

The Phenomenon of the Sakinah Family in the Rahmat Pura Wedding Tradition

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ABSTRACT

The purpose of this paper is three. *First*, to describe the phenomenon of the Sakinah family in Sumber Pendidikan Mental Agama Allah (SPMAA) Islamic boarding school. *Second*, it explains the efforts of the executors and participants of the Rahmat Pura wedding tradition in creating a Sakinah family. *Third*, explain the challenges and solutions the organizers and participants face in realizing this goal. The aspiration for a harmonious family is a shared desire among married couples, including those in arranged marriages. One particular tradition that exemplifies this phenomenon is the Rahmat Pura wedding tradition, which takes place within the context of a pesantren. By applying a phenomenological approach, this article concludes two things. *First*, the phenomenon of the Sakinah family at SPMAA adheres to the concept of the Sakinah of the Prophets, which is synonymous with the simplicity and struggle of God's religion. *Second*, among the implementing efforts is to provide providers with pre-marital activities and create a family feeling in the pesantren environment. Meanwhile, the efforts of the participants are to support each other and remind the couple that the purpose of their marriage is the struggle for Allah's religion.

Keywords: Sakinah Family; Rahmat Pura; Wedding Tradition.

INTRODUCTION

The main goal in marriage is to achieve a harmonious and happy household. Happiness can grow from the feelings and willingness of the two married couples. Happiness is not always based on fulfilling everything desired, but rather a sense of mutual acceptance and commitment to look after one another. Several ways and stages must be passed to create a harmonious and happy family. Scholars have provided various instruments that must be fulfilled to make this noble goal in the frame of the book of Shaykh Nawawi and Hadratussyaikh KH. M. Hasyim Asy'ari has compiled it neatly. Each in the book *Syarh 'Uqud al-Lujain fi Bayan Huquq al-Zaujain* and *Dhou' al-Misbah fi Bayan Ahkam al-Nikah*. He was followed by contemporary scholars, namely M. Quraish Shihab. He offers a Sakinah family concept that can be a tool for creating a harmonious and happy family.

The concept of a Sakinah family offered by M. Quraish Shihab was born from the interpretation of verses of the Koran in Surah Ar-Rum verse 21. The following is an excerpt from the verse:

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

“And among the signs of His power is that He created for you wives of your kind so that you are inclined to and feel at ease with him, and He made them between you with love and affection. Indeed, there are signs for people who think.”

Litaskunu is taken from file mudlori' Sakana, which means quiet and calm after being agitated and busy. Shihab (2003) defines Sakinah as peaceful, the antonym of turbulence and movement. He also added that the Sakinah family needed help to come. The Sakinah family must be strived for and fought for (Shihab, 2006). Faruq & Sholihah, 2020 explained the concept of the Sakinah family of M. Quraish Shihab in their writing in the journal Salimiya. He mentioned that a Sakinah family, according to Quraish Shihab, is a family that has values of calm, comfort, and affection in the family. Quraish Shihab requires that four criteria be met to create a Sakinah family. Among them are choosing a life partner, a household based on love, building a peaceful household, and building a good household.

Abror Rosyidin has also offered the concept of Sakinah. He provides the idea of Sakinah from the perspective of Hadratussyaikh KH. M. Hasyim Ash'ari. He mentioned that Kiai Hasyim did not explicitly explain the concept of Sakinah. He only provides indicators of how to build a Sakinah household by following religious rules, being legal according to religion, tips on choosing a partner, fulfilling each other's rights and obligations, and being honest (Rosyidin, 2022).

The existence of these indicators can be a guide in efforts to create a Sakinah family. Much research has been done on efforts to develop a Sakinah family. Amirah Mawardi revealed that the principles of a Sakinah family need to be given

to pre-marital children so that they become a Sakinah family (Mawardi, 2017). According to Khoirul Anwar and Ramadhita, several aspects need to be considered to achieve a Sakinah family, such as knowledge in the field of religion, morals, aspects of heredity, finances, and physical appearance (Anwar & Ramadhita, 2020). Erie Hariyanto conducted another study that addressed the Sakinah family. He examines the optimization of the role of the Advisory Body for Guidance and Preservation (BP4) and parents in strengthening a harmonious family (Hariyanto et al., 2021).

