern.” *Manthiq*, vol. 1 no. 2. (2016).
- Samaluthi, Nabil Muhammad Taufik AS. *Pengaruh Agama Terhadap Struktur keluarga*. Surabaya: PT Bina Ilmu, 1987.
- Shihab, M. Quraish. *Pengantin al-Qur’an: Kalung Pertama Buat Anak-anakku*. cet. I. Jakarta: Lentera, 2007.
- . *Membumikan Al-Qur’an Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Bandung: Mizan, 1999).
- Soelaeman. *Pendidikan Dalam Keluarga*. Bandung: Alfabet, 1994.
- Suprpto, M. Bibit. “Prof. Dr. Buya HAMKA.” In *Ensiklopedia Ulama’ Nusantara: Riwayat Hidup, Karya, dan Sejarah Perjuangan 157 Ulama Nusantara*, cet-I (1908-1981). Jakarta: Gelegar Media Indonesia, 2009.
- Suwarno, Sayekti Pujo. *Bimbingan dan Konseling Keluarga*. Yogyakarta: Menara Mas Offset, 1994.
- Tim Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa. *Kamus Besar Bahasa Indonesia*, cet: I. Jakarta: Balai Pustaka, 1988.
- Utami. *Keluarga Sakinah dalam Perspektif Islam*. Jakarta: Kementerian Agama RI, 2011.
- Zainudin, Muhadi. “Menuju Keluarga sakinah (membentuk Keluarga sakinah Berdasarkan prespektif Hukum Islam.” *Jurnal Psikologika*, no 20. (2005).

Zaelani, Thoriq Fadli. “Konsep Keluarga Sakinah Menurut Hamka (Studi Atas Tafsir Al-Azhar).” *SKRIPSI*. Surakarta, 2017.