Of all the research, the authors have yet to find efforts to realize a Sakinah family that is pretty intense. An interesting phenomenon occurs in the wedding tradition of Rahmat Pura ma'had SPMAA Lamongan (Rofiq et al., 2022). In this wedding tradition, students (participants) are not just matchmakers and are married off. The Masyayikh (implementers) also aim to create a Sakinah family for the participants. This is one of the communities that has a unique tradition (Khairuddin et al., 2024).

SPMAA has its meaning in the concepts of Sakinah, mawaddah, and rahmah, inseparable from Islamic law. For example, some people understand that mercy or affection must start from dating or *taaruf* outside of marriage. Meanwhile, *taaruf* that SPMAA carries out is not between two people, but between two concepts. If these two people have the same vision, the assumption is that he is my blessing. So, affection is not built by dating before (before marriage) but by dating after marriage. The two of them do not know each other, but they are sure they know each other because they share the same vision. This is because the people who participate in Rahmat Pura are similar, meaning they are both SPMAA students in the same institution with the same vision. This is the meaning of the concept of mercy, according to SPMAA.

Next is Sakinah. There are two English terms: home and house. House is used to describe the physical building of a house. Meanwhile, home is used for a friendly and comfortable atmosphere that expresses where someone lives. People who are comfortable with where they live are called homely. In Arabic terms, there are the terms maskanah and baitun. Baitun is similar to the term house in English, which means the house or physical building. At the same time, maskanah is comfortable in a house. Therefore, Sakinah comes from the same syllable as maskanah, which describes comfort in a relationship. So, no matter how ugly a house made of bamboo is, it will still be comfortable if it is based on Sakinah. Conversely, even though the house is big, it is not accompanied by Sakinah, so he will not get comfort. So, the concept of Sakinah is how to look at this world with the idea of need.

There are two concepts of need between Abraham Maslow's and Ibrahim's Needs. Abraham Maslow proposed a pyramid-shaped concept of need detailing physiological needs, safety, belonging and affection, esteem, and self-actualization. Ibrahim needs to describe the story of the prophet Abraham, who left Hajar's mother and Ismail, who were still babies in the desert. In the context of this story, the

prophet Abraham does not meet any of the needs based on Abraham Maslow's criteria. The Sakinah is not in material matters, which is what the TPU (TPU is an abbreviation of Tenaga Penyayang Umat. The term for SPMAA students who have participated in Rahmat Pura) wants to implement.

Then mawaddah, this is described in a condition when Rasulullah SAW said to his daughter Fatimah, "O Fatimah, if you steal, then I will cut it." Even when the Messenger of Allah offered it to his wives (by Allah's order) through surah al-Ahzab verses 28-29, in verse 28, it is stated, "If you want the world and its jewels, then I will divorce you in a good way (good severance pay)." The following verse states, "But if you choose Allah and His Messenger, as well as this struggle (assuming the risk of a struggle is less than the *ma'isyah* side), if you are patient with that, then there will be a promise of enjoyment in the afterlife." Fortunately, his wives choose verse 29, even though a risk must be accepted.

In a hadith narrated by Aisyah, she said, "We (wives) often do not burn our kitchen for months because there is nothing to eat." Does this story quote conclude that the *Hadraturrasul family was not Sakinah*? Not. Sometimes, people understand this Sakinah family as a family that never fights, goes on vacation every week, and has everything fulfilled. The concept of a Sakinah family understood at SPMAA is different. A Sakinah family can manage conflict when there is conflict, go through all trials, and be the union of two other people for the same vision and goals (G. G. Islamic, Interview, 6 April 2022).

The following research describes the phenomenon of the Sakinah family in Sumber Pendidikan Mental Agama Allah (SPMAA) Islamic boarding school. The author reveals the efforts made by the Masyayikhs as executors and participants of the Rahmat Pura wedding tradition to create a Sakinah family. In the final part, the researcher complements this research by presenting data on the obstacles and solutions implementers face in creating a Sakinah family through the Rahmat Pura wedding tradition.

METHODS

In this research, the approach used is phenomenology. This approach aims to understand and give meaning to the social phenomenon in SPMAA pesantren regarding the Rahmat Pura marriage, which results in a harmonious family. The phenomenological approach allows the researcher to comprehend the lived experiences of the implementers and participants and explore their efforts to realize a harmonious family through the Rahmat Pura marriage.

This study is field research conducted at the SPMAA Foundation in Lamongan. The educational institution serves as the research object. At the same time, the Masyayikh, the implementers of the Rahmat Pura marriage tradition, and the santri, the participants, will be the data sources to be gathered. By utilizing the phenomenological approach and conducting field research, the researcher will conduct an in-depth analysis of the experiences, interpretations, and perceptions of

the implementers and participants regarding the Rahmat Pura marriage. This will provide a clear and comprehensive understanding of the efforts to achieve a harmonious family in the SPMAA pesantren.

In this field research, the researcher goes through three stages of data collection: observation, interviews, and documentation. During the observation stage, the researcher carefully observes and records the research object using direct or indirect observation methods. Various tools, such as note-taking drafts, voice recorders, and cameras, aid the observation process. Through observation, the researcher gathers data on harmonious families within the Rahmat Pura participants' families, introducing the research (Sadiah, 2006).

In the interview stage, the researcher asks the informants questions and writes down their responses. Audio recordings are also used to supplement the written information. Straightforward questions are requested to ensure accurate answers and that all necessary information is accurately recorded (Nurbuko & Achmadi, 2007). The documentation stage involves the researcher collecting data by searching for relevant records and documents related to the research variables. This process aims to obtain direct data from the research site and serves as solid evidence to complement the research findings (Arikunto, 2013).

RESULTS AND DISCUSSION

The History and Philosophy of the Sakinah Family at SPMAA

In the SPMAA family tradition, there are two categories of families. The first is the ideological family; the second is the biological family. A biological family is a family in terms of lineage and descent based on marriage. The ideological family is our typical father: the Prophet Ibrahim, Prophet Ismail, and Prophet Muhammad. In the Sakinah family, the ideological family is first, followed by the biological family (G. B. Adhim, Interview, 6 April 2022).

If you look at the pillars of *tahiyat* in every prayer, one must pray to the Prophet Muhammad and the blessings that were delivered to Prophet Abraham and his family. This is believed to be one of the efforts to maintain ideological family lineage. Therefore, the portrait of the Sakinah family should be emulated as depicted by ideological family figures, namely Prophet Ibrahim and Prophet Muhammad. Of course, this will intersect a little with the Sakinah family's current version, especially what humans generally understand. The Prophet's version of serenity and Sakinah will forever be relevant. However, the human version of Sakinah follows the times (G. B. Adhim, Interview, 6 April 2022).

The formation of a Sakinah family has been carried out since the beginning of an arranged marriage, namely meeting because of God and love because of God. The love that is built is not just *basyariah* love, but divine love (*mahabbah ilahiyah*). As the love of Prophet Ibrahim as for Allah Swt. is recorded in the Al-Qur'an al-Baqarah verse 165 which reads:

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ

“And among humans, there are those who worship rivals besides Allah; they love him as they love Allah. As for those who believe, their love for Allah is exceedingly great. Moreover, if those who commit injustice know when they see the punishment (on the Day of Resurrection) that all power belongs to Allah and that Allah is very severe in punishment (they will regret it)”.

Prophet Ibrahim's love for Allah, which exceeded anything, was then transformed into a sholihah wife until it reached her son, Prophet Ismail. Then, the awesomeness of this love was inherited by the Prophet Muhammad SAW to the arrangement of the Hajj rituals, which were sourced from his stories. For families in the SPMAA environment, at least a patron or role model can be used as *uswah hasanah*. Exemplary regarding household, division of roles, and vision for the future (G. B. Adhim, Interview, 6 April 2022).

The Sakinah standard exemplified by Prophet Ibrahim is contained in a famous story about his life. Once upon a time, the Prophet Ibrahim visited the house of his son Ismail. The precision Ismail was out looking for *ma'isyah*, and Prophet Ibrahim was meeting with his wife. The daughter-in-law was asked about her husband's whereabouts. Then she replied that her husband was looking for *ma'ishah* for him. Then, he was asked a second time about his family condition. The son-in-law returned to answer, complaining that his family's condition was difficult and uncomfortable. Then, Prophet Ibrahim advised his son-in-law to be conveyed to his husband. The message's contents are orders to the Prophet Ismail to replace the doors and windows of his house. The purpose of the message is an order to divorce his wife (G. B. Adhim, Interview, 6 April 2022).

Long story short, Prophet Ismail married again, and Prophet Ibrahim returned to his son's house to see the condition of his son's family. Upon arrival at his son's house, a similar thing was found. Namely, the child went to look for *ma'isyah*, but only the wife was home. Prophet Ibrahim gave the same question to his son's second wife. The answer is different from the first wife's answer. Her son-in-law replied that her family conditions were comfortable and sufficient, that a pious husband accompanied her, and so on (full of gratitude for the conditions she faced). Then, the father-in-law ordered his son-in-law to convey it to the husband. The message's contents are to strengthen his house's doors and windows. The point is an order to protect and maintain the integrity of his family (G. B. Adhim, Interview, 6 April 2022).

This story is one of the descriptions of a Sakinah family regarding household management. Even though it is materially lacking, the gratitude fostered and instilled in every condition encountered makes the family Sakinah. That is a

simple family portrait of Prophet Ibrahim and his son Ismail (G. B. Adhim, Interview, 6 April 2022).

Indicators of Sakinah Family at SPMAA

The indicators of a Sakinah family in Rahmat Pura's marriage are in 5 main points. *First*, the TPU always feels they have enough life without worrying about sustenance. Fortune is translated into money, wealth, peace of mind, faith, spiritual health, security, etc.

Second, the TPU has its standard of living, apart from the hedonistic standard. The standard of living in question is the standard for determining housing or shelter, clothing or clothing, food or types of food consumed, and vehicles. The chosen standard of living is a simple life and adhering to the principle of enough.

Third, the TPU is always ready to fight wherever and whenever they are. This struggle will make the couple not only husband and wife but partners. When the focus between the two partners considers each other a fighting partner, the fights caused by various factors can be eliminated. This happened because of the growth mindset of the religious struggle of the two couples, so the multiple problems that arise will appear small compared to the more significant task of struggle.

Fourth, TPU has the same principles and way of life. This indicator is termed teamwork, way of life, and main frame. TPU is a Sakinah family where they can have the same vision as their partner. This means that from the start, the goals and directions of the way of life are agreed upon before the marriage ceremony. *Fifth*, the TPU always has time for Allah, the Prophet, and Religion.

These five indicators depart from the seven family functions defined in Rahmat Pura's marriage. *First*, the family is home, and the house is tranquil and comfortable, not a house, but a house in the form of a building. The hope is that the house becomes a place of peace, security, and serenity for the family.

Second, the family is a school or madrasah. As the school's principal, the husband provides facilities and pre-means to maintain the learning and teaching process at home. At the same time, the wife serves as a teacher or educator of children who teaches the values of kindness and nobility.

Third, the family is the creator of the *Salih Salihah* generation. This is the difference between humans and animals, who lay eggs and reproduce, then raise their children to pair and breed again. Humans are given the gift of common sense to meditate on understanding the noble purpose of marriage. One of them is to print a virtuous and virtuous generation. Thus, the two couples will focus on turning their sons and daughters into a righteous generation, both physically and healthy and spiritually handsome and healthy.

Fourth, the family is a support system. This means that husband and wife become partners who support each other and can meet both needs. Both material and non-material needs. The husband can be a place to pour out his heart for his wife, and conversely, the wife can be a place to pour out her husband's heart.

Fifth, the family is a team that cooperates and works together, not doing the same thing, living together, and not equally alive. Husband and wife refer to each other as partners. The partner in question is a friend to fight for. Each also has precise main tasks and functions.

Sixth, the family is a healthy home, a place to cure all heart and mind diseases. Both partners play a role in healing each other. When family members feel depressed or distressed, the place they turn to is home. So that family members do not go outside the house to seek comfort.

Seventh, family is a boat to heaven. Every activity the TPU family carries makes the journey to heaven easier or complicates the road to heaven. All matters that have nothing to do with or even support going to heaven should not be handled (G. G. Islamic, Interview, 6 April 2022).

The Phenomenon of the Sakinah Family at SPMAA

A Sakinah family is the goal of every married couple. The path taken to reach a Sakinah family is also very diverse. Likewise, many argue about the meaning of the Sakinah family. The phenomenon of the Sakinah family at SPMAA is unique and invites interest. In this section, the researcher will describe the analysis of the Sakinah family phenomenon in SPMAA.

The understanding of the Sakinah family begins with the categorization of families in SPMAA. There are two categories of families owned by SPMAA: biological and ideological. A biological family is a family in terms of lineage and our descent from the ancestors. At the same time, the ideological family is a family that adheres to the ideology of faith. The ideological family is the father of Muslims, namely Khalilullah Prophet Ibrahim. Then, proceed to Prophet Isma'il as to Prophet Muhammad SAW. The concept of this ideological family may have been known and understood by many people, but the author can see and evaluate the realization of this concept at SPMAA.

The concept of a Sakinah family adopted by SPMAA is exemplified by the prophets, who consider it an ideological family. This has been the determination of the founder, Mr. Guru Abdullah Muchtar. He was determined to invite his sons, daughters, and students to emulate and apply the lives of the prophets. The exemplary in question is exemplary in various aspects, from material to non-material. These two aspects reflect the simplicity and spirit of striving in the way of Allah.

Material aspects include clothing, food, and boards used to lead a family life. Clothing or clothing worn never exceeds the sufficient limit. The guidelines that are used as standards are needs, not wants, likewise with food. In terms of food, the diet at SPMAA is pretty simple. The guideline that is always used is to eat when you are starving and stop eating before you are full. Lastly is the board or shelter. BG Abdullah Muchtar set a clear example of where to live. BG Abdullah Muchtar's house is straightforward and made of bamboo. The guideline used is the story of Rasulullah SAW, who was with Sayyidina Umar. Sayyidina Umar cried when he saw the back of the Prophet SAW, which had traces of date fronds, which he had made a bed for. Umar had asked the Apostle about the luxury and glamorous life of the Roman emperors. According to him, the Apostle deserves more of that glory. However, Rasulullah SAW smiled and told Umar that it was all for the disbelievers in this world and us later in the hereafter.

Next is the non-material aspect. The non-material aspect is the belief that the afterlife is more important than the world's life. This belief was instilled in the sons and daughters of BG Abdullah Muchtar from an early age. Life's motto is always echoed: 1%, and the hereafter is 99%. Then, the slogan is analogous to bananas and buying cows. Bananas consist of two elements, namely, the skin and the contents. This skin is a picture of the world, while the contents of the banana are a picture of the hereafter. A healthy and understanding person would prefer the contents over the skin. Likewise, a believer and pious person will prefer the eternal hereafter rather than the temporary world. The second analogy is buying a cow. People who buy cows will get a rope to tie the cow. On the other hand, the person who buys the rope will never get the cow. Cows are like the afterlife, and ropes are the world. When someone chooses the afterlife, the world will automatically accompany him. Conversely, if someone chooses the world, he will not get the hereafter.

This example becomes a precious capital for the students to face family life. After BG Abdullah Muchtar passed away, his sons and daughters continued to use this example. Exemplary family life begins from the beginning of the match between the two partners. This is one of the strict tests for students. This matchmaking is an advanced stage to increase the resources of the Santri and the phase of perfecting half of the religion. The founder's big hope is the birth of a generation that is pious, *Salihah*, and obedient servants from superior seeds who have been educated for a long time in Islamic boarding schools.

In the writer's opinion, family life in the SPMAA environment is not much different from phenomena in general. It starts from the dynamics they face, the needs that must be met, and the provision that the household ark goes through. A very significant difference lies in the principle of simplicity and the brutal fighting spirit inherent in the souls of the two partners. These differences are the fruit of education obtained while being a Santri.

Implementing Efforts in Realizing a Sakinah Family

According to Gus Ashabun Naim, among the facilities provided by wedding organizer Rahmat Pura in realizing a Sakinah family is pre-marital training. This activity is essential for providing life knowledge for couples participating in Rahmat Pura. This debriefing phase deserves to be one of the stages in a series of pre-wedding activities in general. The presence of this pre-marital research can be a benchmark for the mental readiness and thoughts of couples before facing marriage. In addition, this scientific provision can guide couples to live a family life (G. A. Naim, Interview, 6 April 2022).

According to Gus Adhim, the effort to realize a Sakinah family is a doctrine to choose a *salih and salihah* partner. These criteria will later become a support covering all aspects. The process of achieving a Sakinah family begins with selecting a partner. Rahmat Pura is one of the phases that bring together two *salih salihah* couples with the same vision. The assessment of *Salih and salihah*, as well as one vision, is assigned to the students. This is seen from the scientific provision and the same life principles received by the two partners at the SPMAA Islamic boarding school. This shared vision or purpose in life becomes one of the means to achieve a Sakinah family (G. B. Adhim, Interview, 6 April 2022).

The next effort is to hold regular, friendly forums for KOTAMA and TPU. This activity was carried out to create a family atmosphere and refreshment and transfer enthusiasm to the TPU to foster the household. The KOTAMA also gave advice and warnings to the TPU family. Advice to always be in good and warning not to deviate from the original purpose of marriage. In this forum, TPU families also had the opportunity to share the problems that exist in their families. The goal is to share and provide solutions to each other. Thus, the integrity of the family is maintained, and Sakinah's dream becomes a reality.

From Gus Arbi's perspective, five efforts were made to create a Sakinah family for Rahmat Pura participant families. The first is mental cultivation, which is ready to be underestimated. This effort was instilled to anticipate turmoil in the household. The attitude of being ready to be belittled is a willingness to lower one another's ego and yield to each other between the two partners. Thus, the problem is not protracted and quickly resolved. The second is mentoring. This mentoring is in the form of learning life experiences from senior Rahmat Pura participants. The third is sharing. This aligns with the efforts Gus Adhim mentioned in the previous paragraph. This sharing is a means of sharing stories and problems faced by TPU with KOTAMA. As parents, KOTAMA understands each partner's character, strengths, and weaknesses. Thus, the TPU will receive provisions, advice, directions, and strategies to create a Sakinah family (G. W. Arbitrator, Interview, 6 April 2022).

In addition to these three *dhahir* efforts, the following two are in the form of inner efforts to create a Sakinah family. The effort in question is *tirakat* and prayer. *Tirakat* is the key to forming a Sakinah family. This *tirakat* tradition has

been taught to TPU families and given a real example by the KOTAMA. *Tirakat* is also accompanied by prayer. According to Gus Arbi, prayer is the sword of the believer, which means one of the weapons that can be used to achieve victory. Prayer is believed to make family life always awake and calmer. This practice of praying is also accompanied by giving alms. Both are alms in the form of material and non-material.

Overall, the efforts made by Gus (KOTAMA) are believed to be the best efforts in creating a Sakinah family for Rahmat Pura participants. These efforts complement one another to form a unified whole. The main advantage of this effort is that the family community is on the same line of command. This means that the TPU families are always under the supervision and monitoring of Gus as KOTAMA. Kindness applied in a community will significantly impact the people within that community's scope. The great attention KOTAMA paid to TPU families was the main factor in realizing a Sakinah family for Rahmat Pura participants.

Participant Efforts in Realizing a Sakinah Family

The efforts made by the executors will be more easily realized if they align with the participants' efforts. The participants made various efforts to create a Sakinah family. These various efforts could be recognized directly by the participants, whom four informants of various age categories represented. Researchers classify the efforts of these participants into three: First, they make efforts to create comfort in the family. *Second*, efforts should be made to avoid quarrels in the family. *Third*, efforts should be made to respond to partners in various conditions.

The first informant was Ustadz Zainuri, 35 years old. In the first classification, Ustadz Zainuri's efforts to create comfort in the family are made by calling partners. The same call with a unique and different way of summoning will bring up a different impact. That is, calling your partner gently and affectionately. Ustadz Zainuri also occasionally kisses his wife and children affectionately to make the family atmosphere more harmonious (U. Zainuri, Interview, 17 Juni 2022).

The second classification is efforts to avoid a fight. According to Ustadz Zainuri, family life will not be without problems; we need to minimize and manage these problems. The effort made to avoid a fight is a willingness to give in. Gus Arbi makes this effort through mental cultivation and is ready to be underestimated. When both partners have this mentality, fights will be avoided. The third classification is Ustadz Zainuri's efforts to address couples with various conditions. Efforts made by Ustadz Zainuri were in the form of a willingness to apologize to each other with their partners.

The second informant is Ustadz Arif, 52 years old. In the first classification, Ustadz Arif's efforts to create comfort in the family are by instilling a sense of gratitude in everything. The essence of comfort depends on the level of gratitude with your partner. When always accompanied by gratitude, it will feel comfortable

whatever conditions are passed. In addition, Ustadz Arif also mentioned that he and his wife have their own standard of living, so there is no need to follow the standard of living of people in general (U. Arif, Interview, 15 Juni 2022).

In the second classification, Ustadz Arif understands that family life will not always run smoothly, and there will be polemics to be faced in the future. The efforts made by Ustadz Arif to avoid quarrels in the family are suppressing the occurrence of quarrels as early as possible. In line with the efforts made by Ustadz Zainuri in the previous paragraph, Ustadz Arif also tried to give in when there was a problem. According to Ustadz Arif, we husbands should be more patient and patient in caring for our wives. This includes one of the scientific practices Gus Arbi strives for being ready to be underestimated. With this mentality, the husband is expected to be more able to lower his ego in front of his wife. According to Ustadz Arif, the third classification deals with couples with various conditions with patience. Patience is the key to a successful family life.

The third informant is Ustadz Abdullah, 28 years old. In the first classification, the efforts made by Ustadz Abdullah to create comfort in the family by enjoying all activities undertaken. The service routine that has been going on makes Ustadz Abdullah and his partner not think their family is uncomfortable or not harmonious. The second classification, Ustadz Abdullah's effort to avoid quarrels in the family, is to remind each other of the original purpose of marriage or the mission behind the implementation of the marriage. By reminding each other, the fight will quickly recede and not drag on. The third classification is the efforts made by Ustadz Abdullah in responding to couples with various conditions of mutual support between partners. This attitude is valuable capital for a family carrying out a service mission (U. Abdullah, Interview, 16 Juni 2022).

The fourth informant is Ustadz Ajik, 25 years old. In the first classification, the efforts made by Ustadz Ajik to create comfort in the family are equating determination and goals. The purpose in question is the purpose of marriage that was set before the contract's implementation. The similarity of goals will be the provision for creating a harmonious family. This aligns with the efforts made by Gus Adhim, who said that the shared vision of family life would lead to family harmony (U. Ajik, Interview, 16 Juni 2022).

The second classification is the efforts made by Ustadz Ajik to avoid fights, which instills the belief that the real enemy is the devil. That way, anger and fights can be overcome. The next attempt is to cultivate a ready-to-understand mentality. Both partners can lower their egos and avoid fights by being ready to be belittled mentally. The third classification is the efforts made by Ustadz Ajik in responding to couples with various conditions, which include caring for each other, building, praying, and reminding them of truth and patience. These efforts can encourage the creation of a Sakinah family.

Analysis of Obstacles and Solutions in Creating a Sakinah Family

In every endeavor undertaken, challenges are inevitable. Both the efforts made by the organizers and the efforts made by the participants of the Rahmat Pura wedding face various challenges and different difficulty levels. These challenges range from emotional issues or feelings between couples to economic problems. The author categorizes these challenges into three levels: mild, moderate, and severe.

First, there are mild challenges. Such challenges include declining motivation and dedication among the Rahmat Pura couples. The guys (religious leaders) understand and empathize with these situations. The solution to these challenges is to allow the couples to serve in a different place of dedication. One of the objectives is to create a new atmosphere and rekindle their spirits.

Second, there are moderate challenges that are not too light or heavy. An example of a moderate challenge is emotional issues between couples. Such cases occur when both partners prioritize their egos. However, the chance to confide and share concerns with fellow Rahmat Pura couples and the guys helps to overcome these problems.

Third, severe challenges rarely occur or have a very low possibility of happening. These challenges manifest as deviations in one of the cadres from the Rahmat Pura couples. The purpose of these deviations is a misalignment of the couples' life paths with the primary goal of marriage, which is dedication and striving for the sake of Allah. Some criteria for such cases include a decline in the quality of worship, a change in lifestyle, and inappropriate behavior toward the partner. Despite this, the guys try to improve and maintain the relationship of these couples. However, if unsuccessful, the last resort is to save one of the remaining cadres, who is still aligned with the primary purpose of the marriage. In other words, the couple is reluctantly separated for goodness and the more significant benefit.

CONCLUSION

The phenomenon of a Sakinah family within the SPMAA community is unique and different from the common phenomenon. The guiding standards of living set it apart and make it intriguing. This is rooted in the foundation of knowledge and teachings the founder and their successors imparted. One of these teachings is to emulate the lives of the Prophets and Messengers. The exemplary life portrayed is one of simplicity, gratitude, and the spirit of striving to uphold Allah Swt's religion. These teachings are conveyed in scholarly gatherings and manifested in real life. The strength of this exemplary behavior becomes the primary foundation for the students as they navigate the journey of married life.

Both the executors and participants of the Rahmat Pura tradition make various efforts to create a harmonious family. The executors provide practical knowledge, foster a familial atmosphere, and set an exemplary Sakinah lifestyle.

This includes pre-marital activities to teach effective life management, creating open communication spaces, and living a simple life. The participants cultivate affection, gratitude, and dedication and share everyday principles. They prioritize kindness, express gratitude, show commitment, and have a shared vision and mission. Additionally, there are three challenges in realizing a harmonious family through Rahmat Pura marriages. Mild challenges involve a decline in motivation and dedication. The solution to this challenge is Gus' initiative to relocate the TPU to a new environment. It is believed that this can reignite the spirits of the TPU in their journey. Moderate challenges involve emotional issues between couples. The solution to this challenge is to utilize moments of gathering with the guys to share stories and concerns about the problems they are facing. Severe challenges involve deviations within one of the Rahmat Pura couple's cadres. The solution to this challenge is to advise and guide them towards a better path, reminding them of the main objectives. However, if reconciliation is unsuccessful, the last resort is reluctantly separating them.

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